AN INVESTIGATION INTO THE SOCIAL PROBLEMS OF THE
COLOURED FAMILIES IN POTCHEFSTROOM

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Chapter I.

An Introductory Orientation.

I.I Choice of the Subject.

Human need has existed through all time, and it is only in modern times that more attention is being directed on the alleviation of human need and suffering. For this reason, the author was motivated by a necessity to study one of the most lacking—spiritually and materially—racial group in South Africa.

In general, the problems of the Coloured population are extremely varied and complicated and if these could be solved or at least understood, it would mean faster and more steadfast development on the road to self realization. Because of the continually growing magnitude of the Coloured problem, not only for the Potchefstroom area, but also for the entire South African society, it is essential that an attempt be made to improve the general social and cultural patterns of living for the Coloured people.

The Coloured population has a great potential and were this exploited to the fullest, it could be used to the advantage of the country as well as for their own advancement. Their importance lies in the fact that they are more western in their outlook than the Bantu, and can, for instance, be used for more skilled labour than the Bantu.

Furthermore, as du Plessis says: "Ek beskou dit as wenslik en in belang van gesonde rasseverhoudings in hierdie veelrassige land van ons dat ander seksies van die Suid-Afrikaanse bevolking op hoogte gehou word van die bedrywighede van die Kleurlinggemeenskap ............". 2)

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2. Du Plessis, J.D. Volkekindige Studies vir Std. VIII, p. 149.
This applies to Potchefstroom specifically because, if the needs and problems of the Coloured group are not brought to the notice of the other racial groups, they will be forgotten and unless they progress and prosper simultaneously with the rest of the community, the other racial groups forming it cannot reach complete fulfillment as they literally have to carry the lagging group.

It is by means of proposed legislation that Potchefstroom is to be declared an area for the resettlement of the Coloureds in the Western Transvaal, and therefore, positive action should be taken to find a solution to the many problems encountered by the Coloured population.

It is hoped that these results may contribute and serve as signposts towards the goal of self-realisation of the Coloured group, in a differentiated racial society such as ours in South Africa.

1.2 The Extent and Importance.

As has been mentioned, the Coloured problem is not only restricted to certain areas such as Potchefstroom and the Western Cape. The well-being of the Coloured group influences, and has an impact upon the entire South African society.

Table 1.


<table>
<thead>
<tr>
<th>Racial Group</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whites</td>
<td>3,080,159</td>
<td>19.3</td>
</tr>
<tr>
<td>Coloureds</td>
<td>1,509,053</td>
<td>9.4</td>
</tr>
<tr>
<td>Asiatics</td>
<td>477,047</td>
<td>3.0</td>
</tr>
<tr>
<td>Bantu</td>
<td>10,927,922</td>
<td>68.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15,994,181</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Originally the Coloured population was centered in and around the Western Cape and Peninsula. Today, however, this situation is changing rapidly and radically. It is important to note, from the following table, that the increase of the Coloured population in Natal is more, and especially in the Orange Free State the increase is almost twice the percentage of the Cape Province. This is due to various factors, some of which will be taken into consideration in this paper.

Table 2.

Percentage Increase of Coloureds in certain Provinces (areas) in 1960.

<table>
<thead>
<tr>
<th>Area</th>
<th>Percentage Increase of Coloureds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cape</td>
<td>34</td>
</tr>
<tr>
<td>Natal</td>
<td>37</td>
</tr>
<tr>
<td>Transvaal</td>
<td>40</td>
</tr>
<tr>
<td>O.F.S.</td>
<td>74</td>
</tr>
<tr>
<td>Republic</td>
<td>35</td>
</tr>
</tbody>
</table>

I) Statistics from Theron, E. Die Kleurlingbevolking van Suid-Afrika, p. 29.

The Coloured population is spread over the entire country and, therefore, numerically this problem has national boundaries.

In South Africa we also have an increasing man-power shortage, which is due to a lack of schooled workers and vast numbers of unschooled Bantu labourers. This shortage can, to a certain extent, be relieved by the use of Coloured labour.
It is for this reason that it is essential to discover and eliminate the factors which hinder the proper functioning of the Coloured family, and which in turn also influences the entire Coloured community and their standard of living, prosperity and education.

It shall therefore later on in this study become clear that greater use should be made of the Coloured potential in favour of the entire country, and therefore, steps should be taken to strengthen the basis of the family, which greatly influences and determines the individual member's potential to the whole of South Africa.

From an economic point of view, the stability of the Coloured family will influence, to a certain extent, the prosperity of South Africa, because no society can be stable, unless it is built on the criteria of prosperity and stability, amongst others, as both are component parts of the foundation of a stable family.

1.3 The Aim of this Study.

The general aim of this thesis is an empirical description of the main problems which centre around the family ties of the Coloured community in Potchefstroom. The empirical study will be brought into relation with the normative Gemeinschaft and Gesellschaft dichotomy of Tönnies with special reference to the Coloured families.

More specifically, after the empirical research, it will be attempted to define in detail the factors which have resulted in a weakening of the family ties in the majority of Coloured homes, in especially Potchefstroom.

It is felt that if the factors which have resulted in a weakening of the family ties, could be eliminated, the family, which is the basis of all society, could once again be strengthened to ensure a healthy, coherent Coloured community. For "the fact remains that the family is a fundamental feature of our society and that normal, healthy family life is necessary for the development of a contented community." 1)

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Further, in an attempt to discover the reasons for the problems taking place, it is necessary to take a closer look at the structure, as well as the structural changes taking place in the social stratification in the Coloured community. Here, just as in the European community, there are three layers in the social stratification, viz., the lower, middle and upper classes. Amongst the Coloureds, however, the upper class, because of the misuse mainly of alcohol, its accompanying results and a general moral decline, is slowly moving down to the middle, which in turn, for more or less the same reasons, is becoming integrated with the lower class. Because of the results of this process which is taking place, one must come to certain conclusions, to be proved, by facts, viz., that if this process is not stopped, the Coloured group will become a large proletariat, losing its identity as a unique racial group through inter-marriage with the Bantu, with disastrous results also for the place of their youth in mass society.

The aim will therefore be to present a positive contribution to the possibilities for a solution, and the criticisms put forward, should therefore not be seen as negative and destructive.

Owing to the vast extent of the various problems, it is necessary to limit this scope merely to a description of the social problems of only the Coloured group in the Potchefstroom Coloured township, Willem Klopperville.

1.4 The Sources and Methods.

Although extensive use was made of literature on the Coloureds in general, a scarcity of literature on the Coloureds in Potchefstroom exists, and the author was compelled to use more specific methods, 1) such as, interviews with specialists in this field, the manipulation and interpretation of statistical data and personal observations.

Furthermore, the historical and descriptive methods, that is, both empirically and theoretically, (as a knowledge of both is essential), were used. A theoretical picture of what a situation should be like, was firstly put forward, after which the empirical data, i.e. what the situation really is like, was obtained, analysed and applied to it.

In order to obtain certain personal statistical data from different individuals in the Coloured community, a survey, including eighty households, that is approximately one out of every five, was made. These households were carefully selected by the superintendent of the township. They were drawn from the different strata and guided by the superintendent, attention was also given to the different problems encountered by each household.

The author completed 60%, while the rest were completed by three teachers from the local schools who were thoroughly coached as to the methods involved in interviewing, and were given a complete explanation of the questions set. This ensured a definite amount of uniformity.

1.5 Difficulties encountered in this study.

In only one case the head of the family refused to have the questionnaire completed.

The author also found difficulty in obtaining scientifically valid data from other similar studies and in many cases had to rely on information obtained during interviews.

1.6 The Description of Certain Concepts.

To ensure clarity it is necessary to give a description of certain terms or concepts 1) which are frequently used.

1. The Family. 2)

From both a sociological and a religious point of view, the family is the basic unit in society. From it grows the rest of society.


2. In Chapter 3 a lengthy description of the family will be given.
The school, the church, industry and even social groups, are all affiliations of the family. The child is born into the family, from where he firstly makes social contact, goes to Sunday school, to school, university, the church, industry - eventually marries and once again forms a family group. Comte\(^1\) recognized this many years ago and used the family as the basis of his theories. Many other sociologists, such as Le Play, Tönnies\(^2\) and Cooley\(^3\) also agreed with him and focused their attention on the family as the primary group in society.

Van Dijk defines the family as: "het gezin is het intieme levensverband tussen ouders en kinderen gefundeerd in de natuurlijke afstamming en bloedverwantschap naar de norm der onderlinge liefde."\(^4\)

The concept, norm, used in this description, means a task, i.e. what the parents' functions in the family situation are, especially with regard to the upbringing of their children seeing that the family is 'the cradle of personality'.\(^5\) Any deviation from this point of view may affect the education of some unfortunate children in a negative way. This may eventually lead to behavioural problems or deviations which are difficult to trace and solve.

In the Coloured family it is in this "natuurlijke afstamming en bloedverwantschap naar de norm der onderlinge liefde", where the rehabilitation of the Coloured lies, for it is this mutual love which is essential for the continued existence of the family.

1. Comte, A. (1798-1857) The founding father of Sociology, believed that the basic social unit is not the individual but the family.
2. Tönnies, F. In his Gemeinschaft und Gesellschaft, published in 1887, he says that the family is representative of the Gemeinschaft, as it is based on the expression of essential will.
3. Cooley, C.H. (1864-1929) Although he never singled out any specific unit of society for sociological analysis, he stressed the role and importance of the family as a primary group.
4. Van Dijk, R. Mens en Medemens, p. 87.
2. Rehabilitation and Re-education.

The following are a number of definitions of the concept of rehabilitation.

"Restoring a lost ability or abilities to a satisfactory condition after these abilities have been impaired," ¹) "................ persuading the deviate to conform to the group norms." ²)

To restore to a former state, capacity, privilege, rank, etc.; reinstate; as to rehabilitate a social outcast. To make one capable of becoming a useful member of society again: ³)

From this we see that the process of rehabilitation entails the reinstating, correction, re-direction or restoring of a deviation to the normal or better, the normative, or at least a satisfactory condition. These deviations may include alcoholism, delinquency with complex symptoms, or even as in the case of the Coloureds, a total social and moral disengagement. They must be motivated to restore their familial relationships to a level which will ensure the healthy functioning of the family, and eventually all the institutions in the community.

Re-education, then, in this context, is a more encompassing process and has as its aim the rehabilitation of those who are being re-educated. It is to "educate again; imbue with new or other ideas and attitudes. To rehabilitate." ⁴), and consists of developing new insights and habits of thought." ⁵)

⁴. Ibid., p. 1098.
The Coloureds specifically must be imbued with new attitudes, insights and habits of thought, as the very basis of their rehabilitation, for if they are not re-educated in this way, i.e. their thoughts and attitudes changed, their rehabilitation will be impossible.

3. Adjustment.

Owing to industrialisation, mechanisation, urbanisation and the resulting massification which led to vast changes in the social life, most people have, in different degrees, had to adjust themselves to these changed circumstances. In many cases this adjustment has been insufficient and has led to disorganisation. In the case of the Coloureds, especially those in Potchefstroom, their evolution from the Gemeinschaft to the Gesellschaft society has left disorganisation in its wake.

"Adjustment represents a compromise between the needs of the individual and the demands of the society in which he lives. Individual tendencies must be restricted and channelled in certain directions if the person is to function as a member of the social organism. The process of socialisation begins early and continues late in life, and the demands steadily increase as he grows into adulthood. There are many rewards that go with socialised living. It is possible for individual interests and social demands to strike an excellent bargain. The person learns to exercise his best skills and satisfy his deepest needs along lines that benefit his fellow man. His life is both happy and useful, and he qualifies as a well-adjusted individual." 1)

4. The Misuse of Alcohol and Alcoholism.

Throughout the world a general increase in the use of alcohol and alcoholism exists. In America, for instance, it is maintained that the amount of alcoholics increase by 200,000 per year, 2) and since

2. Eloff, S.J. Alkoholisme en die Bestryding daaraan in die Republiek van Suid-Afrika met besondere verwysing na die aandeel van die Kerk, p. 2.
"alcoholism has shown a steady increase during the past twenty years, it is quite conceivable that it will continue to increase in years to come." ¹)

Although America cannot be used as the criterion, the same does apply for most other countries for, as can be seen from the following table, there has over the last couple of decades been an increase in the use of distilled liquor, and as S.J. Eloff says, it has been found that "alkoholisme n vinniggroeiende probleem is en gepaard gaan met die styging in drankgebruik." ²)

Table 3.

The Increase in the use of distilled Liquor, litres per capita.¹)

<table>
<thead>
<tr>
<th>Country</th>
<th>1937</th>
<th>1947</th>
<th>1957</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sweden</td>
<td>4.7</td>
<td>5.1</td>
<td>5.5</td>
</tr>
<tr>
<td>France</td>
<td>4.9</td>
<td>4.6</td>
<td>-</td>
</tr>
<tr>
<td>U.S.A.</td>
<td>3.9</td>
<td>4.8</td>
<td>4.4</td>
</tr>
<tr>
<td>Canada</td>
<td>1.2</td>
<td>2.4</td>
<td>3.8</td>
</tr>
<tr>
<td>Switzerland</td>
<td>2.3</td>
<td>2.4</td>
<td>2.4 (1953)</td>
</tr>
<tr>
<td>Italy</td>
<td>0.4</td>
<td>1.0</td>
<td>1.6 (1953)</td>
</tr>
<tr>
<td>Belgium</td>
<td>1.2</td>
<td>1.9</td>
<td>1.4</td>
</tr>
<tr>
<td>Australia</td>
<td>1.0</td>
<td>1.3</td>
<td>1.4 (1956)</td>
</tr>
<tr>
<td>Ireland</td>
<td>1.0</td>
<td>1.3</td>
<td>1.3</td>
</tr>
<tr>
<td>Denmark</td>
<td>0.9</td>
<td>1.9</td>
<td>1.0</td>
</tr>
<tr>
<td>England</td>
<td>1.2</td>
<td>1.0</td>
<td>1.1</td>
</tr>
</tbody>
</table>

¹) Eloff, S.J. Alkoholisme en die Bestryding daarvan in die Republiek van Suid-Afrika met besondere verwysing na die aandeel van die Kerk, p. 3.


2. Ibid., p.2.
A reasonable indication of the extent to which alcohol is misused can be gained from the number of persons convicted of drunkenness. The following table contains the numbers of convictions against the different races in South Africa.

Table 4.

Convictions for Drunkenness in the R.S.A. All races 1959. 1)

<table>
<thead>
<tr>
<th>Population Group</th>
<th>Whites</th>
<th>Bantu</th>
<th>Asiatics</th>
<th>Coloureds</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of People</td>
<td>3,067,000</td>
<td>9,751,000</td>
<td>450,000</td>
<td>1,405,000</td>
<td>14,673,000</td>
</tr>
<tr>
<td>Population % per race</td>
<td>20.9</td>
<td>66.5</td>
<td>3.0</td>
<td>9.6</td>
<td>100.00</td>
</tr>
<tr>
<td>Number of Convictions</td>
<td>11,185</td>
<td>32,167</td>
<td>1,126</td>
<td>41,922</td>
<td>86,400</td>
</tr>
<tr>
<td>% Convictions</td>
<td>13.00</td>
<td>37.2</td>
<td>1.3</td>
<td>48.5</td>
<td>100.00</td>
</tr>
<tr>
<td>Relation of Population to Convictions</td>
<td>1:274.2</td>
<td>1:331.1</td>
<td>1:339.7</td>
<td>1:33.5</td>
<td>1:169.8</td>
</tr>
</tbody>
</table>


From the above we see that the number of convictions connected with drunkenness are extremely high and that one out of every 274.2 Whites, one out of every 331.1 Bantu, one out of every 339.7 Asiatics and one out of every 33.5 Coloureds were convicted of drunkenness.

In 1956, 38,658 out of the 87,661 convictions against Coloured males in South Africa were for crimes involving drunkenness, while 3,914 out of the 9,564 convictions against Coloured females in South Africa were for crimes involving drunkenness. These figures are unproportionally high and warrant definite attention.
Drinkers may be classified in terms of the deviation from the norms of the drinking behaviour within a culture and the dependence on alcohol in the life organisation of the individual. More specifically, the classification of types of drinkers involves the analysis of behavioural phenomena involving:

i) the amount of consumption of alcohol,

ii) in an excessive manner indicating preoccupation with alcohol which,

iii) interferes with the drinker's inter-personal relations.

There are various classifications of the types of drinkers, the most common being the following: social or controlled drinkers, heavy drinkers, alcoholics and chronic alcoholics. 1)

Here we are mainly concerned with the heavy drinkers, alcoholics and chronic alcoholics, and will, therefore, only give brief attention to these.

a) The heavy drinker.

The heavy drinker makes more frequent use of alcohol than the regular social drinker, and may at certain times consume such large quantities that intoxication occurs. The excessive or heavy drinker may, though, be able to curtail or completely cease drinking on his own volition, or may continue drinking in this manner for the rest of his life. He may later reduce the frequency and quantity of his alcohol consumption, or on the other hand may even become an alcoholic. The heavy drinker, therefore, although he makes use of alcohol, does not allow it to interfere with his essential daily activities.

b) The Alcoholic.

Alcoholism is drinking behaviour which is seen as an extreme deviation, and, although alcoholic beverages and heavy drinking is a prerequisite, it is a behavioural phenomenon with biological and psychological symptoms.

The alcoholic's use of liquor is in excess of the dietary and social usages of the community and interferes with his health and social or economic functioning. Once he has started drinking he is unable to consistently control or stop his drinking.

The drinking habits of the alcoholic affect both his life as well as that of society. Its effects are definite ill-health, social or inter-personal ill effects such as the disruption of the family or ostracism, and economic effects such as the inability to keep a job, work efficiently or take care of his property.

Once a person has reached this stage he is incurable because if he stops drinking and starts again with just one drink, he is once again at the alcoholic stage, where his body is totally dependent on alcohol.

c) The Chronic Alcoholic.

When an alcoholic has become chronically addicted, he has a compulsion to drink and his drinking is characterised by solitary drinking, general physical deterioration and a complete inability to control his drinking. The chronic alcoholic drinks to live and lives to drink. He does not eat regularly, drinks regardless of anything else, is completely drunk most of the time and has great difficulty in holding down a job. He often watches his family sink into destitution, or leave him, without being in the least concerned.

Dr. S.J. Eloff says the following of the chronic alcoholic: "Hulle drink eintlik nie net om die werklikheid te ontvlug nie, maar die ontvlugting van die werklikheid beteken vir hulle om 'normaal' en 'nugter' te wees. Langdurige beswymings kom dikwels onder hierdie mense voor, en dit duur soms dae lank." 1) He goes on to say that there are two types of chronic alcoholics, viz., biological alcoholics and psychological alcoholics. Biologically, alcoholics become physically dependent on alcohol, while from a psychological point of view, an alcoholic originally starts drinking because of psychological problems and deficiencies.

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From the above we see that, according to a specific individual's 'drinking behaviour', he can be classified into a specific category, i.e. whether he is a heavy drinker, an alcoholic or a chronic alcoholic. When considering an entire community, though, we find that it is completely impossible to even attempt to classify it into a specific category. In the case of the Coloured group in Potchefstroom, the group under consideration, this applies as well, and the author will, therefore, not try to determine the category to which they belong, but merely attempt to show that their drinking behaviour leads to or causes many of their other problems, and that unless the rehabilitation of the individual is undertaken, the future and welfare of the community is at stake.

5. The Coloured.

"The mixed-bloods of South Africa have been made by many races; they are not a race themselves and have no culture peculiarly their own; they are scattered in several discrete clusters. It is not easy, then, to say just who is a Coloured and who is not. The genetic consequence of multi-racial intermixture is a wide range of physical types, while sub-group heterogeneity and lack of racial or cultural identity also stand in the way of a substantive Coloured group."¹)

In the Population Registration Act, No 30, of 1950 a Coloured is defined as one who is not, "a White person or a Native."

---

¹) Mann, J.W. The Problem of the Marginal Personality, p. 8.
2.1 Introduction.

To enable one to understand and gain an insight into the underlying problems of the Coloured population in general, and in Potchefstroom in particular, it is necessary to discuss, firstly, the historical origin and social background of the Coloured group in general, secondly, their cultural heritage, and thirdly, the settlement of the Coloureds in Potchefstroom.

The Coloured population of South Africa has its origin in the process of assimilation and contact which took place between various ethnic groups over the last three centuries. In general it can be said that four original elements were involved in the formation of the Coloured population, namely, a Hottentot aboriginal element, a slave element, a European element, and a relatively unimportant Bushman aboriginal element. During the immediate past, another element in the form of assimilation between the Coloured and Bantu, especially in the Transvaal, Natal and Orange Free State, has become increasingly important. 1)

2.2 The Historical Origin and Social Background of the Coloured Group in General.

An indication of the extent to which each group contributed to the formation of the Coloured population is seen in the following: 2)

2. Jacobs, P.P. Die Herkoms en die Sosiale, Ekonomiese en Upvoedkundige Aspekte van die Leve van die Kleurlinge van Eersterust, will mainly be consulted in this connection.
a. The Hottentots.

Before the arrival at the Cape in 1652 of the European settlers, the Hottentots who lived in the coastal area between the Orange River in the north and the Kei River in the east, led a nomadic existence and had already come into contact with the Bushmen. The Obiqua tribe, for instance, was presumably a mixture of Hottentots and Bushmen.

It is estimated that there were between 45,000 and 50,000 Hottentots living in the Cape area at the time of the arrival of the Europeans. Their numbers were, however, largely reduced during ensuing skirmishes between the Whites and Hottentots and especially during the 1713-1755 scarlet fever epidemic, "the very names of some of the best known tribes..................blotted out."1) Although a number of smaller tribes trekked inland toward the Orange River, many Hottentots remained behind and went to work for the Europeans.

The Hottentots became almost entirely economically dependent upon the Europeans and this, together with various other disrupting factors, led to the destruction of their own way of life, traditions and their identity as a separate race. One of the factors here was the fact that the Hottentots and slaves were both employed by the Europeans, and this enabled them to mix more freely and readily with the slaves and Bushmen. It must also be remembered that slave men were in the majority and most European slave owners could not afford to buy wives for their slaves.

They therefore sought the company of Hottentot women which gave rise to the inter-mixing of the slaves and the Hottentots. This inter-mixing formed the most important contribution to the origin of the Coloured people and by the middle of the 19th century the Hottentots at the Cape were completely absorbed into the existing Coloured population.

b. The Slaves.

The directors of the Dutch East India Company thought that the local inhabitants at the Cape would provide for sufficient labourers so when the contrary to this became clear to them they decided to import slaves. In March 1658, 174 Anglonese slaves arrived at the Cape and in May the same year 228 more slaves arrived from Guinea. These two groups were both Negroid races and were the only slaves imported from India, Ceylon, and the Malay Archipelago. The Eastern slaves were supplemented by political and other prisoners from other areas under the control of the Dutch East India Company. In 1767 the importation of slaves from the East was stopped.

From a biological point of view, these slaves mainly contributed Australoid and Proto-Mongoloid strains to the Coloured population. The Malayan element, however, with its Moslem faith and social customs, has, although its racial origins were very mixed, remained an exclusive community within the Coloured group. They have even, to some extent, preserved characteristically Malayan physical features. The so-called 'Free Blacks' who were actually the offspring of the political and other prisoners banned to the Cape by the Dutch East India Company, formed a part of this group.

Numerically the slaves contributed the most to the Coloured population. In 1821 there were 35,698 slaves to the 28,635 Hottentots.

c. The Bushmen.

The Bushmen, representing the oldest indigenous population of Southern Africa, also contributed to the formation of the Coloureds. They were an extremely primitive nomadic people who, with the arrival of the Europeans, were sparsely scattered over the interior. They were not organised into tribes although families were grouped together as hunting bands.

Although the Europeans in their many skirmishes with the Bushmen killed off hundreds, large numbers were taken captive and many others must have survived and carried on living nomadically. In 1774, 239 were captured and during the period 1786-1795, and 1813-1824, a further 669 and 300 respectively, were taken prisoner.
By the end of the 18th century there were already small numbers of Bushmen working for Europeans, and the more their resistance was broken by European attacks and infiltration, the more they began to work for the Europeans. By 1824 there were 935 Bushmen in the service of farmers in the Cradock district (including Tarka), and a further 842 lived with, but were not apprenticed to farmers. From this we may surmise that a similar situation prevailed in other districts as well.

Although many Bushmen fled to the desert areas and many were killed, large numbers went to work for European farmers and took over their civilization. There they came into contact and mixed with the Hottentots and by so doing contributed to the formation of the Coloured population. Although the Bushmen mixed freely with the Hottentots, they seldom mixed with the slaves and practically never with the Europeans.

Marais and others, however, maintain that the Bushmen played a much greater part in the formation of the Coloured people than what is generally accepted.¹)

He goes on to say that "the statement, therefore, that the Bushmen vanished before the incoming civilization (such as it was) needs qualification, it does not allow for those of them who, having become more or less civilized, entered the ranks of the Coloured population."²)

d. The Europeans.

"The miscegenation which in its various permutations and combinations was to produce the Coloured people began early with unions, regular or irregular, between Europeans on the one hand and the slaves or Hottentots on the other."³)

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1. Marais, J.S. in The Cape Coloured People, p. 13, expresses this view and gives various reasons. P.J. Coertze in Standpunte, p. 52, goes as far as to say that the Bushmen played an even greater part than Marais cares to mention.
During the first few decades of White rule at the Cape, a few marriages between Europeans and Hottentots or slaves took place, e.g. the marriage between Van Meerhof, the explorer and the Hottentot woman Eya. As the adverse effects of such marriages were realized, the Whites began to isolate themselves, although a considerable amount of irregular unions still took place, especially between the sailors and soldiers and slave and Hottentot women, young men in distant cattle posts, and adventurers and explorers. Even today the Coloured population is being increased by unions between Whites and Non-Whites.

The causes of these irregular unions which took place between the Whites and Non-Whites can be explained. It must be remembered that a tremendous shortage of European women existed, and as Steyn says, the slave women from the East-Indian islands were also quite attractive. The fact too, that slaves of mixed European blood were more valuable, led to their masters encouraging unions between their slaves and Europeans.

By the 18th century the term Bastard came into general use to denote people of mixed bloods and more specifically those with White origins. Since 1685, however, marriages between Whites and slaves without mixed blood, were prohibited by law.

Furthermore, the fact that the European began separating himself from the so-called mixed bloods, played an important role in the formation of the Coloured people into a differentiated group. If this had not taken place all Non-Europeans with European ancestry would have demanded entry into the European community.

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1. Mann, J.W. The Problem of the Marginal Personality, p. 2. says that the European women, though perhaps not as scarce as slave women, were outnumbered by male European colonists and sojourners. Between 1652 and 1672, three quarters of the children born to slave women at the Cape had European fathers.

The Europeans, therefore, played an important part in the formation of the Coloured people. Not only by their contribution of Caucasian genetic factors, but also by their eventual segregation from the Coloureds, which led to their establishment as a differentiated group.

e. The Bantu.

Although the Bantu as such, played no direct part in the original formation of the Coloured people, they have in the past and still do contribute a great deal both physically and culturally, to the Coloured population.

f. Summary.

We see therefore that the Coloured population "originated as a result of white settlement at the Cape more than three centuries ago. Through this event and the subsequent processes of biological and cultural assimilation between slaves, aborigines and whites, coupled with a growing tendency towards social differentiation on the basis of colour, a population group with a distinct biological identity emerged gradually; a group which at the same time, as a result of its close integration into the economic, religious and political structure of the dominant white pattern of life, gradually assumed also the social and cultural characteristics of the dominant white western society."

2.3 The Cultural Development and Heritage of the Coloured Population.

The origin, circumstances and way of life of the Coloureds during the past centuries must undoubtedly have had a very real influence on the customs and circumstances of the present Coloured population. Even in Potchefstroom the Coloured population has been influenced by this as they form part of the main Coloured group. It is for this reason that it is essential to take a closer look at the cultural heritage of the Coloured people in general.

a. What is Culture?

Before analysing the cultural heritage of the Coloureds, it is necessary to describe what a race is to understand why the Coloured people cannot be classified as a race. Further, it must be remembered that the concept of race is closely connected to the concept of culture and must not be confused. To understand, therefore, what cultural elements the Coloureds took from the different races who formed part of their forefathers, it is essential to understand what is meant by the concept of culture. 1)

A race is a socio-cultural unit and a distinctly biological concept in comparison to culture. The term is used to describe "the inherited resemblances and differences of large groups of human beings". 2) It is formed when a group of people, within a specific geographical area, form a unit, with a common culture. The cultures of different races, therefore differ.

The following are a few characteristics of a race:

i. A group of people form a race when they develop loyalty and a feeling of sentiment towards the area in which they live.

ii. The forming of a group into a race occurs either biologically, i.e. by means of inter-marriage, or spiritually, i.e. they develop a feeling of unity and a common way of life.

iii. Spiritual unity leads to the development of a common language.

iv. In the process of living together an organisation system develops, according to which relationships are regulated. In this way each race has its own social, political, economic, education and other organisations.

Culture, on the other hand, is "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man as a member of society." 3)

3. Ibid., p. 29.
Culture includes everything that can be communicated from one generation to another. The culture of a people is their cultural heritage, a "complex whole" which includes knowledge, belief, art, morals, law, techniques of tool fabrication and use, and method of communication.  

It is the "way of life of any society. This way of life includes innumerable details of behaviour. They all represent the normal, anticipated (expected) response (acts) of any of the society's members to a particular situation. Thus, in spite of the infinite number of minor variations which can be found in the responses of various individuals, or even in those of the same individual at different times, it will be found that most of the people in a society will respond to a given situation in much the same way. Such a consensus (uniformity) of behaviour and opinion constitutes a culture pattern; the culture as a whole is a more or less organised aggregate of such patterns."

Cuber says that: "Culture is the continually changing patterns of learned behaviour and the products of learned behaviour (including attitudes, values, knowledges and material objects) which are shared by and transmitted among the members of society."

He goes on to draw a comparison between animals and human beings and points out that one of the major differences is the fact that the animal has no culture. This is due to the fact that it lacks a means of communication with which to transmit culture, cannot learn abstractions or accumulate their learnings and are unable to solve as complex problems as human beings.

Culture is the result of man's adjustment to his environment and is formed by the creative activities of the members of each race, as they adjust to their environment. Culture entails everything man does within his group towards the maintenance of his race. A race and its culture, therefore, originates and develops simultaneously and both depend on the transmission of culture to the new generations through a process of acculturation, as well as the biological increase in the population.

2. Linton, R. The Cultural Background of Personality, p. 19.
b. The Cultural Heritage of the Coloureds.

The different races who originally mixed to form the Coloured people all represented different cultures which have contributed to the specific nature of the Coloured population of today. Further, they have more recently come into contact with races such as the Bantu and Indians from whom certain cultural elements have also been taken.

Although Coertze says "kultureel was die lewe van die ontwikkelde Kleurlingsbevolkingseenheid in 'n maalstroom vanweë die sametrefing van verskillende kultuurstrome."

It was the heterogenic cultures of the slaves, Hottentots and Bushmen which came into contact with western civilization and resulted in the way of life of the Coloured today.

The slaves, with the exception of the Eastern slaves, lost complete contact with their specific cultures and religions. The Eastern slaves were mostly Mohammedans and retained their faith and cultural elements connected to it. At the Cape they did the more skilled labour such as shoemakers, bakers, builders, and tailors. The rest of the slaves, from Mozambique, Angola, Malaysia and the Sudan, were more primitive and mainly used for manual labour.

The slaves in the employment of the East India Company and private owners did not live very hygienic and civilized lives, although those slaves with private owners were housed under better conditions than those living in the Company's boarding house where no provision was made for the separation of the different sexes. The social effect which such conditions must have had on the slaves is obvious.

Another factor which had a devastating effect on the lives and morals of the slaves and which could have had a lasting effect on the Coloured way of life today, was the fact that they could not get married even if they were Christians. Since 1823 Christian slaves were allowed to marry with the permission of their owners and only since 1826 could they marry without their owners' consent. They did not, however, until emancipation, make much use of this privilege. "Between 1826 and 1834 the number of slave marriages scarcely reached double figures."  

2. Ibid., p. 171.
The slaves did not attach a great deal of importance to the institution of marriage, mainly because they knew that its ties could, as Marais says, "be broken at the mere whim of the slave owner." Only since 1823 did the law begin to make provision for children not to be sold before being eight years old. In 1826 this age was raised to ten and in 1830 to sixteen years. Also in 1826 it was laid down that a man and wife belonging to the same owner could not be sold separately. It is clear, therefore, that marriage and family life suffered under these conditions. Both the religion and the education of the slaves was also sorely neglected.

The emancipation of the slaves was another factor which had a disorganising effect on their lives. They were suddenly exposed to complete freedom of movement which led to vagrancy, and as they were no longer bound to their owners they constantly changed from employer to employer. This may have been the origin of the Coloureds inability to remain in the employ of one person for any length of time.

Furthermore, the misuse of alcohol was also prevalent during the slave period. The slaves did nothing but essential work on Sundays and therefore had a reasonable amount of time to themselves on these days. As they had very little else with which to occupy themselves during their spare time, they took to drinking, and "it was reported that the Cape Town streets exhibited disgraceful scenes of drunkenness every Sunday until 1830 when the canteens were ordered to be closed on that day." 2)

It must also be remembered that because the slaves came into such close contact with the Europeans, it gave them ample opportunity to become acquainted with the western way of life and made it possible for them to absorb it more fully than any other race. The western way of life had a very definite and lasting effect on the slaves.

2. Ibid., p. 106.
The Hottentots who were originally a proud tribal people, eventually also became completely economically dependent upon the Europeans. After the 1687, 1713 and 1755 epidemics which brought them down to the same level as the slaves, they lost all moral convictions and principles and began to attach as little value as the slaves to such vital institutions as marriage.

Further, just as with the slaves, the education of the Hottentots did not receive much attention. They also made themselves guilty of such things as cattle theft, workshyness, vagrancy and the misuse of alcohol. The Civil Commissioner of the Cape district at that time wrote the following of the Hottentots and their use of liquor.

"Hottentots of both sexes were seen in numbers, at all hours of the day and night, in a state of drunkenness and entire nakedness, ......." \(^1\)

These decadent moral values and their consequent results, were the contribution of the Hottentots to the growing Coloured population.

The so-called 'Bastards' also need mention here. Although most of the Bastard groups did not survive, it was they who contributed the main Caucasian elements to the Coloured population.

The most prominent characteristics of the Bastard group was their striving to live as the Europeans. They considered themselves Christians, spoke Afrikaans, adopted Afrikaans names, and even copied the western form of government.

All these different races with their different cultures, slowly grew into the Coloured people and gave them the heterogenic nature they still have today. They took on the western way of life mainly because even though they were made up of different races with different culture patterns, the Europeans at the Cape were the dominant group.

The Coloureds came into being practically simultaneously with, yet separately from the Afrikaner. After testing the Afrikaner on the criteria of an etnos, it is found that where one can speak of an Afrikaner etnos, one cannot speak of a Coloured race. The Coloureds, although they developed within the same geographical area, did not strive to maintain their own identity and culture, but rather strove to live as the Whites, with the Whites.

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They were not spiritually united and prepared to fight for what they felt was their due. Even today, while they are being threatened by Bantu infiltration they look to the Whites for aid, instead of initiating their own.

"As n mens se posisie in n gemeenskap onvolwaardig is versak jy nie daardeur jou identiteit nie. Inteendeel. Jy veg vir jou volwaardige erkenning, nie deur n onderdak by ander te soek nie, maar deur eerbied en regverdigheid vir jou eie te verg." 1)

2.4 The Settlement and Circumstances of the Coloured Population in Potchefstroom.

We see, therefore, that the Coloured people in South Africa have their origin in five different races, viz., the Bushmen, slaves, Hottentots, Europeans and Bantu, and that many of their cultural traits and patterns originated from the cultures and way of life of these different races.

The Coloured population in Potchefstroom, however, originated from the main Coloured group and have as a result inherited many of their physical, social and cultural characteristics.

In the previous pages an analysis of these different races and their cultural and other distinguishing characteristics were given. In the ensuing pages attention will specifically be given to the origin, settlement and socio-economic circumstances of the Coloured population resident in Potchefstroom. Although the residential area of the Coloureds changed during the time in which research was being done, this development could not be taken into consideration.

i. The Historical and Racial Origin of the Coloureds in Potchefstroom. 2)

By means of an analysis of the places of birth of a representative sample of adult Coloureds, (the places of birth of their parents and grandparents were also determined), it is seen that the Coloured people of Potchefstroom did not, as some other groups, originate independently from the main Coloured group. They form an organic part of the South African Coloured population.


2. All information in this connection obtained from Nesper, L. Die Kleurlinge van Potchefstroom, Chapter 3.
The following table contains the results obtained after determining the places of birth of 183 Coloured adults, 93 men and 90 women.

Table 5.
The Places of Birth of the Grandparents, Parents and Adult Coloured Homeowners in Potchefstroom, 1906.¹

<table>
<thead>
<tr>
<th>Region</th>
<th>Grandparents</th>
<th>Parents</th>
<th>Residents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Cape</td>
<td>41</td>
<td>26</td>
<td>8</td>
<td>75</td>
</tr>
<tr>
<td>Eastern Cape</td>
<td>60</td>
<td>38</td>
<td>13</td>
<td>111</td>
</tr>
<tr>
<td>Northern Cape</td>
<td>25</td>
<td>31</td>
<td>17</td>
<td>73</td>
</tr>
<tr>
<td>Central Cape</td>
<td>9</td>
<td>27</td>
<td>4</td>
<td>40</td>
</tr>
<tr>
<td>Cape</td>
<td>57</td>
<td>-</td>
<td>-</td>
<td>57</td>
</tr>
<tr>
<td>TOTAL CAPE</td>
<td>192</td>
<td>122</td>
<td>42</td>
<td>356</td>
</tr>
<tr>
<td>Potchefstroom</td>
<td>41</td>
<td>85</td>
<td>92</td>
<td>218</td>
</tr>
<tr>
<td>Witwatersrand</td>
<td>4</td>
<td>6</td>
<td>6</td>
<td>16</td>
</tr>
<tr>
<td>Pretoria</td>
<td>5</td>
<td>7</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>Other W. Tvl. Districts</td>
<td>13</td>
<td>5</td>
<td>5</td>
<td>23</td>
</tr>
<tr>
<td>O.F.S.</td>
<td>10</td>
<td>19</td>
<td>7</td>
<td>36</td>
</tr>
<tr>
<td>Natal</td>
<td>-</td>
<td>3</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>TOTAL NORTHERN PROVINCES</td>
<td>93</td>
<td>150</td>
<td>140</td>
<td>283</td>
</tr>
<tr>
<td>Mocambique</td>
<td>5</td>
<td>1</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>Overseas</td>
<td>3</td>
<td>1</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>South West Africa</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>St. Helena</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Lesotho</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Swaziland</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL KNOWN</td>
<td>300</td>
<td>275</td>
<td>183</td>
<td>758</td>
</tr>
<tr>
<td>TOTAL UNKNOWN</td>
<td>432</td>
<td>91</td>
<td>-</td>
<td>523</td>
</tr>
<tr>
<td>TOTAL</td>
<td>732</td>
<td>366</td>
<td>183</td>
<td>1,281</td>
</tr>
</tbody>
</table>

¹) Nesper, L. Die Kleurlinge van Potchefstroom, p. 53.

The most prominent deduction which can be made, is that the majority of the Potchefstroom Coloureds' forefathers came from the Cape. Of the 300 grandparents whose birthplace was known, 192, i.e. approximately two-thirds, were born in the Cape, while approximately one-third of the parents came from the Cape.
It is also seen that the majority of the Coloureds resident in Potchefstroom were born in Potchefstroom. In fact, approximately half of the Coloured population of Potchefstroom was born there, and the rate of Coloureds coming from other areas, especially the Cape, is decreasing. In a survey carried out during 1969,\(^1\) it was found that out of 160 Coloured adults, 107 were born in Potchefstroom or the Potchefstroom district.

Further, it is seen that a very small number of people migrate from places such as the Witwatersrand and Pretoria and none from the other large cities in South Africa. Migration does, however, take place between Potchefstroom and the surrounding areas.

Neser, in an attempt to determine the racial origin of the community more accurately, questioned 162 adults of both sexes as to their, as well as their parents' and grandparents' races. He eventually determined the races of 1,134 Coloureds resident in Potchefstroom, which are given in Table 6.

**Table 6.**
The Racial Origin of the Coloureds in Potchefstroom, 1966.\(^1\)

<table>
<thead>
<tr>
<th>RACE</th>
<th>NUMBER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coloured</td>
<td>643</td>
</tr>
<tr>
<td>&quot;Mocambique&quot;</td>
<td>16</td>
</tr>
<tr>
<td>&quot;Malbaar&quot;</td>
<td>1</td>
</tr>
<tr>
<td>European</td>
<td>19</td>
</tr>
<tr>
<td>Bantu</td>
<td>17</td>
</tr>
<tr>
<td>Griqua</td>
<td>16</td>
</tr>
<tr>
<td>Hottentot</td>
<td>9</td>
</tr>
<tr>
<td>Indian</td>
<td>4</td>
</tr>
<tr>
<td>&quot;St. Helena&quot;</td>
<td>2</td>
</tr>
<tr>
<td>Malay</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total Known</strong></td>
<td><strong>728</strong></td>
</tr>
<tr>
<td>Unknown</td>
<td>401</td>
</tr>
<tr>
<td>Slaves Known</td>
<td>5</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>1,134</strong></td>
</tr>
</tbody>
</table>

\(^1\) Neser, L. *Die Kleurlinge van Potchefstroom*, p. 56.

1. Data obtained by the researcher in a survey during 1969.
Neser points out that the data given in the previous table, cannot be accepted as completely reliable because of vagueness, incorrect use of terminology and the inclination among Coloureds to accentuate the presence of European and conceal the presence of Bantu blood in their origins.

Furthermore, the amount of Bantu inter-mixture with the Coloureds is probably more than indicated by the data in Table 6. This can be determined by checking the marriage registers of the Coloureds because since 1927 it became compulsory to denote the race of each partner.

It must be kept in mind that a certain amount of extra-marital relationships between Bantu and Coloureds, as well as other means of infiltration, also increase the degree of Bantu inter-mixture.

Subsequently, 175 marriages between 1927 and 1955 in which at least one partner was a Coloured, were checked. It was found that out of the marriages, 81 were mixed marriages. Of these, 33 were between Coloured men and Bantu women and 48 between Bantu men and Coloured women. Also, of the 350 persons involved, 269 (77%) were Coloureds and 81 (33%) Bantu.

If these 175 marriages can be accepted as a reliable sample and it can be accepted that all the children of these marriages were taken up into the Coloured community, it can be concluded that the amount of Bantu blood in the present Coloured population is approximately 33%. Although this figure is not, for obvious reasons, completely accurate, it is nevertheless clear that the amount of Bantu blood present in the Potchefstroom Coloured community is high.

The proportion of Indian blood present is most probably also more than what the figures denote. Here, too, the exact figures cannot be determined as the Indian contribution does not take place through legal marriages, but through casual relationships, and as Neser points out, these do take place on a large scale.
As far as the contribution of European blood is concerned the figures again are not completely accurate. If it could be determined correctly it would most probably be found that although the addition of European blood was still continuing, though not through legal marriages, the amount has definitely decreased during the last couple of decades.

By way of a summary it can be said that the Potchefstroom Coloured community mainly finds its origin in the Cape Coloureds from the northern and eastern areas, (Baster) and consists of all the different races which constitute the South African Coloured in general.

The Potchefstroom Coloured community has had to contend with the addition of Bantu, Indian, and to a much lesser degree, Chinese blood. The degree of European blood has also decreased considerably in favour of Bantu inter-mixture.

It is, therefore, seen that the Coloureds of Potchefstroom have not, although perfect examples do exist, reached physical homogenity.

ii. The Settlement of the Coloureds in Potchefstroom.

In a discussion of the settling of the Coloureds in Potchefstroom a clear distinction cannot be made between that of the Bantu and that of the Coloureds as they were not originally officially recognized as two individual groups.

The first Coloureds in Potchefstroom were mainly Coloureds who accompanied their employers from the Cape when they trekked to the north. Because they arrived sporadically with their employers there was no established area for them to live in, so they lived on the same sites as their employers, and no attempt was made to apply housing segregation between Whites and Non-Whites.
The Non-Whites "were scattered among the white people and became a thorough nuisance. They could do what they liked and . . . . . . the sprees they had, made people disgusted." 1)

In 1877 an attempt was made to establish a location for 'kleurlingen', a term which included both Coloureds and Bantu. This attempt, however, was a failure as the Non-Whites showed no interest in moving and the Town Council did not force them to do so.

The Non-Whites did not readily move into the location and after repeated unsuccessful attempts, the Town Council in 1888 decided to use force and ordered that all Non-Europeans, excepting bone fide servants, or other employees, were to move to the location by January 1889. Although the Town Council was dissolved in 1889, the population of the location for that year was given as 676. By 1905 the population was 1858.

Also in 1888 the Town Council decided to change the proposed area for the location, which until recently, remained the area in which the Coloureds lived. 2) This was, "on the rise between the Mooi River Drift and the Town erven on the lower end of the wagon road." 3)

In 1904 the first official distinction between Bantu and Coloureds was made in a certain regulation stating that: "Coloured persons of South African origin may, in the discretion of the local authority, be allowed to reside in the location", and those "resident in a location or native village shall be eligible as members . . . . . . until such time as adequate and suitable accommodation is available for coloured persons elsewhere in the urban area." 4)

2. During 1969 the Coloureds were moved to their own township, known as Promosa.
3. Peetham, Commissioner. Ibid.
Until this time the location was seen as a model township, although after this time a rapid degeneration in the circumstances of the location began. Until 1951 it was known as the Potchefstroom location when it was decided to rename it after the existing superintendent, since when it was known as Willem Klopperville.

An important phenomenon in this township was the way in which the ground was divided. It was done on a religious basis, and not on an ethnic basis. The area was divided into four blocks; one each for the Anglican, Wesleyan and Lutheran members and one for so-called, 'wandering natives'. Only the church blocks were divided into stands with streets and were provided with water for leading purposes. Residents paid ten shillings hire per year.

Originally eight stands were made available for church buildings and were later increased to twelve. These were also used for educational purposes, until 1940 when two sites were provided for schools to be built on.

In 1923 a certain European obtained permission to build a bioscope hall in the location, although this, too, did not succeed. Since 1945 two soccer fields and a tennis court have also been erected.

Before 1925 education for the Non-European community was mainly undertaken by the different churches. In that year, however, the Potchefstroom Eurafrikan School for Indian and Coloured children was opened. Only a few Indian children attended the school, while there were approximately 66 Coloured pupils. The school later became known as the Potchefstroom Coloured School. In 1934 a separate school for Indian children was opened and since then the Coloured school has only enrolled Coloured pupils.

The Coloured school developed tremendously and had to occupy other buildings. By 1969 there were 776 pupils from Grade 1 to Std. 10 and 26 staff members.
Some pupils who matriculated from the Potchefstroom Coloured school have already continued their studies at Teachers’ Training Colleges and taken up other vocations such as nursing and secretarial work.

The Bantu and Coloureds lived together in Willem Klopper-ville until 1957 when the resettlement of the Bantu in their own township, viz., Ikageng, began.\(^1\) By 1963 the resettlement of the Bantu was completed, since when Willem Klopperville has been a separate Coloured township. In 1956 Promosa was declared a new township for the resettlement of the Coloured population resident in Willem Klopperville. Certain problems had to be overcome and by August 1969 the resettlement programme was begun and should have been completed by June, 1970.

Up to this time the conditions under which the Coloureds lived were extremely unfavourable; overpopulation and unhygienic conditions being the main points of objection. It must, however, be taken into consideration that the authorities did not, since the proclamation of Promosa, want to improve on existing conditions in Willem Klopperville as it was felt that all available energy should be put into the completion of the new housing scheme in

Promosa.

iii. The Influence of the Contact between the Coloureds and other Racial Groups in Potchefstroom.

From a previous discussion it is seen that culture includes all those elements, such as the law, customs, language, art, beliefs and morals peculiar to a certain race, which are carried over from generation to generation of that race or which is carried over from one group to another.

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1. In 1954 a new Bantu area was proclaimed, viz., Ikageng.
The cultural elements inherited by the Coloureds from their heterogenic forefathers are of great importance in a discussion of their problems, as these elements have a definite bearing on their present way of life, morals and principles. These cultural elements become part of each individual in the group and, therefore, influence his way of thinking and behaving and must be understood to enable one to analyse his behaviour and eventually that of the group.

The contact which the Coloureds had with other races more recently is also of importance as it too, if they were exposed to it for long enough, could become part of their pattern of behaviour.

An analysis of the different races with whom the Coloureds in Potchefstroom came into contact with and the influence each had on them will be given.

When Potchefstroom originated, the Coloureds present had trekked with their employers from the Cape and mainly formed the servant class.¹ In the beginning they were the only Non-Europeans living in the area and it was only later that Bantu began to live there, although by the turn of the century the Bantu already outnumbered the Coloureds. This was to have an important influence on the Coloureds, because, as has been said, the authorities originally made no distinction between the Bantu and Coloureds. When the Non-Whites in the town were moved to their own township there was no residential segregation, the Bantu and Coloureds mixed freely and the Bantu integration and infiltration started. This led to many problems for the Coloureds, and only in the late fifties the situation changed.

In the religious and educational spheres there was also no segregation between the Bantu and Coloureds. Separation in the educational sphere only took place in 1925, when a separate school for Coloureds and Indians was established, while in the religious sphere segregation of congregations only began when the Bantu were moved to Tjageng. Even today, they are still not completely segregated. Only in certain denominations such as the Dutch Reformed Church, there are separate missionaries serving the Bantu and Coloureds.

Numerically the Bantu outnumbered the Coloureds, who, swallowed up in the masses of Bantu, were very susceptible to influence. 1) The rate of inter-marriage, approximately 33%, and the resulting influence was therefore to be expected.

The Coloureds adopted many customs and habits from the Bantu which were to have a lasting effect on their general standard and way of life. In every sphere of life the Coloureds were overruled by the Bantu.

Because the Coloureds and Bantu lived together for such a long time it was inevitable that they should inter-marry, and the marriage and family, therefore, became an important point of cultural inter-mixture between the Coloureds and Bantu.

The Coloureds, although extremely westernly orientated and often described as a lower working class within Western society, 2) have adopted many practices which are contrary to the western way of life and which have had a negative and destroying effect on the stability of the marriage and family. For instance, the Tswana practice of the woman not being allowed to leave her father's house or the man not paying for her in full before she has given proof of her fertility, was partially taken over by the Coloureds in their 'lig-vra' method. This may not mean that the Coloureds took over the practice as such, although if it developed independently, the Tswana practice had a great influence on it and the high rate of ex-nuptial births as well as the public acceptance of it by the Coloureds can be understood.

1. In Potchefstroom compared to other areas such as the Witwatersrand, the Coloureds came into contact with only the Tswana.
2. See Botha, D.P. Die Opkoms van die Derde Stand.
Another cultural element, although not taken over per se from the Bantu, is their habit of paying 'lobolo' for their proposed wives. The Coloureds will not readily admit that they insist on getting 'lobolo' for their daughters as this obviously puts them into the Bantu category they so fervently dislike. Many, especially among the lower class, nevertheless do, although money is not always given directly, it may occur in the form of a large contribution to the wedding feast. 1)

A further factor which has been influenced by the contact with the Bantu, is the birth rate, both legitimate and illegitimate. As du Toit says: "dit blyk dus dat die rol van die Kleurlingvrou in die kontak en assosiasie van die Kleurling met die Bantoe die belangrikste faktor is in die gevorderde patroon van assosiasie. Die belangrikste gevolge van hierdie assosiasie is nie alleen die assimilasie en integrasie van die Kleurling en die Bantoe nie, maar die ontstaan van n nuwe gemengde geslag." 2) This fact is applicable to Potchefstroom and the whole of South Africa.

Further, the Coloureds took over many of the moral values of the Bantu. Many of the Bantu's accepted cultural practices, for instance, the 'nyatsi' practise, 3) which, through the confusion caused by urbanization and the influence of westernization on the Bantu, developed into loose moral behaviour, has been taken over by the Coloureds in its corrupt form. The effect of this on the Coloureds is seen in their irresponsible and condoning attitude toward pre- and extra-marital sexual behaviour. When behaviour of this nature is accepted rather than condemned, children grow up thinking that it is correct and the accepted behaviour. They see no wrong in it as it is the behaviour put forward by their seniors.

1. Compare Jacobs, J.J. Die Herkoms en die Sosiale, Ekonomiese en Opvoedkundige Aspekte van die Lewe van die Kleurlinge van Eersterust, p. 66.
3. When either a man or a woman has more than one sexual partner.
The Coloureds as a group do not attach much value to the marriage and the family. They are unable to see the absolute essentiality of these institutions and fail to realise that the happy and healthy family life of each individual is essential for the proper functioning and wellbeing of a community. The fact that the family forms the cornerstone of any community and must serve as a strengthening pillar for that community means nothing in their lives. They cannot comprehend why it is necessary to go to church to be married if one can live together and have children without it, and why it is essential for a child to grow up in the knowledge that he has the security of a home and the love and concern of parents to depend on. This rather nonchalant attitude of the Coloureds towards such matters was, in general, what they had inherited from the Bantu.

Other races such as the Indians and Chinese, who are numerically weaker than the Coloureds, had no or little influence on the Coloureds and their attitude toward matters such as the marriage and family and religion and beliefs. Even though there was a certain amount of inter-mixture between these races it was all spontaneous and irregular and therefore, did not have as great an effect on the way of life of the Coloureds, as that between the Bantu and Coloureds.

Even in the field of sport the Bantu influence was felt. In Potchefstroom, in comparison with the Cape, the Coloureds show a preference for soccer, a sport widely played by the Bantu.

In the religious sphere the Bantu influenced the Coloureds to a slightly lesser degree. Even though they are Christians and take an interest in church affairs, the Bantu are not concerned with bringing religious principles into their homes and their everyday lives, and think it is sufficient to attend church occasionally. The attitude of the Coloureds to religion is much the same and whether it would have been different had they not lived with the Bantu for so long, cannot be said.
Yet another sphere in which the Bantu influence was felt, is that of education. Although at present both the Bantu and Coloureds ensure that their children attend school, the influence of the Bantu approach to education when they lived with the Coloureds is still felt. As in most lower class peoples, the Coloureds send their children to school not with the aim of enriching their minds and enabling them to improve themselves, but with the specific reason of getting them through one stage in life to where they can go out and work and fend for themselves and help their parents financially. Mostly the children, especially the girls, are not encouraged to carry on their schooling careers, but have to leave as soon as possible to earn their keep.

Although the Bantu cannot be held directly responsible for this attitude of the Coloureds towards education, they did contribute to it.

It is therefore seen that the social and cultural contact of the Coloureds with the Bantu had a more important effect on them than the relatively scarce contact with the Europeans and Indians. Although the contact with the Europeans during the previous century still influences the way of life of the Coloureds, and the school and church served as points of contact with the western way of life, it is nevertheless clear that the influence of Bantu values and beliefs was very strong, because with the Bantu there was residential, social, cultural and lasting biological contact.

iv. Present Conditions in Willem Klopperville.

It is commonly accepted that the environment and living conditions of a person has a very definite influence on his behaviour and attitudes. As Neser says, it is realized that, "die voorkoms van talle persoonlike, maatskaplike en ander probleme tot n groot mate saamhang met en maatskaplike heropbou vertraag word deur svak behuisingstoestande." ¹)

For this reason it is necessary to briefly look at the conditions under which the Coloureds in Potchefstroom had been living. Although the major part of the Coloured population was moved to the new Coloured township Promosa, during the author's investigation, the environmental influence of the past couple of decades cannot be extinguished immediately by improved conditions.

Willem Klopperville is situated south of the town area on the eastern side of Kerk Street. It is approximately two miles from the town shopping centre, although, on the western side of Kerk Street, just opposite and for the length of the location, there are a number of Indian shops. The eastern boundary of the location being the wide marshy bed of the Mooi River.

The size of the residential area is approximately one mile long and a half-mile wide. There is only one semi-tarred road, viz., Broad Street, while the rest are narrow and in a very bad corrugated condition. When it rains the roads are extremely muddy and almost unnegotiable.

In the northern part of the township, 24 sub-economic houses were erected by the municipality and are still in a reasonable condition. These houses are mainly built of bricks with corrugated iron roofs and cement floors. They consist of a lounge, kitchen, and bedrooms, with no bathrooms and an outside toilet. A few of these houses are fenced and have gardens which are well kept although the exterior of most of them are in a shabby condition.

1. It must be remembered that since the proclamation of Promosa, the new Coloured township, the authorities did not want to improve on the existing conditions in Willem Klopperville, as it was felt that all available energy should be put into the completion of the new housing scheme in Promosa.
Further, there are a few houses which are in a good condition, though the majority of the other houses are dilapidated, without gardens and are ill-kept. Most of the houses are built of brick or clay, some have corrugated iron roofs, while a couple have thatch roofs and either cement or ground and manure floors. With the exception of a few houses none have ceilings or middle doors. Many of the houses also have small corrugated iron huts in the back yards, where separate families live. Each house has an outside toilet, and water and electricity are only laid on in certain houses. Water for domestic use has to be fetched from a communal tap situated between the houses outside in the street. There are also no street lights.

Therefore, as far as the housing is concerned, some Coloureds occupy really good houses, while others live under pathetic conditions. For instance, when it rains, the roofs do not only leak, but some of the walls become so saturated that they almost feel soft. The interiors of the houses also range from good to bad with an inclination to the latter. The lounge furniture is usually quite impressive, even though there is normally a scarcity of beds and the children mostly have to sleep on the floor. The majority of houses have no bathrooms, are without electricity and some families even have to do without stoves. According to modern standards most of the houses should be unoccupied.

Another housing phenomenon in the township is the over-populating of most of the houses. Here too, though, both extremes are found. Some small families are found occupying large houses while other families of up to ten members are found occupying three rooms. In one house there were fifteen people occupying a four-roomed house. In these large families there are usually more than one married couple with children from both families, and sometimes even elderly single people also living with them. In such cases, some of the members have to sleep in the kitchen and passage.
It is, therefore, obvious that from such unhealthy and unhygienic conditions no good can come, and undoubtedly makes healthy and organised family life impossible. These conditions do not at all promote the solidarity or feeling of unity among the members of a family, which is essential for its maintenance and well-being.

Furthermore, there are also a number of churches and two schools in the location. The twelve church buildings are scattered throughout the township and vary in size and appearance. One of the schools is a prefabricated building and both border along Kerk Street. The school grounds are neat and well-cared for.

The recreational facilities are limited to two tennis courts and two soccer fields, and use is made of the Koohinor Indian cinema. These limited recreational facilities mean that the Coloureds do not have enough with which to occupy themselves during their spare time and encourages phenomena such as, 'tsotsies' among the youth and the turning to liquor among the adults.

In the location there also a number of shebeens, and prostitution is not unfamiliar. The authorities it seems, are incapable of putting a stop to this type of illegal behaviour.

The general appearance of the location is not at all impressive. On the contrary, it is in an extremely poor condition, untidy and not healthy to live in. Conditions in general are very favourable for undesirable social conditions. 1)

The unfavourable conditions in the township in general, as well as the state of most of the houses, serve as a brooding nest for many of the problems encountered by the Coloureds. The educational, religious, social and cultural aspects in the family and community life cannot be satisfactory and develop and mature as they should under these conditions. They only facilitate immoral and unhealthy living.

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2.5 Summary and Conclusion.

Seen from a biological point of view, the Coloured is the product of an inter-mixture of Slave, Hottentot, Bushmen, European and in later years Bantu elements.

It is not possible to denote the exact strength of the different elements, although it can briefly be said that the main contribution was made by the inter-mixing of the slaves, Hottentots and Bushmen. The contribution of the Bushmen was not very large, yet appreciable, while that of the European is more important as, "the infusion of European blood continued after the Bushmen admixture had ceased and is still continuing." The Bantu element, although it only came later on, has also influenced the Coloured population considerably.

From a cultural point of view, the Coloureds cannot be seen as a race. They do not have their own culture peculiar to them, but a heterogenous mixture of the cultures of more than one race. Although they mainly took over the western way of life and culture, several minor cultural elements were also taken over from the other races who contributed to their origin. The reasons for their not being classified as a race are because they lack a common origin, common tradition and group loyalty, and also because they strive to integrate with the Europeans, instead of being determined to create for themselves a stable and influential place of their own in society.

The Coloureds in Potchefstroom also originated from the main Coloured group residing in the Cape. They came to Potchefstroom with their White employers and eventually settled here in large numbers. For many years they lived with the Bantu, an occurrence which had a lasting effect on their general way of life. Until recently they lived in the location known as Willem Klopperville, under atrocious conditions. Conditions which served as a brooding nest for many of the social evils and problems they face.

Justification for the poor housing and other conditions which existed in Willem Klopperville can be found in the fact that, as over the entire country, with industrialisation and mechanisation, Potchefstroom had a tremendous influx of Non-Europeans and, accompanied by their large families and a poor economic position, created an enormous housing problem which still exists today. Together with this came over-population of areas, and filthy and unhygienic conditions which paved the way for immoral behaviour. Nevertheless, as has already been mentioned, the new township for the Coloureds, Promosa, has been completed and resettlement begun. This, it is hoped, will give the Coloureds the opportunity they need to find themselves.
Chapter 3.

An Analysis of the Structure and Functions of Coloured Families in Potchefstroom.

3.1 Introduction.

After a short history of the origin of the Coloured group in South Africa in general, the population numbers, cultural and racial traits, which make them fit in more or less 'no where' in South Africa, we now turn to Potchefstroom for a detailed analysis of its Coloured families.

All groups in society have a dual nature, on the one hand there is the normative, and on the other the factual. The normative is what the structure and functions of a certain group ought to be, while the factual is what the structure and or functions of that group are, as they exist at the present time.

In this chapter an analysis of the structure of the family in general will firstly be given, followed by an analysis of the Coloured family in Potchefstroom. These two will then be compared and an attempt be made to determine to what extent the Coloured family deviates from the normative, the reasons herefore and the positive lines for possible rehabilitation.

3.2 A Sociological Analysis of the Family.

In an analysis of the family we must first look at the origin of the family as an institution. It originated in the marital institution which in turn originated with the rest of the creation. The marriage is therefore the basis of the family and gives to it its form and nature.

1. Van der Walt, J.P. Die doel en taak van die Kliniekskool Loopspruit, p. 81.
According to Christian principles, the origin of the marriage was with the creation. "God created man in His own image............. male and female created He them. And God blessed them, and God said to them, 'Be fruitful and multiply.............'".  

The marriage is then, "........... much more than a mere human association or social custom. It is a divine institution, originating in the mind of the Creator."  

The purpose of the marriage is threefold. The first purpose of the marriage is the propagation of the species. So that children can be born and reared under the best possible conditions. Secondly, the purpose of the marriage is sexual fulfilment. The marriage leads the strong sexual urge in the human being into useful and creative channels. The third purpose of the marriage is "to establish that deep, intimate, personal relationship between two people which is best termed comradeship. Children and sex will both enrich a marriage but they cannot sustain it."  

The family, therefore, originates in the marriage from which it gets its form, nature and many of its functions. After establishing its origin and basic purpose, an analysis of certain definitions and descriptions of the family as given by various sociologists, and chosen to clarify the question of what the family as an institution really is, what it ought to be, and what certain of its functions entail, is given.

1. Genesis 1:27.  
3. Ibid., p. 33.
a) Definitions and Descriptions.

i. "Of all human groups the family is in many ways the most important. From its initial units, the father and mother, the child receives his physical organism ......... In the family the child learns the meaning of social responsibility, the importance of sportsmanship, and the necessity of cooperation. The family is the outstanding primary group, for in it the child develops his basic attitudes, patterns, ideals, and style or configuration of life." 1)

ii. "Het gezin is een min of meer duurzame samenlevingsgemeenschap van een man en een vrouw met het uit hun verbintenis voortgekomen nageslacht." 2)

iii. To the unit in any society which performs the following activities the term 'family' is assigned: "(1) reproduction of members; (2) maintenance of these new members during infancy and childhood; (3) socialization of new members into the values and skills required for adequate role-playing and ability to make a living which are so necessary to independent adult functions." 3)

iv. "Die gesin is n werklikheid waarin n groep mense saamwoon in n intieme, deurlopende verhouding. In hierdie gemeenskap van die gesin word die kinders gebore, daar ontvang hulle hulle eerste indrukke en word hulle ge-stelik gevoed." 4)

v. "The family is from some points of view the primary human institution ............ other institutions have their origin in family life. That is economic activities, social control, education, recreation, religion, and other specialized patterns of social behaviour first developed in the family............ The evolution of the family consists of its transformation from a small self-sufficient society to a specialized functional unit or institution within a gradually enlarging society." 5)

1. Bogardus, E.S. Sociology, p. 89.
4. Anon. Die Anker van n Volk: Die Gesin as Kerneenheid, p. 16.
5. Lundberg, Schrag and Larson, Sociology, p. 506.
vi. "The first social group is the family, of parents and young, first in time and first and last in permanence: the earliest type of friendship is the mating of male and female, attracted in the beginning by the blind appetite of sex, but continuing in companionship because the pair find secondary and higher benefits in the relation." \(^1\)

vii. "The family is a group of persons united by ties of blood, marriage or adoption; constituting a single household; interacting and communicating with each other in their respective social roles of husband and wife, mother and father, son and daughter, brother and sister; and creating and maintaining a common culture." \(^2\)

viii. "The family satisfies many needs and serves many functions. The more important ones can be classified under five headings: (1) the reproduction of children, (2) the parental function, (3) the economic function, (4) the status or prestige function, and (5) the love or affectional function." \(^3\)

ix. "Het gezin is het intieme levensverband tussen ouders en kinderen gefundeerd in de natuurlijke afstamming en bloedverwanten- schap naar de norm der onderlinge liefde." \(^4\)

b) An Analysis and Summary of the Definitions and Descriptions.

From the foregoing and also other definitions and descriptions, it is clear that the family is based on love and blood bonds and consists of a father or mother with one or more children, or may consist of a father or mother with one or more children, if either partner has been lost through death. These love and blood bonds or ties are the elements which hold the family institution together. Firstly, the love bonds which originate between the husband and wife and later the ties of blood between the parents and children.

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It is the primary human group in society from which all other groups and activities arise, "other institutions have their origin in family life. That is economic activities, social control, education, recreation, religion, and other specialized patterns of social behaviour first developed in the family." 1) In it the child receives physical care as an infant, and later the socialization process, which prepares the child for the responsibilities of adulthood which begin in the family. It is here that the child's personality is formed.

The family is a universal and permanent phenomenon in existence, because its structure norm is based on the normative order in creation, and it is found in all societies and at all stages of social development. It too, has a normative order and is controlled by normative ideas. It is the nucleus of all society.

It must also be remembered that the family develops from or grows out of the marriage, the first of which was instated by God Himself between Adam and Eve, and therefore, is both a religious as well as a statutory institution. The marriage as an institution exists between one man and one woman through whose love children are born and which changes it into a family, as it is no longer only between that man and woman. With the birth of a child into the marital institution the additional functions of caring for and eventually the task of socialising that child is added.

Lastly, besides the two main functions or aspects, i.e. the love and blood bonds, the family has various other functions to fulfil, including the reproductive, economic, cultural and parental functions.

To sum up, the family, therefore, is "n groep, deur liefde gebind en op die grondslag van die bloedband. Die leidende funksies van hierdie groep is die liefdesverhoudinge wat op duursame wyse deur die bloedsband verstewig word. Dit is die rede dat die gesinstruktuur gekwalificeer word as onderskeidend van ander samelewingsvorme."¹)

The qualifying function of the family is, therefore, determined by the 'bestemmings-' and 'funderings-²) functions, which "constitute the primary raisons d'etre of the institution and are common to the family in all cultures",³) and will be discussed as follows:

i. The Destinational (bestemmings) Function.

Spier defines this function by comparing it with the external functions of the family when he says that: "De interne bestemming ligt uitsluitend in die liefde, terwyl we onder de externe doelordering verstaan, dat het gesin bv. mede dienstbaar is aan de opvoeding tot burger, aan de instandhouding van de christelijke kerk, aan de voortsetting van het bedrijfsleven, enz.⁴)

Another author feels that: "Die bestemmingsfunksié van die gesin is geleë in die liefde. Die gesin is in die eerste plek n liefdesgemeenskap tussen die ouers en die kinders. Ons kan oers waarlik van n gesin praat wanneer daar liefde bestaan tussen die ouers en die kinders en tussen die kinders onderling."⁵)

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¹. Fourie, R. n Sosiologiese Beskouing oor die Plek en Taak van die Kerk in die Samelewing, p. 120.
². A suitable English translation which carries the meaning of the word correctly, could not be found.
⁵. Anon. Die Anker van n Volk: Die Gesin as n Kerneenheid, p. 16.
The 'bestemmings' function is, therefore, based on the ethical aspect and is the function of love which originally led to the existence of the family. It, the family, is "verdiept en gewaarborgd door de onderlinge liefde, niet als natuurgegeven maar wederom als taak, als norm." ¹)

Also, according to Biblical principles the family is a normative and ethical (love) institution, qualified by the loyalty of the members, based on the inevitable ties of blood between the parents and children. ²)

This function is then connected with and closely related to the fundamental, i.e. the 'fundeerings' function of the family, which will be discussed next.

As Spier and others show, the family is, "een constante individuele liefdesgemeenschap op de grondslag van de natuurlijke bloedbanden tussen ouders en kinderen.", ³) and is "gefundeerd in de natuurlijke afstamming en bloedverwantschap naar de norm der onderlinge liefde." ⁴)

ii. The Fundamental ('fundeerings') Function.

This function is found in the biological aspect and represents the ties of blood which exist between the parents and children. The marriage is based on love, i.e. physical, spiritual and mental, between two people, the end product of which is the birth of a child, and the establishment of a bond of blood between those two people and their offspring. This is, therefore, the fundamental structure of this institution and a family can only be spoken of when a child is added to the marital group.

From the following, the biological nature of the fundamental function of the family becomes clear.

"Het zal wel voor geen tegenspraak vatbaar zijn, dat de funderings functie van het gezin te zoeken is in de biotische..... Het gezin toch rust op bloedgemeenschap. Het zijn de banden van bloed, waarin de innige betrekkingen tussen ouders en kinderen zijn gegrond." 1)

"This is the family. Looking backward, membership in the family is distinctly biological;" 2) it is the institution which, "regulated, stabilised, and standardized sexual relations and the reproduction of children." 3) and is "a group of persons united by ties of blood." 4)

From the foregoing it is, therefore, seen that these two functions form the basis of the family and each is completely dependent on the other for its fulfilment. They determine, under the influence and guidance of the parental love and authority, the mutual and internal aim of the family as a whole. Cooperation and interaction between the parents and between the parents and children, is essential for the socialising function and the realization of its vocation, i.e. the fulfilment of the love relationship, which influences all its other external and internal functions. 5)

c) The Functions of the Family.

"Die gesin verrig in enige gemeenskap sekere funksies wat vir elke individu sowel as vir die voortbestaan van die gemeenskap as n geordende eenheid van besondere groot betekenis is." 6)

The task, nature, vocation and destination of the family is clear from the previous discussion. We now come to the following external functions of the family, which will be discussed from a normative point of view under the following headings:

1. The Reproduction of Children.
2. The Parental Function.
3. The Economic Function.
4. The Socialization Function.
5. The Educational Function.
6. The Cultural Function.

1. The Reproduction of Children. ¹)

Although the function of the propagation of the species has already been given attention in the discussion of the fundamental functions of the family, it is necessary to elaborate on this more objectively.

The continued existence of any society demands a durable provision of new lives, and although children can be had out of wedlock, the marriage is the only institution in which the procreation of children is lawful. The phenomenon of sexual differentiation, attraction and the sex drives, which includes the propagation of the species, does not, however, singularly ensure the continued existence of the human being and his society, as these do not include the essential stability which only the institution of marriage and later the family can provide.

Closely connected to this is the sexual life of the individual. Although it is a marital function, from a sociological point, it is also a function of the family, and important in this connection, to the extent that sexual association leads to propagation. Because the human being is sexually 'free', it is necessary that an institution exists which provides stability for the channeling of sexual satisfaction.

¹) Roode, C.D. Inleiding tot die Sosiologie, p. 119-120.
If this were not so it would lead to a large variety of problems in society, the most important of which would be the lack of stability and security and the endless search for spiritual satisfaction. The disastrous result of this can be seen when looking at its ill-effects on, for example, certain 'hippie' cults in European countries.

The human being it must, however, be remembered, is not only a physical being but also a spiritual being, and his sexual wants and drives do, therefore, not only entail physical association and satisfaction, but gain their true meaning and value in the spiritual and mental enrichment thereof. The privilege of being able to share in God's creation does, although physical satisfaction is there, entail a deeper spiritual meaning.

The very universality of the marriage and family proves their necessity, firstly for the channeling of man's sexual drives, and secondly, for the stability essential for the procreation of children.

2. The Parental Function.

The parental or caring function is interwoven with the economic function, the educational function and the socialization function of the family. As we have already stated, the human being is both a physical and a spiritual being, and for this reason the parental love, affection and care, and the provision of economic needs are inseparable. Because man is both physical and spiritual, the physical care is essential, although, the child as primarily a spiritual being, must also be attended to spiritually and receive the necessary stability and security which will ensure that his spiritual abilities, (including his emotional life), gradually develop to maturity and independency. 'Babe's who are not loved, don't live'.
The parental function entails that maintenance of the child through his various stages of helplessness, which provides stability for the propagation process. The parents must look after the child, give him food to eat and clothe him. This function "has to do with the physical care and protection of the growing child. As the child finds his feet and wanders around the home, spreads its wings and flies further afield, the mental picture it carries with it of the home, should be that of love, understanding and security. This picture should be imprinted on the child's mind not by any words of the parents but by their sacrificial acts of care and service." ¹)

Van Dijk stresses the importance of this function and sees it as one of the three basic functions of the family. He feels that it is: "De voorziening in de materiële behoeften van de opgroeide generatie tot aan de volwassenheid binnen de sfeer van liefdevolle versorging." ²)

In most civilized societies the protection and care of the child is not only left to individual initiative and sense of responsibility but is seen of such great value and importance that statutory measures and norms are also laid down to ensure this protection and care of the child.

In South Africa the Children's Act, (No. 33 of 1960) makes provision for the state to, using various means and methods, take over and guarantee the child the necessary stability, if he is mal- or ill-treated either physically or spiritually.

The importance of the proper fulfilment of this task in the family, not only for the individual but for society as a whole, is therefore apparent.

3. The Economic Function.

The economic function is the direct provision of material substance and the satisfaction of economic needs.

The economic function of the family leads to the existence of a problem, namely that the duties of the mother and father are different and the mother should not go out and work while she has children at home. This is because it is the responsibility of the father, the head of the household, to provide in the financial needs of the family, and not the responsibility of the mother. The modern trend is for the mother to go out and work to supplement the monthly income, while the physical care of the child is left in the hands of servants. The fact that the mother, because of her psychological make-up and inherent vocation, is the focal point of the family and necessary for its normal functioning, is not taken into consideration and creates many problems. It is, therefore, the duty of the father to provide sufficient means for the proper maintenance of his family.

The family, because it provides a guarantee for the satisfying of the needs of both the parents and children, in a family, is also of utmost importance to community — and national — life. The economic stability of the family ensures the economic stability of a nation or group. "Die gesin word dus die ekonomiese anker van die gemeenskap, maar dien terselfdertyd ook die sosiale lewe op indirekte wyse."¹ It serves the social life because the family is the place where the man goes for his food, rest, and the companionship of his wife and children. If the family does not function satisfactorily, this routine is destroyed and can lead to many problems.

Although this function has been discussed separately it must be remembered that it is closely connected to many of the other functions of the family such as the parental, educational and socialization functions.

¹ Keyter, J. de W. Die Huwelik en Gesin, p. 66.
4. The Socialization Function.

The functions of procreation and the care of the infant only gain their true meaning and value and reach final fulfillment in the socialization and development of the child to maturity. The human being, being a physical and spiritual being, is also, according to his creation and nature, a social being. The family then, as a primary socialization institution, should lay the foundation and prepare the child properly, for his adjustment to a changing society.

In the family the child experiences his first social ties. He is not only cared for physically, but the ties of love and blood, as well as the close contact and intimacy between the members of a family, leads to the development of strong and meaningful bonds. It is in this atmosphere that the socialization of the child begins and is able to flourish.

The parents, therefore, have a very important role to fulfil in the socialization process of the child, and should have as their aim the successful adjustment of the child to other groups and society as a whole. At the same time, society sets very heavy demands on the parents, because of the often conflicting influences and ideologies which it brings to bear on the child through such media as, the cinema and press, ideologies which are in conflict with the standards and requirements set by the parents.

The socialization of the child can only be successful if the parents are:

i) wary about and prevent the negative effects the conflicting influences of society can have,

ii) are conscious of their responsibility towards the socialization of the child, as well as its importance for the healthy functioning of that child,

iii) are able to comply with the high demands set in this connection, and

iv) the emotional ties in the family are strong enough to serve as a foundation for this highly complicated process.
This all implies that the child has to internalize and incorporate into his personality, the cultural possessions, in all its various forms, for instance, the religion, faith, valid norms, status divisions, etc., of his group or community.

The functions of reproduction and the caring of the child are then, in this way, fully realized in the socialization function, and form an inseparable tri-unity.

5. The Educational Function.

"The home is the first training ground of character, both individual and social. It sets the first examples. It gives the first teaching. It is the first little community. Here justice - and injustice - are experienced for the first time. Here is authority and the rule of law. Here is the first pattern of social conventions, one family very much like another, but with its own important eccentricities and variations. The family like society at large, shapes its members and is shaped by them. It shelters their period of growth. In a society such as ours which has temporarily lost its bearings, the homes and schools are the guardians of our sense of standards."¹

Although the family today, because of certain changes in society, has lost some of its functions, including that of formal education, it has retained part of the function of education and still remains a primary institution for the complete and proper education of the child.

"We seem to have forgotten that the family constitutes an important agency whereby the educative process is carried on. The family ought to be one of the chief agencies for transmitting the mores of honesty, thrift, self-control, safety as well as the group standards in many other fields, assuming all the time that these qualities of character might be transferred in natural and functional situations.

That which we know as moral education ought to be confined largely
to the family, unless the school can set up a large variety of
situations which have value in the field of character training. 1)

Coetzee also says: "Volgens Christelike opvatting bly
die gesin altyd die primêre, die sentrale draer van die opvoeding;
die band tussen ouers en kinders immers is n bloedband, n eie-
soortige band, n verhouding wat nooit deur watter gemeenskaps-
instelling ook vervang kan word nie." 2)

By education is understood, "die leiding en die vorming
wat die volwasse deel van die gemeenskap gee aan die onvolwasse
deel, dat die leiding en vorming na sy inhoud bestaan in die
cordrag van die kultuur deur die ouer geslag en die onderneming
en ontwikkeling daarvan deur die jonger geslag, en dat die doel
van die leiding en die vorming is die wording van die opvoeding
tot n mens Gods volmaaktelik toegerus vir alle goeie werk." 3)

It is, therefore, clear that the family satisfies all the
requirements necessary to qualify as an educational unit, even
though the parents are not specially educated for this task.
In the family education is not direct and formal. It occurs
informally, without preparation and is not only given by the
parents who guide and lead their children. All the activities
in the family such as the giving of advice, sympathy, guidance,
encouragement, care and the participation in daily duties, all
form part of the education process, and as Bavinck says: "Alles
is besig om elkaar op te voeden, van dag tot dag en van uur tot
uur, zonder opzet, zonder plan, zonder methode en stelsel, die
tevoren uitgedacht zijn. Van alles gaat eene opvoedende kracht
uit, zonder dat ze ontleed en berekend kan worden.

3. Ibid., p. 34.
Duizend nietigheden, duizend kleinigheden, duizend beuzelingen, ze oefenen alle hare werking uit. Het is het leven zelf, dat hier opvoedt, het rijke onuitputtelijke, alzijdige, groote leven. Het huisegezin is de school des levens, omdat het er de bron en haard van is."

The educational function of the family entails the informal and impromptu teaching of behaviour patterns, attitudes towards fellow human beings and the community, social and economic duties, norms and generally accepted principles of the nation to its members.

Waterink says that it is the vocation, calling and task of the family to educate the children, "naar de eis Gods voor het leven van staat en maatschappij en kerk.".

In the family, education occurs spontaneously under the guidance and authority of the parents, based on their love of their children, and to fulfil this task the parents must continually educate themselves. If they are, under their guidance, to enable their children to adjust to the dynamic society, they must keep in touch with the terrific frustrations and problems encountered by their children. They are, therefore, "verplig...... om hulle gedurig in te pas in die langsaam veranderde lewensmilieu waarin hulle die onrype jeug help inlyf. Dit beteken voordurende arbei aan hulleself en hulle milieu om laas-genoemde te beheer en op hoogte te bly van die eise wat dit aan die jong geslag stel. Doen hulle dit nie, dan verouder hulle 'lewenswysheid' en hulle 'inpassingsvermoë' wat bowendien met toenemende ouderdom afneem en verswak. As gevolg daarvan word hulle onbekwaam om die opvoedingspligte na te kom.".

The sexual education of the child is yet another responsibility of the parent. Even though this can be undertaken by the school, or the child can gain his knowledge by means of various communication media, there is no better setting than the home for this education to take place. ".........this apparently difficult task is really no problem at all. If the parent has solved his own sexual problems and allows the knowledge to infiltrate gradually as the occasion arises, he will find the most natural response from the side of the child. Sexual education may be systematized later if necessary, but the vital facts are best picked up from day to day ..........."

"The education in the home covers a wide field.", and is extremely important as the foundation given to the child, especially in his pre-school days, determines to a large extent his approach to life in general throughout adulthood. From the family the child comes into contact with all the other groups in society, and the education he receives at home will be spread by him to these other groups. We see therefore that education is an important function of the family and should not be neglected by the parents.

b. The Cultural Function.

Yet another function of the family is its duty to carry over all the cultural components, elements and norms of the community to the child, to make him a carrier of the culture of his race. This cultural heritage will aid the child during adulthood and enable him to pass it on to the following generation.

2. Ibid., p. 45.
The family group serves as a basic institution in which, through the unique inter-action and co-operation between the members of a family, culture is formed. For this reason, healthy, harmonious relations and family life are essential for the formation of culture and the influence it has on its members, in the extent to which it is formed in the family circle.

In the family, too, the members are taught to respect and love the beautiful, aesthetic aspects of life. Aspects which make up the culture of a nation and enable the children to develop into cultured human beings, who are an asset to their fellow men and country.

Keyter explains it in the following quotation: "In die huisgesin word die sinue, die gebruik van die liggaam en verstand in beweginge en handelinge, die gebruik van die taal, die eerste intellektuele begrippe, die eerste gewoontes en gesindbede ontwikkel volgens norme en opvattinge wat daarin gehuldig word. Daar word die innerlike lewe gevoed, gevorm en rigting aan gegee ........... Behoort die kinders aan die ouers, so is die ouers weer deel van die volksgemeenskap wie se kultuurgoed gehandhaaf, ontwikkel en voortgeplant moet word ............... Deur die blote saamlewe met die jeug ............., oefen hulle n vormende invloed op hom uit, word die eerste rigting aan sy lewensproses gegee." 1)


"The religious functions of the family have tended to disappear. This has in part been due to the decline in the general interest in religion, in part to the pattern of individualized, diversified interests characteristic of the contemporary family and opportunities for getting together for religious worship as a group have declined." 2)

Here again, although the religious functions of the family are gradually decreasing, there remain certain elements which are peculiar to family life, and although they may be disappearing, cannot be taken over by other institutions. Only the activity of religious teaching in the family is being taken over by the school and Sunday school, with its specialized religious education.

The religiously based activities still fulfilled by the family, mainly concern the joint worship, by the members, of their Creator. The saying of prayers before and after meals, the reading of the Bible to the children, the singing of hymns and the attendance of church services, all point to this function.

Further, the family is a religious unit and gains spiritual enrichment, satisfaction and stability, through such religious activities as the baptising of the children, the confirmation of the children as they develop spiritually, and the affirmation of the Godly blessing and allowance of the marriage, in the church.

Other institutions such as the school, Sunday school and other youth movements, who have taken over some of the religious functions of the family, can never be more than mere auxiliary media, as the "godsdienstige beoefening bly die primêre taak van die gesin. Die verantwoordig en verwaarlozing hiervan werk die disintegrasie en uiteindelike ontbinding in die hand." 1)

Thus from a normative point of view, the family consists of a lawfully wedded husband and wife, with one or more children, born out of the union. This sharing of the human being in the Creation, distinguishes him and designates him with the role of caring for and ensuring the healthy development of the child, to a Christian adult. This development is brought about as the various functions of the family are fulfilled during the growth of the child from infancy to adulthood, when he too begins his own family.

The basis of the family is the love and blood ties which exist between the parents, between the parents and children and between the children mutually. If these ties are in any way severed, the basis of the institution is attacked, weakened and eventually becomes disorganized.

Before taking a look at the structure of the Coloured families in Potchefstroom, brief attention will be given to the approach of two sociologists, Ferdinand Tönnies and Charles Horton Cooley, (who gave extensive attention to and stressed the importance of the family as the primary group in society), to the family and the changes it has undergone.

d) The Approaches of Ferdinand Tönnies and Charles Horton Cooley, to the Family.

i) Ferdinand Tönnies.

Tönnies's concept of the Gemeinschaft and Gesellschaft can briefly be described as follows. He saw the social relationship as the simplest and most general unit of social life and the embodiment of the two most fundamental forms of human will, the natural or rational. He maintained that the complexity of social relationships, i.e. society, would then differ according to the type of will dominant. In accordance with the existing predominant will he developed two ideal or normative concepts of society, the Gemeinschaft and the Gesellschaft. Where the natural will is dominant the society is called a Gemeinschaft, and where the rational will is dominant it is called Gesellschaft.

In the Gemeinschaft the social relationships are dominated by fellowship, kinship and neighbourliness, while the Gesellschaft is dominated by rational calculation and exchange and indifference. The type of law and social control in the former is dominated by the family, folkways, mores and religion, and in the latter it is dominated by contract, convention, legislation and public opinion.
The Gemeinschaft "is het vertrouwde, intieme, huiselijke, het duurzame, echte samenleven. Kenmerk van Gemeinschaft is de natuurlijke genegenheid, innerlijke, natuurlijke solidariteit.", and is "vergelijkbaar met een levend organisme.". 1)

"Gesellschaft is uitwendige, koel zakelijke binding, de voorbijgaande, kortstondige, willekeurige, schijnbare samenleving, misschien beter samenwerking te noemen. Gesellschaft is vergelijkbaar met een mechanische eenheid, een machine." 2)

Although Tönnies himself often designates the family or the village as a Gemeinschaft and the city or state as a Gesellschaft, this is only as a paradigm." 3) the distinctions between them as organic and mechanical social entities, can only be seen as analogies.

Society today, it is felt, has reached the stage of the Gesellschaft. With mechanization, industrialization, urbanization and the accompanying massification, society has evolved from the more Gemeinschaft to the more Gesellschaft type of society. In this development, the social groups themselves as well as the emphasis on certain of these social institutions has changed. In the Gemeinschaft, for instance, the family is the most important social group, while in the Gesellschaft the state is supposed to take over this position.

In the development from a Gemeinschaft to a Gesellschaft, the family as some other groups, has undergone many changes. It has changed from a self-sufficient unit where the relationships were extremely intimate and the family authority was supreme, to an institution in which the fundamental ties of love and blood as well as the family authority have lost their meaning and importance and has led to its decreasing positive influence on the individual, and, to a certain extent, its, as well as society's disorganization.

2. Ibid.
ii) Charles Horton Cooley.

Cooley primarily gave attention to the individual and society, which he saw as being 'twin born'. He, too, distinguished between two types of societies, based on the differences between primary and secondary groups and relations. Although many other sociologists before Cooley gave attention to two types of societies, the latter developing from the former, he was the first to accentuate the role of the so-called 'primary groups', of which the family is the most important.

For Cooley, the primary groups are "those characterized by intimate face-to-face association and cooperation. They are primary in several senses, but chiefly in that they are fundamental in forming the social nature and ideals of the individual. The result of intimate association, psychologically, is a certain fusion of individualities in a common whole, so that one's very self, for many purposes at least, is the common life and purpose of the group." 1)

He says that they are primary, too, "in the sense that they give the individual his earliest and complete test experience of social unity." 2)

Further, he maintained that the experience of being part of the primary group, gives rise to universally found social ideals, such as, faith, the spirit of service, kindness, obedience to social norms, and the ideals of freedom. Also it is only through the primary groups that the ideals develop, are transmitted to successive generations, and spread through the larger society.

In contrast to the primary groups, the relationships in the secondary groups, on the other hand, are more indirect, less frequent, more transitory, demand less personal involvement, are less time consuming and are less demanding than primary relations,

The agricultural society which existed before industrialization, can be seen as the more primary in which the primary groups are dominant, while society today, because of industrialization, mechanization and urbanization has become more secondary and the secondary groups taken over the dominant place.

In the agricultural society, the primary groups of which the family is the most important, are the most influential socialising institutions. This is due to the fact that all the members of the family have common interests and occupations and a definite role to fulfil in the daily functioning. Although these roles change as the children grow up, they do so without interfering in the group unity and stability. Even though the secondary groups such as, the church and school, are also, to a lesser degree, important in the socialisation process, the family is always there as the fundamental group.

The secondary groups, on the other hand, have the greatest influence on the individual in the more industrialized society. The opportunities available to and the demands made on the individual in society today, are extremely specialized and the family is less well equipped than the specialised institutions to provide the necessary aid and guidance, with the result that it is forced to take up a secondary place.

In the foregoing pages, an analysis of the dichotomy of both Tönnies and Cooley, was given. Both these sociologists basically put forward the same idea, (although the emphasis on certain elements differ,) namely, that there are two different types of societies, based on the differences between the types of relationships dominant in each.

In this transition or change from one type of society to another, as is occurring at present, there are various negative factors at work which have led to the existence of what may generally be called a 'crisis' in values, of the people belonging to these societies.
The same factors which have caused or led to this crisis, have brought about the change in society. These are mechanization which has led to industrialization, which in turn paved the way for urbanization with its accompanying massification. The factors mentioned above are basically what have caused this change but it is all the different changes which have come about since their origina which have led to the crisis presently being experienced.

As the old agricultural society slowly changed to a more industrial society, the old way of life, habits, behaviour patterns, beliefs, ideas, goals and principles all changed. This, for instance, meant that where man was always dependent on nature and God for his existence, he now began to realize that he could make a living in other ways and gradually his attitude to life and immaterial things began to change. New luxuries were suddenly put at his disposal, new ways of making money had to be found and if he could not do so on his own his wife would have to go out and work to supplement his income, irrespective of whether or not she had children to look after at home. The children would be left in the care of a servant even if she was not a suitable substitute for their mother and incapable of giving them the care and attention they needed. These children, growing up on their own do not have the stable foundation needed to develop into psychologically strong, healthy and well-adjusted adults.

These are only a few of the results of the negative factors active in society today, although these are the type of conditions which have brought on the so-called crisis.

The family, the primary group in society, has also undergone a change because of these factors. As Cole says, the family "is relatively less important as a unit in educational, recreational, economic, and protective functions in modern society. The functional emphasis of the family has shifted towards affectional roles,........ In addition, the family provides a base of operations from which he may return for a moment of stability before moving in a quite divergent direction for his next activity."1)

Cooley also mentions that the "intimacy of the neighbourhood has been broken up by the growth of an intricate mesh of wider contacts which leaves us strangers to people who live in the same house.............. How far this change is a healthy development, and how far a disease, is perhaps still uncertain."\(^1\)

He goes on to say that, "in our own cities the crowded tenements and the general economic and social confusion have sorely wounded the family and the neighbourhood, but it is remarkable, in view of these conditions, what vitality they show; ..........."\(^2\)

Goodsell has the following to say about the factors in modern society which are undermining the influence and importance of the family. He says that, "one of the determining factors in family instability at present is the urbanization of large numbers of the population........the instability of the contemporary family has also been furthered by the widespread decline of faith in orthodox religion........the dying-out of old faiths........economic and industrial conditions; the breakdown of paternal authority; the growth of individualism; bad marriage laws; the spread of religious scepticism; the collapse of primary social control; the lack of education for marriage and parenthood."\(^3\)

The family, however, is not the only institution or element in the life of the individual which has undergone a change or has been affected. Culture and community life have also been affected. The main reason for many of the tremendous changes which have taken place in society, is man's technological and scientific development and advancement. Culture, for instance, has changed radically because of this.

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2. Ibid., p. 27.
The fact that the family, culture and society in general, are all undergoing a change is mainly due to the fact that the attitudes, principles and approach to life of the individual have been influenced to such an extent. In the Gesellschaft the individual begins to lose his identity, he is absorbed into the mass and begins to depend on the support of the mass to such an extent that his own will and nature is destroyed and he becomes a grain of sand being blown around with so many other minute particles. What the mass says, he says, what the mass wants, he wants, he looses the ability to think for himself and becomes an integral part of the amorphous mass.

It is felt that the Coloureds in Potchefstroom are at present at the stage where their society or community is changing from the Gemeinschaft type of society, where the family and intimate 'face-to-face' relationships were dominant, to the Gesellschaft type of society, where the community and impersonal and indifferent relations are dominant. As has been said before, it is felt that this is the reason for the disorganization reigning in the community. Once the change has been completed, both the individual and the community will be able to settle down and the 'crisis' in which they find themselves at the present, will sort itself out naturally. As soon as the individual and the groups in society of which he is a member have adjusted to the new and changed circumstances, many of their problems at present being caused by urbanization and massification will improve, if not be solved completely.

3.3 A Factual Analysis of the Structure and Function of Coloured Families in General, with specific reference to Potchefstroom.

In the following section the author will give an empirical analysis of the structure and functions of Coloured families in general and more specifically those in Potchefstroom.
Further, the extent to which the structure and functions deviate from the normative and the factors which have had an influence on and have led to the deviations, (more especially those which have weakened the family ties of love and blood), will be given.

a. The Structure of the Coloured Family.

From the definitions of the family and their analysis, in the previous section, it is seen that a family is an institution which should consist of a lawfully married mother and father, unless either are lost through death, (although this family is still considered as being incomplete), with one or more children born from their union. It should also be monogamic and patriarchal.

In Potchefstroom it was found that the average size of the Coloured family is approximately seven people per family, and out of 80 families questioned, in 2.5% cases the married couples had no children, in 72.5% cases the families consisted of two parents with children and in 25% of the cases the family group consisted of mothers, either widowed, divorced or unmarried, with children.

The situation in the whole of South Africa is as follows: 1)

- 65.9% - Mother, Father and Children,
- 8.0% - Mother and Children,
- 1.8% - Father and Children,
- 24.7% - Husband and Wife.

After analysing the structure of Coloured families in general and more specifically those in Potchefstroom, the following conclusions were arrived at:-

1. Statistics gained after the 1946 census.
1. The marriage and family is not seen as essentially a Godly institution. The relative frequency with which a marriage is broken up, the fact that it is not seen as essential to get married lawfully, (couples often live together for their whole lives without getting married), and the high rate of children born out of wedlock, all indicate towards this. The number of children who are born illegitimately were found to be approximately 20% in Potchefstroom ¹ and 36% in South Africa. ²

2. Approximately 25% of all families are incomplete. That is where, instead of a family consisting of a mother, father and children, it, through either death or separation, only consists of a mother or father with children.

3. The solemnization of the marriage for the procreation of children is not seen as essential. In the majority of cases the man and woman cohabit for many years and have children before solemnising their union.

4. The Coloured family, especially in the lower class, is more matriarchal than patriarchal. This tendency has developed because of the high incidence of family disorganization, alcoholism, unemployment and workshyness among the Coloured men.

   Prof. Erika Theron says the following in this connection:

   "Die ontwikkeling van die vroudominante patroon word hier nie in die lig van die ontwikkeling van 'n algemene kultuurpatroon gesien nie, maar eerder in die lig van die ontwikkeling van die dominasiepatroon in die gesin ten opsigte van individuele gevalle binne 'n groep of samelewing waar maatskaplike omwending plaasvind en waar sterk desorganiseerende faktore na vore tree. Sodoende word dit eerder as 'n afwyking van die normaal-aanvaarde patroon beskou en kan dit gebeur dat indien die maatskaplike desorganisasie uit die weg geruim word, of Verminder, die suiwervroudominante patroon ook sal verdwyn." ³

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She goes on to say that it can, with relative certainty, be said that throughout South Africa this tendency towards matriarchal domination in the lower class, and patriarchal domination in the higher class exists.  

5. The composition of the majority of Coloured families deviates from the normative. The average Coloured family does not only consist of parents and children, more often than not there are one or more relatives or even friends, who form part of it. This practice is relatively widespread, and although people such as Prof. Erika Theron and Prof. S.P. Cilliers differ on whether or not this has become part of their social structure, it remains indisputable that: "Another feature of the composition of Coloured households is the high incidence of individuals other than the immediate members of the families concerned. Research shows that about one quarter of all families have such additional individuals as members of their households. Such people are usually mostly relatives such as grandparents or grandchildren. This phenomenon ties up with a number of factors such as the relative absence of orphanages and homes for the aged, the prevalence of illegitimate births – especially amongst unmarried females – the relative shortage of low-income housing facilities and the low earning power of working class Coloureds."  

An important factor which must be considered is the influence which the historical development of the Coloured and the Coloured family had on its structure today.

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1. The tendency of the Coloured mother to take the lead in most spheres of life, will become clear in the later discussion of the functions of the Coloured family.

The elements composing the Coloureds, were a group of people who were deprived of their cultural and moral values and principles, which led to illegitimacy and prevented the development and establishment of a nuclear family. Further, the development of the nuclear family was delayed by the high incidence of illegitimate racial inter-mixture which occurred. Other disorganising social phenomena such as the emancipation of the slaves, truancy, general unrest in industrialization and urbanisation all led to extensive illegitimacy, alcoholism, family disorganisation and therefore the absence or complete monogamic patriarchal families.

The average Coloured family, therefore, deviates in many ways from the normative and although the normative can only be held as an ideal, the family remains the primary institution and it is essential that its structure, as its foundation, be strong enough to guarantee its satisfactory functioning.

b. The Functions of the Coloured Family.

The functions of the family discussed previously from a normative point of view, will be discussed again in the exact way and same sequence, but as they are fulfilled by the Coloured family.

i. The Reproduction of Children.

As has already been mentioned, many Coloureds, especially among the lower class, do not recognise the necessity of the marriage and family for the reproduction of children. This may have originated as far back as the slaves who were originally not allowed to get married and who had many associations with especially Hottentot women.
The basis of the family is the love and also blood bonds which exist between parents and children. When the parents of a child are not legally married, the essential security and stability normally afforded by the family situation is not there and although the bond of blood is there, it is of no value without the aspect of enduring love in the family. The fact that the Coloureds do not always solemnise their unions, the high rate of illegitimate children born every year and the ease with which they terminate their relationships, result in the lack of importance of the family among them and the disorganised position they find themselves in. The community cannot be stable and healthy if its basis, the family, is not.

In contrast to the Europeans, the average birth expectancy of the Coloured female is about 7.5 and more, while urbanization and its accompanying effects has not influenced this, and in this sense the Coloured answers to his vocation of the propagation of the species. Although, if the number of illegitimate children and casual relations could be reduced and the propagation be fulfilled within the boundaries of the legal marriage, a certain steadfast foundation could be built.

ii. The Parental Function.

The care of the child, through infancy to adulthood, depends solely upon the mother. The father, in most cases, although to a lesser extent among the upper class, does not spend much time with his children. He is mostly too tired, drinks or gambles often, with the result that he is not much concerned with the children. The fact that the number of children do not strengthen or act as a stabilising factor in the disorganization of the family can be ascribed to this fact.
The human being as a physical and spiritual being needs both physical and spiritual care. In the Coloured family the physical care of the members is satisfactory, although the spiritual care leaves much to be desired.\(^1\) Firstly, many of the parents themselves are too immature and spiritually incapable of providing this type of care. Secondly, it is commonplace for both parents to be employed, with the result that the children are often left at home unattended or with relatives.\(^2\) Thirdly, as we have already mentioned, Babe’s who are not loved, do not live, and in the Coloured family the love and affection essential for the healthy development of the child is often lacking. This is due to the fact that a child’s parents are often living together and are not married, the child is illegitimate, lives with his grandparents and does not know a father, and the sizes of the families often make it impossible for the mother to give each child sufficient attention.

iii. The Economic Function.

The provision of economic and material needs by the Coloured parents is often lacking. Whereas the father should be the sole provider, in the Coloured household the mother mostly has to go out and work as well to supplement the family income. Even the children, as soon as they have reached a certain age, must go out and work. This is often the reason for the large families among the Coloureds -- to aid their parents financially.\(^3\) In many cases the father, either because he drinks or because he is workshy, does not work at all and the task of providing for the family economically, i.e. providing proper shelter, food and clothing, is left entirely to the mother and children.

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1. The parents provide a home, food and clothing, but they are not concerned about the mental progress and potential of the child, for instance, they do not ensure that their children attend school.
2. The Coloured children are left in the care of grandparents or older children or relatives living with the family.
3. As with many low class people the children are seen as an asset as they can go out and work and supplement the family income.
iv. **The Socialization Function.**

The human being is not only a physical and spiritual being, but also, because of his created nature, a social being. The socialization of the individual, therefore, together with the reproduction of children and their care, forms a primary function of the family.

We have mentioned four factors which are essential for the successful socialization of the child. It cannot be successful unless:

i) The parents are aware of, and can prevent as far as possible, the negative influences of the conflicting ideologies which society brings to bear on the children. The average Coloured parent is not equipped with the initiative and drive to recognize these influences and combat their effects. They themselves grew up insufficiently prepared to adjust to a changing society and are now incapable of recognizing the harmful effects of mass communication media on the flexible mind of the child, as well as the necessity for ensuring that their own children are prepared to meet the demands of adult society.

ii) The parents are conscious of their responsibilities towards the child. Most people are not consciously aware of their responsibilities concerning the education, guidance and socialization of their children, but are experienced and mature enough to fulfill these properly without being consciously aware of their efforts. In the case of the Coloured population, especially that part which makes up the lower strata and in which classes the major part of the population falls, the parents were not sufficiently prepared for the demands of adult society and are still attempting to adjust to it themselves.

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1. The confusing effect which conflicting theories and approaches have on the child makes him reach the point where, because he does not know what society wants, he sets his own standards.

2. They must give their children the foundation they need to ensure that they will be able to stand up to the demands of adult life.
with the result that they lack the inherent maturity and stability of adulthood, which includes a sense of responsibility towards one's duties.

iii) The parents are able to comply with the high demands set in this connection, i.e. to guide and imprint the normative values and principles in the child in such a way as to eliminate the possibility of modern ideologies causing conflict and frustration. Here again, the fact that the parents are incapable because of their own insufficient socialization, applies. Also the many pathological conditions existing in the Coloured community brought on and caused by the imperfections in and the lack of strength of personality of the average Coloured adult, point towards their inability to withstand the forces of modern society.

iv) The emotional ties in the family are strong enough to serve as a foundation for this highly complicated process. Owing to certain existing factors in the Coloured family, which have already been discussed in detail, strong and intimate emotional ties afforded by healthy marital and familial bonds, are lacking. Once again, the factors such as the lack of importance of the solemnization of sexual associations, the sexual freedom it entails, the acceptance of illegitimacy and the large percentage of incomplete families among the Coloureds, weaken the basis of the family, namely the love and blood bonds between the parents and children, and prohibit the development of strong and intimate emotional bonds which are lasting enough to form a foundation for the socialization of the child and withstand the negative influences of society. These emotional ties can only exist in a family legally bound by love and blood and which answers to the normative and normal standards.

1. If the Coloureds possessed strength of character, they would not allow the pathological conditions which exist in their society, to affect it.
v. The Educational Function.

This function, being closely related to the previous, is insufficiently fulfilled in the Coloured family. Even though the school has taken over the major part of this function, the parents do no ensure that their children get the necessary formal education offered by it. Many fail to recognise the necessity of a school education and the lack of this, together with the lack of informal teaching and learning in the family itself, leaves the child extremely ill-equipped, because the school provides the bridge from the family for the healthy adaptation to society. As has been said, many Coloured adults do not have the ability drive, knowledge and authority, because of their own ineffective upbringing, to be able to educate and guide their own children.

There is also a large variety of factors in the parents' relationships with each other and with their children, which affects the informal education of the child. Informal education implies the subconscious guiding and teaching of the child in elementary principles and behaviour needed in day to day living. If the parents' relationship is not stable, this subconscious learning still takes place although it is negative and not positive, and the child does not benefit from it.

There is, however, positive education in the Coloured family, to the extent which the reciprocal influence of the members on one another and the carrying over of attitudes towards and the behaviour expected of the individual members, can be seen as such. By the reciprocal influence is meant the influence which the parents have on the children as well as the influence the children have on each other.
vi. The Cultural Function and the Provision of Recreation.

In the Coloured family this function is fulfilled by the parents and or parent as it should be, for they do by the mere living together as a family, whether legal or not, whether complete or incomplete, transfer the cultural components and norms of their own community, predecessors and way of life, to their children. (The children will, for instance, take over their parents' love of music). They set the example in the behaviour and inter-relationships according to which their children will build their characters and personalities.

The providing of recreation in the family has been completely lost to commercialised entertainment. The Coloured family, as most European families, is too weak to provide its members with commercialised entertainment and recreation, and cannot take the place of the cinema and organised sport. If this function could once again be fulfilled by the family, it would bring the members close together and set the stage informally for the strengthening of the familial bonds in the family as a true unit.


As far as could be determined, the Coloured family in Potchefstroom specifically, (although its members do not attend church regularly as a unit) does believe in, and fulfil properly the religious function of the family. They say grace before eating, some still read the Bible to their children at night, most ensure that their children are baptised and confirmed properly in church, and contribute, even though not as regularly as could be expected, to church funds.1)

1. These are accepted as the basic religious duties of a family.
The only way in which they deviate in the fulfilment of this function is their indifference towards solemnising their unions, the acceptance of adultery and the inability of the parents to imprint on the minds of their children the essentiality of accepting God and His principles as the basis of all behaviour and endeavour -- i.e. all life.

The way in which the functions are fulfilled in the Coloured family, as well as its structure, deviates in many ways from the normal for the Whites and the normative, and although it is not expected to conform to it exactly, there are many elements in the Coloured family which could be altered and developed to enable it to function satisfactorily to the advantage of both the Coloured individual and his community.

c. Negative factors in the family and society which have had an influence on and led to many of the deviations from the normative of the Coloured family.

"The youth of today are the adults of tomorrow". This statement carries a great deal of weight and when applied to the situation of the Coloureds, and the extent to which they deviate from the healthy situation, it must be kept uppermost in one's mind, for the solution of their problems and the positive changing of their community, must begin with the youth.

For this reason, it is essential that all factors, both in the family and society, which hinder the satisfactory development and growth of the child, be discovered and analysed and an attempt then be made to eliminate them. Once this is attained and positive steps are taken to maintain the improved conditions, it will be possible to think in terms of a united, relatively stable and satisfied Coloured community.
i. **Negative factors in the family which affect its proper functioning.**¹)

The child or the youth, it is maintained, must be the starting point for the uplifting of the local people. If this is to occur, the factors in the family causing the unhealthy development of the youth to adulthood must be discovered. Once these causes have been discovered they can be eliminated. Although all of these can obviously not be discussed, the following are the most important:

a) **An unhappy marital relationship.**²)

An unhappy marital relationship between a mother and father prevents the development and enrichment of the ties of love between them and their children. Continual arguments and bickering between parents lead to a feeling of insecurity and instability in the child, as he would like to take the part of one parent but then runs the risk of losing the favour of the other.³) This leads to frustration and in many cases abnormal behaviour, as the child lives in an atmosphere of disagreement, instead of the harmony which should reign in a family and which is essential for its proper functioning.

This also influences the later attitudes of the child towards his own marriage partner and again sets the cycle of disharmony into action.

b) **The working mother.**⁴)

The supplementing of the family income by the mother often leads to the neglect of the children. Tiredness, exhaustion, the many contacts the mother has at work, the dissatisfaction of the husband and children because of the lack of interest and attention on the part of the mother, can lead to many frustrations, tension in the family circle and often even separation and divorce.

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Needless to say, the ill-effects of this are far-reaching and can lead to the development of completely a-social feelings in the child and even a complete break in the relations between the children and parents.

c) **Conflicting attitudes of the parents towards the informal and formal education of the child.**

When the parents continually disagree on the criteria for, or method of education and maintenance of authority, it develops a feeling of insecurity and unsureness which can be very harmful for the development of the balanced personality. He eventually establishes which parent to approach when he wants something and whom to avoid when he is in trouble. This all leads to an unhealthy relationship with the one parent and is capable of causing much frustration in the child.

d) **Unhealthy relationships with either parent.**

As will be seen in the following chapter the effects of an unbalanced relationship of either a girl or boy with the parent of the opposite sex can lead to frustration and unbalanced attitudes towards members of the same sex and possibly with his or her marriage partner and or children.

e) **Incomplete families.**

An incomplete family, caused by separation, divorce, death or illegitimacy, is yet another factor which may cause abnormalities or deviations in both the children in that family and the parent. The parent, especially when it is the mother, will have to seek employment to be able to support the family, the care of the children will suffer and the authority in the family, already reduced by the loss of one parent, will diminish even further.

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2. Refer to Chapter 4, p. 23–25.
If the parent marries again, the step-child situation intensifies the already existing emotional disturbances, and the development and growth of the child is severely hampered.

f) A lack of religion and religiousness.

The Biblical principles form the basis of all behaviour, and when this is lacking in the life of the child, the effects it will have on his later life are inestimable. It will cause insecurity and the unrewarding search for a basis in life, and enhance the mal-adjustment of the child in society.

g) The neglect of the formal education of the child.

This phenomenon is common among the Coloureds in Potchefstroom. They do not all realise that formal education is essential for the development of their children and that education is the only factor which can ensure good employment possibilities. Many Coloureds in Potchefstroom are in need of re-education, both those who intend to marry and those already in the family situation.

The child who does not attend school becomes bored trying to keep himself occupied, and this often leads to uncontrolability in the child, delinquency and even tendencies towards criminality.

ii. Negative factors in society which affect the proper functioning of the Coloured family.

The following are a number of factors existing in the Coloured community which have hindered the proper functioning of the family:

a. Housing conditions.

The housing conditions in which the Coloureds spent the last couple of decades, have already been discussed and it will suffice to mention here that slum-conditions, over-population, inter-mixture and unhygienic conditions must lead to many social problems, of which the lack of privacy between parents is of the utmost importance and also for the control of the children.


2. Ibid., p. 57.
b. The Economic Level.

Here again, the general poverty among the Coloureds in Potchefstroom, which is discussed elsewhere, is a major negative factor in many of the problems encountered by them. The results are mainly stealing and the tsotsi-element because they think they can make a lot of money quickly that way.

c. The Religious and Cultural Life.

The lack of a healthy religious and cultural life among many of the Coloureds is another factor which has caused many of their problems. A child growing up in an atmosphere where there are no principles, norms and religious attachments, cannot develop into a stable, secure individual who is aware of his vocation and his relationships towards man and God.

d. Moral standards.

A lack of religious values inevitably implies low moral standards and hinders the attitude and application of values and norms of the child to everyday life. He grows up without a conscience, with no concern for the public opinion and a general immoral attitude towards life.

e. The Social Life.

Just as the economic situation, housing conditions, etc., influence the negative situation of the Coloureds, so too does their social life and general social conditions.

The social conditions which generally prevailed in the Coloured township during the last couple of decades, cannot but have led to the negative situation in which they find themselves today. Factors such as all the contacts during the night life, the existence of shebeens and the common casual associations and contacts among different races, all contributed to this.

3.4 Summary.

In the foregoing chapter an analysis has been given of what the family structure and functions ought to be like, what they are like in reality, to what extent they deviate and what factors in the family and society have contributed to these deviations.
It is seen that the Coloured family especially in Potchefstroom deviates in many ways from the normative and that a change must be brought about by re-educating the Coloured parents towards the marriage and family institutions. With a new approach to the education and upbringing of their children. This approach must be the starting point for the general enlightenment and rehabilitation of the Coloured people to change their personalities, their views, and their attitudes towards their own responsibilities in family life as well as in the community life of their own group.
Chapter 4.

An Analysis of the Social Problems which Centre Around the Family Ties of the Coloured community in Potchefstroom.

4.1 Introduction.

After a short history of the origin of the Coloured group in South Africa in general, the population numbers, cultural and racial traits, which make them fit in more or less 'nowhere', we now turn to Potchefstroom for a detailed analysis of the Coloured families.

"In a discussion of the social and cultural life of any population group note must be taken of its biological, social and cultural origin and heritage as well as its place in the total social structure of the larger society in which it exists. In the case of the Coloured population both of these sets of factors are highly complicated." ¹)

From the previous chapter it is clear that the social, biological and cultural origin and heritage as well as the place which the Coloureds have in the Potchefstroom society has a definite bearing on the social and cultural life of the Coloured community. Also the problems centering around the family life of the Coloured and the Coloured community in general, partly have their origin in this.

The drinking pattern of the Coloureds, for instance, could partially be due to the traditional 'tot' system used by the farmers in the Cape. It could even be traced to the drinking habits of the slaves, Hottentots and sailors, all who contributed to the Coloured race, or may even be due to the 'marginal man' image of the Coloureds.

2. In a previous chapter an analysis of the drinking habits of the Slaves and Hottentots at the Cape, was given.
Either way, the problems of the Coloureds constitute a very real threat and every possible channel should be explored to gain an insight into these.

In this chapter brief attention will first be given to the problems of the Coloureds in general, after which more particular consideration by means of an analysis of the specific problems of the Coloureds in Potchefstroom, will be given.

4.2 The Social Problems of the Coloureds in General.

"The major social problems amongst the Coloured popula-
tion undoubtedly are directly related to their socio-economic position and centre around poverty and housing." ¹)

Although all the problems of the Coloureds are not directly due to their socio-economic position, as Cilliers says, the basis of the large majority can be lead back to this.

The following is a brief discussion of the problems encountered by the Coloureds, in the different spheres of life.

i. Religious Problems.

Most Coloureds with the exception of the Cape Malaya, adhere to the Christian religion. In Potchefstroom a number of churches and sects are found, although only recognized Churches were originally given grounds, on which to erect church buildings.

Locally there are mainly eight different denominations and although no people belonging to sects could be traced, there are, according to a reliable source, ²) many different sects among the Coloureds. The numerical strength of the different congregations is given in the following table.

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2. This information was obtained from Dr. R. Fourie.
Table 7.
The Religious Denominations of 161 Coloured Persons 1966.¹)

<table>
<thead>
<tr>
<th>Denominations</th>
<th>Members</th>
<th>%—Potchefstroom</th>
<th>%—R.S.A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Congregational Church</td>
<td>36</td>
<td>22.36</td>
<td>9.10</td>
</tr>
<tr>
<td>Lutheran Church</td>
<td>35</td>
<td>21.73</td>
<td>4.78</td>
</tr>
<tr>
<td>Anglican Church</td>
<td>34</td>
<td>20.49</td>
<td>17.70</td>
</tr>
<tr>
<td>Dutch Reformed Church</td>
<td>25</td>
<td>15.52</td>
<td>29.35</td>
</tr>
<tr>
<td>Methodist Church</td>
<td>13</td>
<td>8.66</td>
<td>7.81</td>
</tr>
<tr>
<td>Roman Catholic Church</td>
<td>9</td>
<td>5.59</td>
<td>7.94</td>
</tr>
<tr>
<td>Seventh Day Adventists</td>
<td>5</td>
<td>3.10</td>
<td>Unknown</td>
</tr>
<tr>
<td>Apostolic Church</td>
<td>4</td>
<td>2.48</td>
<td>4.61</td>
</tr>
<tr>
<td>Islam</td>
<td>—</td>
<td>—</td>
<td>6.18</td>
</tr>
<tr>
<td>Unknown</td>
<td>4</td>
<td>—</td>
<td>18.61</td>
</tr>
<tr>
<td>TOTAL</td>
<td>165</td>
<td>100.00</td>
<td>100.00</td>
</tr>
</tbody>
</table>


From this we see that the denominational pattern in Potchefstroom differs from that generally found in South Africa. Namely, that whereas the Afrikaans churches hold the most members in South Africa, this is not the case in Potchefstroom. Here the Congregational and then the Lutheran and Anglican Churches have more members. This may be due to the fact that the Congregational Church has exclusively Coloured members, whereas in the other churches, except for the Dutch Reformed Church where they have their own European missionary, the Coloureds fall under the Bantu.
On the other hand, the size of the Anglican and Lutheran churches are such because they were the first churches to work under the Coloureds in Potchefstroom.

In the religious sphere the main problems encountered is the lack of interest shown in religious matters. In a survey held it was found that, although the majority of the Coloureds questioned profess to attend church regularly, (approximately 79%) it is felt that this is not the case. 1) This tendency to attend church irregularly is something the Coloureds adopted from the Bantu and now cannot seem to rid themselves of it. 2) With their prolonged living with the Bantu their conception of the church changed and they seem to think that if they bring a yearly contribution and attend church once every three months they can live loose, immoral lives.

The Dutch Reformed missionary who is the only permanent European minister serving the Coloureds, feels that another major problem, which also causes the lack of interest, is the large variety of churches and sects found among the Coloureds. 3) The church cannot exercise sufficient authority or control over its members, for, if any member is rebuked by their church they renounce it and merely join an easier religion. He feels that it is not the same in the Cape where the church plays an important role in the advancement of the Coloured people. 4) Their tendency towards sect forming, he maintains, is also a result of the Bantu influence.

1. According to the respective ministers between 30% and 40% of the potential Coloured members attend church regularly.
2. Interview with dr. H. Fourie, missionary of the Nederduits Gereformeerde Kerk for the Coloureds in Potchefstroom.
3. Interview with dr. H. Fourie.
4. Dr. R. Fourie worked among the Coloureds in the Cape before coming to Potchefstroom.
From personal interviews it was concluded that the religious principles and norms do not have the influence they should have on the family institution. In the first place it is common practise among the Coloureds, especially the lower class, to cohabit before marriage, while nothing is thought of pre-marital and extra-marital relationships. Although they do adhere to the monogamic Christian principle, the majority are not concerned with remaining married to one person. Here, though, the members of the upper class are more inclined to adhere to these principles.

Secondly it is felt that no trouble is taken by the parents to lay down, in their family life, Christian principles and set the correct example for their children. The parents should realize that their children cannot grow up to be responsible Christian adults if they themselves are irresponsible.

ii. Social Problems.

The social problems encountered by the Coloureds are many and extremely varied. These, such as poverty, the misuse of alcohol and mother and child neglect, will be discussed later in this chapter.

Although the Coloured people in South Africa are seen as an underprivileged working class, "their heterogeneous background, relative integration in the western economy of White South Africa, their almost complete westernization, and their marginal position in the general class structure," has led to the development of sharp class distinctions amongst themselves.

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1. Out of 80 families questioned, 54 cohabited before marriage.
In general, the social problem facing the Coloureds today is the fusing of the three groups in the social stratification, namely, the upper, middle and lower classes. Vocationally the upper class consists mainly of educated and professional people and the aged, the middle class consisting of factory workers, shop assistants, etc., and the lower class of labourers.

To be more apt the three groups in the stratification can be described as follows: firstly, we find a group of people who maintain an extremely low spiritual and moral standard; secondly, there is a group who make up the largest group and maintain neither a very high nor a very low spiritual and moral standard and lastly, there is a minority group who attempts to maintain a high spiritual and moral standard. 1)

The upper class is becoming smaller and smaller as its members indulge in such things as alcoholism and other malpractices. This lowers their standard of living and they gradually move down to a middle class level. The same vicious circle is at work and as the middle class succumbs to such deteriorating practices as alcoholism, the accompanying unemployment, family neglect and poverty, cause its members to descend to the lower class till eventually an amorphous proletariate is left, with only a small number of completely detached individuals in the upper class.

As has been mentioned previously the social problems of a population group are closely connected to their socio-economic level. This process of massification, taking place in the Coloured community, is also largely as a result of the prevailing social conditions. Not only do they live under pathetic, disgusting and unhealthy conditions, but the different classes also live intermingled. This is not correct because human nature is more susceptible to being influenced negatively, and the middle and upper classes are eventually unable to distinguish between themselves and the lower class as their social conditions are the same.

The manipulation of their social conditions and an attempt to improve their economic position will, to a certain extent, alleviate this problem.

The reasons for this fusion, too, are varied. One of the main reasons being the sheer despair of the Coloureds. Especially here in Potchefstroom the Coloureds on the whole are a very poor people and when poverty is combined with despair, malpractices such as the misuse of alcohol and the consequent unemployment are inevitable results.

Another reason for this phenomenon is the fact that the Coloureds lived with the Bantu for so long. The influence they had on them is inestimable. No feeling of solidarity and coherence existed amongst the Coloureds, and the upper class, therefore, had nothing to strive for. For other reasons already mentioned, the absence of commonly accepted ideals and goals were lacking. In order to attain a coherent community with stable members this fusion which is taking place must be halted. The upper class must set the correct example for its minors and not allow themselves to be influenced by them. In this way, by maintaining a high set of principles, the upper class can enable the middle and lower classes to improve and uplift themselves to a new and higher level.

Although an improvement in their socio-economic conditions is essential, this alone will not solve the many problems encountered by the Coloureds. Each individual members' standards and principles, and especially those of the children and adolescents, should gradually be cultivated and developed to a higher level by a process of guidance, education and re-education.

iii. Political Problems.

The political position of the Coloured people is and always has been an extremely complicated matter. Until 1951 they were represented by four European Members of Parliament and one Senator appointed by the Government. Legislation was later passed giving the Coloureds their own representative council, namely, the Coloured Peoples Representative Council, which held its first session during 1969.
Fourty members were elected by the voters and twenty appointed by the government, all of whom formed part of the ruling party. This development is seen as a turning point in the political history of the Coloured group.

The Coloureds as a minority group have always been neglected, especially by the state. The Bantu, because of their numerical strength, have always been on the forefront. The state has directed most of its aid towards the welfare of the Bantu, while the Coloureds were forgotten. More especially those outside the Cape Province. It may be for this reason that the Coloureds, as for instance those here in Potchefstroom, seem to show no interest in political affairs. During interviews, the writer discovered that 90% of all the Coloureds questioned had never heard of the Coloured People's Representative Council, even though it was about three months before their first election and 971 people had registered as voters in Potchefstroom. 1)

Because of the fact that the Coloureds were originally neglected by the state and only had the church to look to for aid, it is possible that they are now wary of the sudden interest being shown by the state and are now more confused than disinterested.

There are, nevertheless, signs that a turning point has been reached in the history of the Coloureds.

iv. Educational Problems.

In this sphere too, the Coloureds were originally neglected by the state. The church, where it could, took the initiative, although this aid as well was unfortunately insufficient.

1. Whether this ignorance was on purpose is unknown. The fact remains that by educating the school children and re-educating the adults, this political responsibility, amongst others, may be inculcated.
In Potchefstroom Coloured education was undertaken by the churches until 1925 when a school for Coloured and Indian children was established. By 1934 a separate school for Indian children was erected, since when only Coloureds have been enrolled at the Coloured school.

At present there is a primary school and a high school in two different buildings with one principal. In 1969, 776 children attended the school with its 26 teachers. In comparison to this, there were 784 pupils during 1964 with 28 teachers. This drop may be due to the fact that the birth rate among the Coloureds has subsequently dropped because of the efforts by the Municipal Health Department in educating the Coloureds on birth control.

The medium of education at the school is Afrikaans and the attendance of school is free and not compulsory. A number of children from other areas, especially Klerksdorp, also attend the school as it is the only high school serving a large area. The curriculum at the school includes such subjects as biology, history, bookkeeping, domestic science, mathematics, the official languages, race studies and vocational guidance. Extra-mural activities such as netball, soccer, athletics, fetes and concerts are also organized by the school.

From the following table we see that a large number of children leave school before high school and only a small number remain until matric. It was also found that in the lower standards the girl-boy ratio was quite balanced, while the number of girls become progressively lower as the standards become higher. Most girls leave after standard four.
Table 8.

Pupils Enrolled at the Potchefstroom Coloured School
During 1964.

<table>
<thead>
<tr>
<th>Standard</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
<th>Failures 1964</th>
<th>Total 1965</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sub. A</td>
<td>44</td>
<td>41</td>
<td>85</td>
<td>19</td>
<td>90</td>
</tr>
<tr>
<td>B</td>
<td>74</td>
<td>58</td>
<td>132</td>
<td>19</td>
<td>80</td>
</tr>
<tr>
<td>Std. I</td>
<td>54</td>
<td>61</td>
<td>115</td>
<td>23</td>
<td>123</td>
</tr>
<tr>
<td>II</td>
<td>44</td>
<td>38</td>
<td>82</td>
<td>20</td>
<td>109</td>
</tr>
<tr>
<td>III</td>
<td>29</td>
<td>30</td>
<td>59</td>
<td>4</td>
<td>63</td>
</tr>
<tr>
<td>IV</td>
<td>32</td>
<td>27</td>
<td>59</td>
<td>6</td>
<td>58</td>
</tr>
<tr>
<td>V</td>
<td>32</td>
<td>25</td>
<td>63</td>
<td>5</td>
<td>55</td>
</tr>
<tr>
<td>VI</td>
<td>32</td>
<td>16</td>
<td>48</td>
<td>10</td>
<td>64</td>
</tr>
<tr>
<td>VII</td>
<td>15</td>
<td>26</td>
<td>41</td>
<td>15</td>
<td>47</td>
</tr>
<tr>
<td>VIII</td>
<td>15</td>
<td>13</td>
<td>28</td>
<td>1</td>
<td>28</td>
</tr>
<tr>
<td>IX</td>
<td>15</td>
<td>9</td>
<td>24</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>X</td>
<td>11</td>
<td>1</td>
<td>12</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>403</td>
<td>345</td>
<td>748</td>
<td>146</td>
<td>745</td>
</tr>
</tbody>
</table>

1. Data obtained from the Secretary for Coloured Affairs.

The high percentage of failures as well as the large number of children leaving school at an early age are due to many reasons, one of which may be the economic need of the Coloureds in general, as the young girls have to leave school to work in order to supplement the family income.
From the above it is seen that during 1964 the total number of failures were 146 out of 748 pupils, or 11%. Furthermore, the failures increase progressively from the lower to the higher standards, because between standards VI and X the failures were 32% compared with the 75% between the standards IX and X. The three children missing from the totals have left school and were not taken into consideration.

This may also improve in the new township, as here too, it is felt that the high percentage of failures is closely connected to the general social conditions, under development, the lack of control of the parents over the children, and the irresponsible and indifferent attitude of the major part of the community towards formal education, because there is a definite correlation between formal education and family and environmental conditions.

A variety of problems has been encountered in the educational sphere.

Firstly, the social conditions existing in the Coloured village are extremely disruptive. Both the housing conditions and the general way of life of the Coloured people have a very bad influence on the children. The problems and habits of the parents have a definite bearing on the child and do not enhance its intellectual abilities. The general trend of civilization also distracts the childrens' attention and makes it very difficult for them to attend to their studies. Unless there is harmony among the members of a family and there is no bickering, drunkenness and misbehaving on the part of the older members, it will be impossible for the school-going child to attend to his studies.

Furthermore, the lack of encouragement, discipline and authority on the part of the parents only complicates the teacher's task. This lack of authority of the parents over their children does not only show its negative influence in the educational sphere but leads to many of the other deviations among the youth.
Secondly, the level of education of the teaching personnel is not very high. The qualifications of the 26 members on the teaching staff during 1969 are as follows: ten teachers have their Std. VIII, fourteen have their Std. X, and two have B.A. degrees. Of these, eleven have their Teachers' Diplomas, eight have Teaching Certificates and seven are unqualified.

It is therefore seen that there are only two teachers with a university degree, one being the principal. The fact that there are seven unqualified teachers among the staff is shocking and should be rectified. Although the level of education of the teaching staff does not create a tremendous problem, it stands to reason that the higher the educational level of the teacher, the higher the expected standard of education should be at that particular institution.

A third major problem encountered is the fact that most of the teachers are not Potchefstroom residents. They come from other areas and especially in the past, usually did not remain in Potchefstroom for lengthy periods as they found it impossible to find accommodation for themselves and their families. The previous principal of the Coloured school, for example, who was said to be a true leader and someone the Coloureds in Potchefstroom badly needed, could not find suitable accommodation and had to leave his family in Pretoria, with the result that he did everything in his power to leave here. Here a profitable potential leader was lost, purely because of a lack of accommodation. This problem should, however, be solved with the moving to the new township, as there the finding of suitable accommodation should present no problem.

Another improvement at the new township will be the erection of a separate primary school and high school, each with its own principal. This has been done because Potchefstroom and Klerksdorp have, by the Government, been proclaimed the two main areas for the resettlement of the Coloureds in the Western Transvaal.
Fourthly, the high percentage of failures as well as the fact that a large number of children do not attend school at all, are factors which are causing due concern. The latter is most probably due to the fact that school attendance is not compulsory, and although this is not going to be changed, it is hoped that the new area and improved housing will favourably affect the parents attitude towards this matter and enable the school to actively influence the educational standard of the community.

The lack of properly qualified teaching staff, their inability to remain at the school for a long period, as well as the adverse conditions and poor material with which they work, are factors which must be taken into consideration.

Furthermore, the educational pattern which exists in Potchefstroom compares favourably with that in the Cape Province.\(^1\) It must be mentioned that irrespective of all this, there is fortunately a certain part in the community, as well as certain teachers, who do their best and attempt to maintain a high standard.


The economic aspect in the life of the individual in any community is a very important constituent and to a large extent influences the way of life, attitudes, behaviour patterns and general social conditions of that community.

The economic problems which exist in a community, therefore, require special attention as many of the other problems are either due to or related to the economic situation.

In Potchefstroom the Coloured population in general does not have a very high income. On the contrary, economically they are in great need. There are various reasons which may be the cause of this.

The following tables contain different data, starting off with the cash income of men over the age of sixteen years, to illustrate the picture.

---

Table 9.

The Monthly Cash Income of 121 Coloured Men Over the Age of Sixteen Years 1966. 1)

<table>
<thead>
<tr>
<th>Cash Income in Rands</th>
<th>Head of House</th>
<th>Soms</th>
<th>Other Occupants</th>
<th>Total</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>120 and more</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>2.47</td>
</tr>
<tr>
<td>110 - 119</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>2.47</td>
</tr>
<tr>
<td>100 - 109</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>1.64</td>
</tr>
<tr>
<td>90 - 99</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>0.82</td>
</tr>
<tr>
<td>80 - 89</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>70 - 79</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>1.64</td>
</tr>
<tr>
<td>60 - 69</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>0.82</td>
</tr>
<tr>
<td>50 - 59</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>1.64</td>
</tr>
<tr>
<td>40 - 49</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td>4.95</td>
</tr>
<tr>
<td>30 - 39</td>
<td>6</td>
<td>1</td>
<td>-</td>
<td>7</td>
<td>5.79</td>
</tr>
<tr>
<td>20 - 29</td>
<td>17</td>
<td>10</td>
<td>1</td>
<td>28</td>
<td>23.14</td>
</tr>
<tr>
<td>10 - 19</td>
<td>16</td>
<td>16</td>
<td>2</td>
<td>34</td>
<td>28.09</td>
</tr>
<tr>
<td>Under 10</td>
<td>18</td>
<td>9</td>
<td>5</td>
<td>32</td>
<td>26.44</td>
</tr>
</tbody>
</table>

TOTAL                | 74            | 38   | 9               | 121   | 100.00


It is clear that the majority of men earn below R30.00 p.m., i.e. approximately 77%, and as the income increases the frequency drops considerably. The high income group is mainly made up of teachers although according to and compared with European standards there is no individual earning a suitable salary.
The high rate of unemployment among the Coloureds, namely 10%, is in itself a problem, and contributes to the adverse economic position of the Coloured group. Excepting that this shows that a large section of the potential manpower is unreliable and wasted, it is also clear that this both puts an extra burden on the wife, as well as the working section of the community.

Table 10.

The Percentage Economically Active Coloureds in Potchefstroom and South Africa, as well as that of the Europeans in South Africa 1966. 1)

<table>
<thead>
<tr>
<th></th>
<th>Potchefstroom Coloureds %</th>
<th>South African Coloureds %</th>
<th>South African Europeans %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>35.29</td>
<td>49.18</td>
<td>55.15</td>
</tr>
<tr>
<td>Women</td>
<td>18.63</td>
<td>23.60</td>
<td>18.82</td>
</tr>
</tbody>
</table>


From the above table we see the percentage economically active persons in the different racial groups and the heavy burden the Coloured women in Potchefstroom have to carry. In comparison with the South African European and Coloured men, the economically active Coloured men in Potchefstroom is extremely low. Almost 20% less than the European men in South Africa. It is interesting to note that there are less economically active women in Potchefstroom than in the rest of South Africa.

When looking at the following table another important phenomenon becomes clear, namely that in the higher age groups, especially between 45 to 60 years, the percentage of unemployment increases and the average income decreases, even below the average of the 16 to 30 age group. In this way an important part of the potential Coloured manpower is lost, because even though by the age of 45 the man's physical fitness begins to deteriorate, he can still fill many useful positions.

Table 11.


<table>
<thead>
<tr>
<th>Age Group</th>
<th>Number of Men</th>
<th>Unemployment</th>
<th>Average Income per month</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 - 30</td>
<td>53</td>
<td>5 (9.4%)</td>
<td>R19-19</td>
</tr>
<tr>
<td>30 - 45</td>
<td>30</td>
<td>3 (10.0%)</td>
<td>R26-18</td>
</tr>
<tr>
<td>45 - 60</td>
<td>29</td>
<td>4 (13.7%)</td>
<td>R18-25</td>
</tr>
<tr>
<td>TOTAL</td>
<td>112</td>
<td>12 (10.7%)</td>
<td>R21-20</td>
</tr>
</tbody>
</table>


Another important reason is the fact that the Coloureds have a strong opposition in the form of the unschooled Bamtu, who are more easily employed because of their cheaper labour and steadfastness. As it is the employment possibilities in Potchefstroom are not outstanding, as it has only begun to develop as an industrial centre.
With the added numerical strength of the Bantu, many of the Coloureds, especially the older ones, whose physical strength has decreased, find it extremely difficult to obtain suitable employment. Excepting for a small number of well paid jobs, like teaching, the Coloured population mainly forms the servant class, and therefore cannot be expected to be economically well off. According to European standards, none of the Coloureds are well paid, and only a few earn suitably sufficient salaries.

Nevertheless, if the Coloureds could be taught to work with their money more sensibly, they would be able to improve their standard of living. They have no sense of monetary value and mostly just squander their earnings. On a tour of the township the writer observed that even the lowest paid workers had good furniture, which mostly included a radiogram and showcase, luxury articles which are not essential, and for which a great deal of debt had to be made.

The drinking habits of the Coloureds are another factor which is detrimental to their economic position. Even if they have no money for food, they obtain money for their liquor, even to the detriment of their families. To solve this problem would mean the solution of many of their other problems.

Furthermore, the low standard of education among the Coloureds is one of the main reasons for their inability to obtain well-paid employment and improve their economic position as, "the uneducated breadwinner is often doomed to an income which is hardly sufficient for a single person, and wholly inadequate for the support of a family." 1)

Due to a certain economic collectivism 2) which exists among the Coloureds, it is difficult for any individual, especially in the middle and low classes, to rise economically above any of the others. This collectivism entails an inter-dependency of the members in the community upon one another.

1. Wagner, O.J.M. Poverty and Dependency in Cape Town, 1936.
Any individual who is not employed at a specific time feels no immediate need to find employment as he is assured of getting financial aid from either his immediate family, or friends whom he previously helped when they were in the same position.

This phenomenon originates in the immediate and wider family living together, then spreads among related family as well as friends and neighbours, until eventually a complicated network of dependency and obligation exists between most members of the community.

Also the high birth rate, approximately 7.5 children per mother, contributes to the economic needs of the Coloureds. As is the case in most working class families, the Coloureds believe in the idea that your children are your wealth and all have large families.

It is, therefore, seen that just as the South African Coloured in general lives below the breadline, i.e. approximately 50%, the Coloureds in Potchefstroom in no way deviate from this. 1)

vi. Cultural Problems.

In connection with the cultural life of the Coloureds not much can be said as their main cultural activity is attending the local Indian cinema. Although this is the case, a certain number of points justify mention.

The church is one institution which makes an important cultural contribution. Together with its religious functions the church is also of cultural value, and many of the Coloureds see going to church more as a social gathering than a religious meeting.

Further, a number of organizations or committees have been established by the Coloureds and can be seen as part of their cultural development. The I.O.T.T., for instance, has as its aim the prevention and rehabilitation of alcoholics.

A crèche was also established by the Coloureds to encourage working mothers, and enable them to leave their children under supervised care.

Through the work of Child Welfare, the Department of Social Welfare and the Municipal Department of Bantu Affairs, a committee was established to work for and ensure the well-being of the Coloured community.

Many of the Coloureds take part in different types of sport, e.g. soccer, athletics, rugby, netball, golf, etc., and although it is mostly unorganized, is also important in their cultural life.

All these contribute towards the cultural life of the Coloureds, even though they are very fragmentary, and should be more organized. This, however, is mainly due to the fact that the Coloureds have, in the past, always been left to their own devices.

It is therefore seen that generally speaking the Coloureds are not only in economic need, but also in social, religious, educational, political and cultural need, although the economic is the most immediate need and forms the basis of many of their other problems. Every effort should be made to enable the Coloureds to improve their standard of living which will automatically set the stage for the solution of the rest of their problems.

4.3 The Problems of the Coloureds in Particular.

In Potchefstroom, in particular, there are certain negative influences which are having a deteriorating influence on the family ties of the Coloured family. The very basis of family life, namely the blood and love bonds, is slowly being shattered and without these the family has no foothold.
The underlying cause is the high rate of unsolemnized marriages among the Coloureds. This, so-called, 'vat-en-sit',\(^1\) practise, which originated in the days of the slaves, implies that the relationship can be terminated without any trouble and therefore furthers family disorganization. If the family as an institution is coherent and steadfast and all the members of a family know that they belong somewhere, it will be impossible for any other problems to get a real hold on the individual.

The following is an analysis of a number of problems specifically encountered by the Coloureds in Potchefstroom.

In many instances the writer found it impossible to obtain exact figures or statistics on the extent of certain of the problems, and had to rely on personal observations, as well as the questioning of certain individuals in the Coloured community and the information gained from personal interviews with reliable informants.\(^2\)

i. **The Misuse of Alcohol and Alcoholism.**

"The important role of excessive drinking amongst Coloureds has been emphasized time and again, ................. Almost one fifth of all convictions of Coloureds in 1960 were for drunkenness. If other offences against the liquor laws are added to this, almost one third of all convictions of Coloureds are accounted for."\(^3\) The number of crimes involving violence such as assault, which were committed while under the influence of liquor should also be added to this.

\(^1\) Noser, L. Op. Cit., p. 43.
\(^2\) Personal interviews were held with such people as Dr. Fourie.
\(^3\) Cilliers, S.P. Op. Cit., p. 35.
We see, therefore, that the influence of the use of alcohol on the crime rate of the Coloured population is astronomical. Although this cannot be taken as a criterion for the extent to which strong liquor is used among the Coloureds, it does serve as a reliable indication.

In Potchefstroom itself this problem justifies special attention as it lies at the bottom of most of their other problems. It is impossible to determine exactly the extent to which alcohol is used in any community, but in the Potchefstroom Coloured community the phenomenon does exist and the Coloureds, including the most influential, are guilty of using strong liquor excessively. The problems caused by the excessive use of alcohol can briefly be described as follows: The breadwinner who drinks excessively, or who is an alcoholic, often cannot maintain employment for lengthy periods, becomes workshy, leaves his family without financial means and often deserts them, leaving them destitute, while he lives an immoral life. This, if the mother is not already working, forces her to go out and work, the children are neglected, boredom makes them form gangs who do no good, she then, because she struggles, also begins to fall spiritually and morally, till eventually a chaotic situation results.

"Dit is welbekend ........ dat drank die deur oopmaak in die huisgesin vir u heirleër van ander euwels: twis, egskeiding, verlating, wrede mishandeling, onsedelikheid, prostitutie, misdaad, siekte, dobbelary en moord. Met eentonige reëlmätigheid word in die geskiedenis van gesin na gesin na drankmisbruik verwys as die vernaamste oorsaak van alle ellende." 1)

As Cilliers points out the, "unfavourable effects of the excessive use of liquor such as poverty, unemployment, family disorganization, the impairment of health, immorality etc., also take their toll." 2)

During a survey 160 people were questioned as to the frequency with which strong liquor is used. The following table contains the questions put to them.

**Table 12.**

The Extent to which Alcohol is used by the Coloureds in Potchefstroom, 50% of whom were females. 1)

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never:</td>
<td>75</td>
<td>48.0</td>
</tr>
<tr>
<td>Occasionally:</td>
<td>21</td>
<td>13.1</td>
</tr>
<tr>
<td>Only on social occasions:</td>
<td>15</td>
<td>9.4</td>
</tr>
<tr>
<td>Regularly every week-end:</td>
<td>35</td>
<td>22.0</td>
</tr>
<tr>
<td>Every morning:</td>
<td>12</td>
<td>7.5</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>160</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

1. Data obtained from questionnaires completed by the author during 1969.

The investigator found that in the majority of cases the subjects questioned were not at all hesitant or ashamed of the frequency with which they used liquor. This was surprising as with many other questions they obviously hid the truth.
Although the above can only be seen as a reasonably accurate picture of the extent to which alcohol is used, it can be concluded that 7.5% of all people questioned use strong liquor throughout the week, while 22% use it only during week-ends. It seems that the majority of Coloureds see the week-end as a time to drink excessively in preparation for the following week during which they have to work and remain reasonably sober. This excessive use of liquor over week-ends may be due to a certain amount of boredom experienced by the adults during this time, in which case, organized adult recreation may be a solution.

The extent to which the different classes in the social strata use strong liquor was difficult to determine scientifically, and here again, personal interviews had to be relied on for data. It is felt that to a certain extent, less frequent use of strong liquor is made by the individuals in the classes as they rise in the stratification. The fact that it is thought that persons in the upper classes use less liquor, may be because they can more easily disguise the extent to which they use it.

There are various opinions concerning the underlying reasons for the Coloureds' general misuse of strong liquor. Cilliers says that the "age old system of giving tots to labourers on farms in the Western Cape has often been blamed for the excessive use of liquor by Coloureds." It is, however, difficult to say whether this could inherently have had an influence on all Coloured descendents. Although the abolition of this system may relieve or even eradicate the problem in the Cape, it is doubted whether it could, at this stage, have any influence on the drinking habits of the Coloureds in the rest of South Africa.

1. Personal interviews were held with such people as Dr. Fourie.
It is also felt that the Coloureds, as a people, in general have inherited a physical proneness to use strong liquor. Although this is a very generalising statement, it is not impossible that the habits of the original contributing elements to the Coloured race have had an influence on their present way of life. The Hottentots, slaves and even certain European elements, such as the sailors that touched down at the Cape, were all heavy drinkers.

Further, the possibility exists that the Coloureds drink excessively in an attempt to suppress or smother their feeling of inferiority. They are a group of people who have had, especially in the past, their minority and inferiority accentuated by the complete ignoring of their needs by the state, and though this is being rectified, the results will not be immediately noticeable. Especially in Potchefstroom, the Coloureds as a group feel inferior to the Europeans, Bantu, and Indians and it is possible that they use liquor as a type of defence mechanism.

With reference to the Potchefstroom Coloureds specifically, the fact that they lived with the Bantu in the same township for so many years may also have had an influence on their drinking habits. It is not said that the use of liquor by the Coloureds would have been non-existent had they lived on their own, but, that the general social conditions and mass influence by the Bantu could have had a negative effect on their already existing proneness.

Lastly, the social conditions, demoralising housing conditions and the low standard of living of the Coloureds could, to a certain extent, have had an influence on their drinking habits. As has been mentioned, they may use liquor in an attempt to remove themselves from reality. The question as to whether the drinking habits of the Coloureds forms a definite pattern and remains at the excessive use of liquor, or whether it often develops to alcoholism, arises. It is felt that in Potchefstroom approximately 80% of the Coloureds who drink, including women, are alcoholics.
In the following discussion of various other problems encountered by the Coloureds, the negative influence of the excessive use of alcohol and alcoholism will clearly be seen.

ii. Unemployment and Workshyness.

Here again exact data is not available\(^1\) although it is commonly known that unemployment (approximately 10\%) and in some cases workshyness, is extensive among the Coloureds in Potchefstroom.

There are a variety of reasons which could account for this, such as the strong competition on the labour market, especially on the side of the Bantu, and the prejudice of most employers. Although this prejudice is not always unfounded, (many European employers maintain that the Coloureds are too unreliable and erratic), employment possibilities should be provided.

It is interesting to note that the Coloured women are more reliable workers and more willing to work than the men. They are always prepared to go out and work if the necessity arises. This ties up with the fact that working class Coloured families are more matriarchal than patriarchal. This, in turn, may also be as a result of the rate of family disorganization, especially in the lower class. Out of 80 women questioned, 37 were employed. The rest mainly did not go out and work because they had no one to look after their small children.

Unemployment and workshyness also result in a lack of finances which leads to family disorganization and the neglect of the mother and child. This places an extra burden on the rest of the community which, in turn, increases their poverty. This situation cannot be eradicated unless there is a general improvement of the social and economic position of the entire community, which cannot occur with the extra burden being placed on it by the high rate of unemployment and workshyness.

---

1. When questioned about employment only 29\% of all males questioned admitted to being unemployed.
iii. Mother and Child Neglection.

The rate of family disorganization and desertion is impossible to determine, because divorce rates among Coloureds are relatively insignificant as most Coloureds cannot afford divorce and rather resort to desertion - 'the traditional poor man's divorce'. Disorganization is then furthered as desertion is usually followed by cohabitation on either side, with other sex partners and the failure to support dependents.

Out of 80 families questioned, 20 were not living with their first husbands. If this could be taken as a reliable sample it is clear that the incidence of family disorganization is high. This is especially applicable to the working class, as here the general social conditions and economic needs seem to have an influence on the stability of the family.

Although the majority of Coloureds believe in the monogamic Christian principle, although pre-marital and extramarital relationships are relatively prevalent, they nevertheless, do not, even if they were married in the church, feel bound to their marriage partners by religious principles and their original love bonds. Even the additional bond of children has no stabilising influence, for if they become tired of their home circumstances they leave without making provision for even their children. 1)

The mother, in these cases and often even in the complete family, has to/supplement or provide the family income, as well as for the lack of concern of the Coloured man for the welfare of his children. The abnormally strong emotional relationships and bonds which exist between the children in a family acts as a stabilising factor.

Furthermore, the high rate of ex-nuptial births amongst the Coloureds, approximately 20%, raises concern. \(^1\) This may be due to the fact that many Coloureds do not solemnize their relationships immediately and often live together for the rest of their lives without doing so.

On the other hand, the young Coloured girl or boy often leave their homes to find employment in the larger cities, where they constantly have illegitimate children who they send home to their parents to look after. These children economically load the families, complicate housing and although they accept their grandparents as their parents, grow up in their larger family instead of with their own immediate family.

The most distracting result of family disorganization is the effect it has on the parent-child relationship. Many sociologists and psychologists have shown to what extent unhealthy parent relationships can influence the personality and development of the child. For instance, the influence on the adoption of appropriate sex roles by children is seen from the following quotation. "In the ideal family constellation, a little boy finds it very natural and highly rewarding to model himself in his father's image. The father is gratified to see this reaction of his own qualities, attitudes, and masculinity; and the mother, loving the father, finds such a course of development acceptable in her son ............. In the well ordered, psychologically healthy household, much the same picture, in reverse, holds for the little girl.

But where there is parental disharmony, all this is changed. If there is chronic antagonism between husband and wife, the boy discovers that if he identifies with his father it is at the price of losing his mother's love and approval; if she is antagonistic toward and disapproving of the husband, she will feel scant enthusiasm for seeing her son become 'just like him'. If, on the other hand, the boy tries to take his mother as a personal model, he will almost certainly incur his father's displeasure and also risk the general opprobrium connected with being a 'sissy'.

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1. Based on registered births between 1950-1960. In the whole of South Africa approx. 36%. This difference may be due to irregular or incorrect registration of births.
For the little girl in such a household, very much the same type of dilemma arises...

When the same sex parent is regarded unfavourably (e.g. weak, unskilled, unloved, alcoholic) and the social environment tells the child he is 'just like his father,' the child will develop an identification with the model's negative qualities as well as with some of his rewarding, desirable characteristics. In these cases the child's self-concept will, to some extent, be anxiety arousing. Such an identification develops because the child perceives many sources of similarity between himself and the parents (e.g. name, sex, ethnic or religious group)."¹)

As has been mentioned, although it is impossible to determine the exact rate of family disorganization, it seems that family life among the upper class and more patriarchal families is more stable as the marriage partners are more inclined to remain true to each other.

The American sociologist William J. Goode also feels that: "Illegitimacy occurs primarily in low class families, which are themselves unstable, and have little family honor to lose, so that motivation to control courtship is not high. Consequently the young girl establishes essentially an individual role bargain with a male, and is in a poor bargaining position unless she has outstanding personal qualities. She must be willing to accept the risk of childbirth out of wedlock if she is to have a chance at marriage. These 'consensual' unions are less stable than legal ones, but from one of them a stable relationship may emerge."²)

². Theron, E. Die Kleurling Bevolking van Suid-Afrika, p. 15-16.
iv. The Prevalence of 'Tsotsies' under the Coloureds.

The phenomenon of 'tsotsies', i.e. youths who are uncontrollable and form malfeasant gangs, under the Coloureds is directly due to the original living together of the Bantu and Coloureds. Although figures cannot be provided as evidence the existence of 'tsotsies' under the Coloureds in Potchefstroom is an accepted fact. These gangs are a great menace, and functions at night are not very popular as many of the Coloureds are not eager to attend them because of their fear of being attacked when they return home. In the Cape this phenomenon is not at all present and it can therefore be surmised that it was adopted from the Bantu.

On the other hand, the lack of sufficient organized recreation, the disinterest of the youths in such amenities, the prevailing family disorganization as well as the inherent tendency towards forming gangs, may all contribute to this phenomenon.

Nevertheless, this is a very real problem and it is hoped that in the new township with the improved surroundings, atmosphere and municipal control, this will also decline.

v. The Influence of the Contact with the Bantu.

As the influence of the contact with the Bantu on the Coloureds has been discussed in detail in Chapter 2, it will suffice here to mention that the physical, social, cultural, religious, educational and moral influence of the Bantu on the Coloureds was immense and has had far reaching results. In all these spheres the effect which the Bantu had on them is very strong and led to or increased many of the problems being faced by the Coloureds today. The negative attitude of the Coloureds towards the marriage as a religious and statutory institution and the lack of realization of the importance of the healthy functioning of the family for a community, for instance, was largely due to the influence of the Bantu during their many years of integration.

1. This was deduced from interviews held with Mr. Opperman, Mr. Kruger and Dr. Fourie.
vi. Poverty.

This phenomenon constitutes the greatest obstacle for the Coloured population in both the whole of South Africa and Potchefstroom, for, "the major social problems amongst the Coloured population undoubtedly are directly related to their socio-economic position and centre around poverty and housing."¹)

From the foregoing discussion of the different problems encountered by the Coloureds in Potchefstroom, it is clear that the economic situation has a bearing on all of these and cannot be discussed out of context.

The high rate of unemployment and workshyness, the low potential labour and earning ability, the lack of employment possibilities, the economic collectivism and dependency, the widespread misuse of alcohol and their nonchalant attitude to life in general, all contribute to their poor economic position.²)

As the monthly cash income of the Coloured men in Potchefstroom has already been discussed, it will be sufficient to mention here that, economically the Coloureds in Potchefstroom are in the same position as those in the rest of the Transvaal and the Cape Province, as approximately 50% live below the bread-line. And, instead of their position improving as the general standard of living in South Africa becomes higher, the Coloureds remain on the same level, and their poverty, therefore, increases.³)

Basically the Coloureds lack the want to progress, the want to improve themselves and the want to give their children what they themselves never had. The average Coloured lacks a goal to which to strive for and lives from day to day not caring about the future, and without the want to go ahead they will never progress economically and for that matter socially as well.

2. See Table 11, The Percentage Unemployment and the Average Monthly Income of the Coloured men in Potchefstroom.
4.4 **Summary.**

It is clear that the problems encountered by the Coloureds in Potchefstroom are extremely varied and present a very real problem, not only for themselves but also for the Potchefstroom and larger South African society. The moral standard as well as the economy of a community cannot be healthy if a constituent of it shows signs of decay.

Cilliers feels that the solution of the problems of the Coloureds, "naturally involves the wholesale social and economic advancement of the population group...Coloured group." ¹)

The mere improvement of the economic and social conditions of the Coloureds will largely alleviate their problems, but will by no means successfully solve them. The very basis of each problem must be discovered and eradicated.

It is necessary for the state, schools, welfare organizations and the general public all to stand together and by means of understanding, sympathy and firmness, help the Coloureds to realize and appreciate their position and future and then help them solve their own problems.

The problems, namely, the misuse of alcohol and alcoholism, poverty, low spiritual and moral standards, family disorganization, mother and child neglect and the high rate of unemployment and workshyness, are those often found in communities which are in a transitional stage. The transitional stage is that between, as Tönnies puts it, the Gemeinschaft and the Gesellschaft, the changing, through industrialization, mechanization and urbanization from the more intimate to the impersonal organization of society.

In this transition from one stage to another, disorganization occurs while the group attempts to change and adjust itself to its new circumstances. It must, therefore, not always be seen as permanent disorganization as it could be a temporary result of the attempt by the group to adjust.

Chapter 5.

Summary and Conclusion.

After taking a closer look at the values, way of life, behaviour patterns and the problems of the Coloured community in Potchefstroom, it is possible to give a brief summary of the present situation and certain recommendations which may aid in the re-education and rehabilitation of the Coloureds and the alleviation of the reigning negative situation.

1.1 The Current Situation.

In Potchefstroom the Coloured population, we have seen, are clearly part of, and did not originate separately from the main South African Coloured group. Many of them, as well as their predecessors, came from their 'homeland' the Cape Province, and have Hottentot, slave, Bushman and European blood. ¹) Their close contact over many years in Potchefstroom with the Bantu, and even the Indian, has contributed considerably to the amount of blood from these racial groups not found in the Cape Coloured. Here they have also, compared with the Coloureds in the rest of the Transvaal, mainly come into contact with the Tswana tribe. ²)

Just as the main Coloured population group in South Africa, the Coloureds in Potchefstroom have unjustly been neglected by the State. Although they, as an existing element should also have been given attention, their numerical inferiority resulted in this. The church, with its limitations, originally, therefore, had to take the place of the State.

1. 'Blood' is used here in a figurative sense, and without any attempt at genetic precision.

2. On the Reef, for instance, the Coloureds have come into contact with other Bantu tribes such as, the Zulu, the Xhosa and Sotho, as well.
The general conditions under which they have lived for the past decades, originally in the same township as the Bantu, has to a large extent, influenced their degenerative way of life.

The Coloured family, as we have seen, is in most ways similar to the Western European family and consists of the father, mother, children and often other members of their larger family, such as, a grandparent or sister who either contribute financially or indirectly to the family life.

The Coloured family as an institution, however, deviates from the normative in many ways. The high rate of pre-marital and extra-marital unions, the abnormally high rate of illegitimacy and mother and child neglect are all indications of this. Even the fulfillment of some of the functions, for instance, the economic and educational functions, of the family are inadequate.

The extent at which family disorganization is taking place is a matter which is raising concern and should be given due consideration.

The divorce rate among the Coloureds is relatively low and does not indicate the extent of family disorganization. Disorganization mainly occurs through desertion. The marriage as a Godly institution carries no weight among the vast majority of Coloureds and they very often do not solemnize their unions and then are able to break them at will, although many such unions do last longer than solemnized marriages.

An interesting phenomenon, namely the matriarchal domination, is found among Coloured families in Potchefstroom. The mother takes the lead in most spheres, for instance, the religious, cultural and economic, and often even has to support her family financially. This phenomenon is due to the high rate of disorganization in Coloured families where the mother has to take up the position of the father. This matriarchal domination is characteristic of many primitive races. The mother then, in the family, serves as a stabilizing factor in that which is further completely perturbed.
Furthermore, there are factors which are affecting and breaking down the family ties; that is the love and blood bonds, which hold the family together. The Coloured family is now moving from the Gemeinschaft to the Gesellschaft type, i.e. as Tönnies says, the more intimate to the more impersonal and indifferent type, and as this change is taking place, in its attempt to adjust to the changing conditions and society, the family is becoming disorganized.

The community under discussion is a lower working class community whose educational and general standard of development is relatively low. 1) Economically they are extremely insecure and owing to a certain collectivism, which makes them economically dependent on each other, individual initiative in this field is always stifled.

The main problem facing the Coloureds today is the fact that the different groups, viz., the lower, middle and upper classes 2) in the social stratification, are because of their degenerative way of life, fusing to the extent that it is feared that only an amorphous mass with a selected few remaining in the upper class, will remain. These few professional people will be so far removed from the rest of the group that contact between them will be impossible. It will be impossible for them to communicate with and attempt to uplift the rest of their people.

They have various other problems which are closely related and overlap to such an extent that it is difficult to describe each without considering the rest.

Among these are:

1) the misuse of alcohol and alcoholism, which may be due to the Coloureds' inherited physical tendency towards using alcohol,

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2. See Chapter 4, p.5.
their frustration and despair caused by their 'marginal man' position, the conditions under which they live or even the fact that they lived with the Bantu for so many years;

ii) their poverty, caused by their drinking habits as well as the fact that they are mainly un-schooled labourers living in a rather reticent community which is only beginning to develop into an industrial area and does not at present have many employment possibilities;

iii) their high rate of unemployment and workshyness which is as a result of their misuse of alcohol and their inherent workshyness;

iv) the neglect of the mother and child, due to the drinking habits of the Coloured man, which in turn leads to unemployment and workshyness and poverty. The wife then has to go out and work and the children are left unattended, and

v) due to the neglect of the child the rate of delinquency and the forming of gangs, for instance, tsetsies, increases. This uncontrollability of the youth causes grave concern as they are the adults of tomorrow.

When comparing the situation in Potchefstroom with that in the Cape, Transvaal and the rest of South Africa, it is seen that, although the accent falls differently on certain individual factors, the general trend and problems encountered are similar.

Furthermore, the general decline in their moral values and life and the lack of a reprimanding public opinion are also closely connected to their socio-economic situation. In this community, two approaches to life are evident, on the one hand, a certain indifferent, apathetic attitude towards life is found, while on the other hand, are elements who have as their ideal, a high moral standard and who attempt to maintain a reasonably high social and economic level.

The former approach is largely due to their poor economic situation and housing conditions, their original close contact with the masses of detribalized Bantu, their heterogenic ancestry, the accompanying lack of an attainable goal and the general despair and frustration of the Coloureds as a people.

5.2 Recommendations.

The earth and all its peoples, each individual human being, was created by God, "naar Zijn beeld en gelijkenis", and as Van Dijk goes on to say, everything has as its basis the religious principles and norms.

Primarily, therefore, the religious life and values of the Coloured people and more especially their youth, must be altered. Once a positive result in this sphere can be achieved, the basis for further, spiritual, moral, physical and even material improvement and change will be laid. Although the task of the church is only concerned with the religious life of the individual, it must attempt to replace the corrosive moral views which the Coloureds have about life in general, with the positive, fundamental and eternal religious principles which overrule and can influence all else. If the Coloureds can revert to the stage where the church and what it stands for takes up the most important place in their lives, where its authority is supreme, many other obstacles, such as the high rate of illegitimate children, unemployment, workshyness and prostitution, will automatically disappear. For instance, if they believed that all work is and must be done to the honour of God, they would not shy away from their work responsibilities.

Although all people have the right to believe what they like and belong to whatever denomination they please, if the different churches only want what is best for the welfare of the Coloured people, they would attempt to limit the number of denominations and sects active among the Coloureds. A certain amount of unity and church loyalty should be cultivated in the Coloured. This will be improved when all the churches have completely separate congregations, with either European or Coloured ministers, exclusively for the Coloureds, and also if only churches with congregations of a certain size, be given ground in the new township.

A positive step in this direction is an agreement which exists amongst most of the churches, that when a man marries a woman from another denomination she is compelled to become a member of or accompany her husband to his church. (It was found that approximately 80% of all married couples belong to the same church.)

Furthermore, it is the duty of each clergyman to see that the parents ensure that their children attend Sunday school regularly and later on become confirmed. This will mean that the youth will have a basic religious background on which to build and on which to rely during adulthood. This will enable them to face their problems and solve them according to religious principles. It is then the task of the clergyman to mould the child's outlook and approach to life in such a way as to enable them to apply these teachings practically to their everyday lives. They would then, for instance, ensure that they solemnize their unions, instead of merely living together.

"The family is from some points of view the primary human institution. In the first place, one of its functions is to produce and maintain the species. In the second place other institutions have their origin in family life. That is economic activities, social control, education, recreation, religion, and other specialized patterns of social behaviour first developed in the family .......... The evolution of the family consists of its transformation from a small self-sufficient society to a specialized functional unit or institution within a gradually enlarging society. " 1)

For this reason, the fact that the family is the basis of all society, the most essential reforms needed to improve the general standing of the Coloureds, should be in the family.

Primarily, the family ties, that is, love bonds and relationships, should be restored to the normative level. The Coloured population should by means of active re-education and enlightenment, by the state, churches, welfare organizations and the general public, accept that the marriage is a Godly and lawful

institution and should be honoured as such. If the public opinion in the Coloured community could be swayed by effective propaganda and indoctrination, and the marriage as such, be accepted as an institution essential for the creation of children, the relationship between husband and wife and later parents and children would be stronger and less vulnerable. The family group would then be able to face and overcome hardships as a unit. (The influence of the public opinion could also result in a decrease in the number of illegitimate children.)

The above can only be done if the reigning pathological conditions are eliminated as far as possible. The most important of which is their misuse of alcohol, which in turn leads to unemployment, mother and child neglect, the inability to control the children (tsotsies), the authoritative relationships which are disturbed, and poverty. All these are interwoven and each either due to or related to one another. For instance, the fact that they mainly form the working class and are poor, causes them to drink excessively, although if they did not drink excessively they would have more money, be more inclined to go out and work and eventually be able to increase their standard of living.

To gain clarity each aspect and a possible solution or form of rehabilitation, will be discussed separately.

As far as the misuse of alcohol is concerned it is difficult to say whether or not this very intricate problem can be solved, or the Coloureds be rehabilitated. The fact that it is impossible to determine its basic cause, and the belief that they have an inherent proneness to use strong liquor, complicates the finding of a workable solution.

Cilliers says that in the Cape the Coloureds are beginning to show a preference for natural unfortified wines, instead of the more fortified wines. If the Coloureds in the Potchefstroom area could, by means of indoctrination and large advertising campaigns, be persuaded to drink more unfortified wines than strong liquor
and fortified wines, it may have the desired decreasing effect on their intake of strong, more addictive liquor.

A further positive step would be either the support of the I.O.T.T., the existing organisation among the Coloureds themselves for the rehabilitation of alcoholics, by the Department of Coloured Affairs, or the establishment of another effective organisation able to do rehabilitative work among both Coloured men and women, who drink excessively or who are alcoholics. They require an organisation which can help them overcome their problem while they remain within their local environment.

Lastly, the possibility exists that if the general standard of living and attitude to life of the Coloureds can be improved, changed or uplifted, their attitude towards using liquor will also undergo a change. Once again this has to be undertaken by specialised institutions such as the state, churches and welfare organisations, as well as the public in general. The nature of such a rehabilitation programme cannot be defined here and will obviously not take place in a matter of months, but will take many years of patience, perseverance and endurance.

Unemployment among the Coloureds, as we have already seen, takes on large proportions. The very nature of their traditional vocational abilities and skills limits them to a large extent. They mainly form the lower working class and the majority are labourers. (Approximately 69%).

A relatively small number are educated for a specific profession or have their own business. Only 6.96% continued their studies after leaving school. This we see from the following table, which contains the form of labour of 115 Coloured men in Potchefstroom.
Table 13.

The Occupational Status of 115 Coloured men in Potechefstroom, 1966. 1)

<table>
<thead>
<tr>
<th>Type of Employment</th>
<th>Head of House</th>
<th>Sons</th>
<th>Other Occupants</th>
<th>Total</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher</td>
<td>7</td>
<td>1</td>
<td>-</td>
<td>8</td>
<td>6.96</td>
</tr>
<tr>
<td>Own Business</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>1.73</td>
</tr>
<tr>
<td>Labourer</td>
<td>37</td>
<td>20</td>
<td>5</td>
<td>62</td>
<td>53.91</td>
</tr>
<tr>
<td>'Skroppie'</td>
<td>10</td>
<td>6</td>
<td>2</td>
<td>18</td>
<td>15.66</td>
</tr>
<tr>
<td>Unemployed</td>
<td>3</td>
<td>7</td>
<td>2</td>
<td>12</td>
<td>10.44</td>
</tr>
<tr>
<td>Pensioner</td>
<td>6</td>
<td>2</td>
<td>5</td>
<td>13</td>
<td>11.30</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>65</strong></td>
<td><strong>36</strong></td>
<td><strong>14</strong></td>
<td><strong>115</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>


The question concerning the man-power shortage in South Africa has already been discussed and when looking at a table such as the above, it is distressing to see that approximately 79% of the Coloureds in this area are either unschooled or without work at all. If this position could be changed and even 50% of these people were trained to do skilled or at least semi-skilled labour, it would mean an improvement on the labour market as the Bantu provide sufficient unskilled labour.

The improvement of the Coloureds vocational abilities must necessarily begin with the young child in school, although parental co-operation will also be essential. The want to develop intellectually should be embedded in the child, while the realization should be cultivated among the parents that, although the youth leaving school will be able to supplement the family income, a few more years of perserverance would enable him or her to find more suitable employment where a sufficient income will be ensured.
If fewer children were to leave school after primary school and more remain until even Std. VIII and then proceed with further training in any skilled or semi-skilled field, the general level of income and standard of living will eventually be raised and unemployment and workshyness inevitably decrease.

Furthermore, if proper attendance could be maintained, the institution of extra-mural or adult evening classes should provide a means of improving the educational level of the adults, occupying leisure time and generally serving as a means of actively changing the ideas and attitudes of the Coloureds on such matters as the importance of education for their children, exercising of parental authority and even the use and misuse of alcohol.

As has been said, the improvement of the Coloureds' vocational abilities and standard of living must begin with the young school-going child. If this is to be carried out it is advisable that school education become compulsory and a school-leaving age for both girls and boys be set.

In the new township two large schools have been erected to eventually accommodate the resettled Coloureds. These, no doubt, should improve many matters, but the improvement of the general standard of education of the Coloureds cannot be expected if only a certain section of the community is reached. It is the duty of the local authorities to ensure that everyone benefits from their attempts at improvement.

The school today, especially in the Coloured community, has taken over many of the functions of the family, for instance, the provision of leisure time activities and religious instruction, and it plays an important role in the upbringing of the child. For this reason, it is essential that all children attend school, so as to ensure that they obtain the foundation offered by the school.
The inability of the Coloured parents to control their children is yet another matter which causes concern. The incidence of 'tsotsies' among the Coloured youths would definitely decrease if their parents were able to maintain their authority and keep them in check. Effective police patrolling of the township at night will also lead to a decrease in the offences committed by these youths.

Factors which may contribute to this phenomenon are: firstly, the fact that many children are left in the care of incapable, elderly grandparents or younger sisters while the parents go out to work; secondly, the high rate of illegitimate children who have to grow up in the incomplete family; thirdly, the fact that many parents are themselves still children and cannot be expected to exercise authority they do not possess; fourthly, the general reluctance of the Coloured people to accept responsibility, even the responsibility of parenthood; and fifthly, the high birth rate, as it would be possible for the parents to give more material and immaterial care and attention to their children individually, if their families were smaller.

The last factor mentioned is already, to a certain extent, being improved as the local authorities have undertaken a large campaign to educate and instruct the Coloureds on the advantages of birth control. From the following table the results of their efforts can be see.

Table 14.

The birthrate for Coloureds in Potchefstroom during the period 1966-1968. 1)

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1966</td>
<td>41.8</td>
</tr>
<tr>
<td>1967</td>
<td>37.1</td>
</tr>
<tr>
<td>1968</td>
<td>31.5</td>
</tr>
</tbody>
</table>

Prof. Erika Theron also accentuates the importance of a conscious and active programme of education and family planning, as she feels that it will aid in the development of a higher standard of living. She goes on to stress the fact that the welfare of the Coloureds will eventually influence the welfare of the White population and, therefore, a passive attitude must not be taken towards the increasing number of problems among the Coloureds.

This is also absolutely essential because if their socio-economic conditions are improved and the birth rate continues to rise, the improvements will not be able to keep up with the population increase.

Further, the assurance of the proper functioning, by the authorities, of the already existing creche, would enable children of working mothers to get specialised attention and care, instead of being left under the care of incapable relatives. Here the child will be under the constant supervision of and be given the full attention of trained people.

An important fact is that the cultivation of a sense of responsibility cannot occur overnight or merely by improved socio-economic conditions. It is a process which will take years and which should be embedded in the youth, as their more flexible minds are more susceptible to change and improvement than those of their elders.

As the author has already stated, this thesis deals with the Coloured population in the township Willem Klopperville. During its completion, the resettlement of the Coloureds in their new township, Promosa, was begun. Although the resettlement was not included in the discussion, the conviction is held that the new environment and improved housing and social conditions will relieve, if not alleviate many of their problems. The main improvement will be the removal of the negative influences of the slum areas in Willem Klopperville. These areas provided a perfect setting for immoral practices and behaviour.
Many of the problems of the Coloureds, for instance, the neglect of the mother and child, are mainly due to their socio-economic situation. With their resettlement in Promosa, late in 1969, the improvement of the environment, housing, sanitation, lighting and municipal control, the possibility exists that it will have the favourable effect expected. Although this is too early a stage to attempt a prediction, it has in the past been proved that improved social conditions have an amazing effect on the lives of the individuals involved. 1)

Promosa is situated approximately three miles from the centre of town, just north of the Petersen Dam. At present there are 376 houses available, although more will be built in the near future. There are two schools, space for a park, electricity and telephones will be provided for those who want and can afford them, water-borne sewerage, and water facilities for domestic use for each individual house. (This is costing the Town Council more than R 300,000.) A bus service for the working population has also been instituted.

Although the majority of Coloureds was satisfied to move, many were unhappy about going to live so far out of town and so near to the Bantu and new Indian townships. Further, there were complaints concerning the material used in the building of the houses, the size of certain houses and the higher rents they would have to pay.

Further, the all round attitude towards the new living conditions is one filled with hope for the future. When questioned in this direction, more especially those in the higher strata expressed the view that the change in their environment would lead to a change for the better in their everyday living. Many felt that in Willem Klopperville they had to try and hide certain things going on in the community from their children, and that most of these negative influences, such as shebeens, would not be given the opportunity to flourish in Promosa.

1. This was seen in the moving of the Bantu from Willem Klopperville to their present township, Ikageng.
Many of the problems discussed in the foregoing chapters will be either alleviated or eradicated with the moving to the new area. In the educational sphere, for instance, the problem of accommodation for the foreign teaching staff should be non-existent. Also, the appointment of a principal for both the primary and high school, the improved conditions and the necessity for properly qualified teachers for these expanding new schools are all essential reforms which are going to enable the improvement of the standard of education and eventually the general standard of living.

In the cultural sphere, too, it is felt that the resettlement of the Coloureds in Promosa will lead to an entirely new approach. As has been mentioned, since the Bantu were moved from Willem Klopper-ville, a definite change in the attitudes and ideas of the Coloureds was recognized. 1\) It is now hoped that, being completely on their own, with their own personal township, it will result in an even more positive effect, and lead to a feeling of mutual inter-dependency and solidarity and the development of an urge to possess their own culture and individuality. They should be encouraged to establish, on their own initiative, useful and effective organisations to satisfy their own specific needs, actively organise recreational activities and facilities for both youth and adults and petition for facilities for a public library.

Yet another factor which can exert an influence on the existing situation, is a change in the importance and influence of the public opinion. Public opinion, especially in the South African European society, serves as a very important means of social control. It ensures that the existing valid norms are obeyed and not deviated from, for if they are, the person, for instance, the young unmarried mother, is looked down upon and treated as an outsider.

1. Deducted from interviews with Dr. R. Fourie.
This ostracization of the individual serves as a restraining measure. In the Coloured community, however, public opinion is more accommodating and irresponsible, and the individual therefore is not concerned with adhering to the accepted norms and principles. A change in the public attitude will occur automatically with a change in the general attitude towards and acceptance of overall responsibility by the Coloureds.

In general, it is therefore felt that although the negative situation in which the Coloureds found themselves in the last few decades was slowly becoming more complicated and alarming, their resettlement as well as active attempts by local authorities, churches and welfare organisations to eradicate their problems and alleviate their economic needs, will bring the entire Coloured population to a level where they can once again properly fulfil their positions and calling as worthy citizens.

Within the limited scope of this thesis it has been impossible to go fully into the complexity of the problem posed by the Coloured population. Nonetheless, it is hoped that it has laid down a foundation for further and more comprehensive research in this field, and will be to the advantage of the Coloured people in Potchefstroom.
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