

u advies die finale besluit neem? --- Dis reg. Kyk, ek wil net hierdie punt beklemtoon weer die landelike gebiede. Dit is gebiede wat baie plaasgebied in sekere gebiede nou ook saam meebring. Daar is landboubeamptes wat die mense raadgee en hierdie mense is hoofsaaklik Blank waaroor die Raad in daardie gebied, geen beheer het nie. As 'n mens nou Genadendal het, hulle het 'n Raad, deel van die Raad is verkose ses lede, drie is benoem. Nou daardie Raad wat uit Kleurlinge bestaan het geen seggenskap oor beheer oor 'n Blanke landbou-beampte wat in daardie gebied kom raad gee hoe..waar 'n dam (10 moet gebou word, hoe die gebied moet voortgaan met veeboerdery of wat dit mag wees nie. U sien dit is in hierdie omstandighede waar ons mense hulleself vind.

Net 'n oomblik.

DR. YUTAR: Mr. Curry, my colleague on my left has incited me to ask you this question arising out of all this interesting conversation between you and the members of the Commission: If the Coloured people were given complete "seggenskap" say over their own affairs to do as and when they please, would you under those circumstances accept separate development? (20 --- No, because it would not be the solution to the problem and I will explain to you why. If you..if one takes this question which is an academic one, of taking full control, then we must have the sovereign right to decide for ourselves what we will do for our community. I'll give you an example: Will the government over-step our authority if we decide that the University of the Western Cape become an open university? If we decide..appoint our own councils, members of the council, if we appoint our own inspectors of schools regardless of race or colour, if we declare our own Coloured Group Areas (30

non-/. .

non-racial areas, where any race group can come and live, will we be stopped? You see, if we have full control over the lives of our community then we want it to the letter of the word. Then if I live in a Coloured group area of Cloetesville, and I want to state this quite publicly, an African wants to live there, I must have the final right to decide if he can come and live there. This is what we mean by separate freedom. The government then must make.. we don't want to travel this road of separate development, not knowing where we are going. This is part of the whole frustra- (10 tion. It is like the government has put us on a train, not knowing where the destination of this particular train is and if they speak about full say over the affairs concerning our community, then some of our people in the community say then: Give us full say and final say, and nobody must overstep our authority.

All right.

MR. NGO: Let me put it this way, Mr. Curry: Would you consider it a step in the - a step - emphasis on step. A step in the correct direction of say the government had to say all right, you would get full..you have got full authority in your own (20 areas. You have complained now rightly and I agree with you there, that the Commissioner should be Coloured, the inspectors should be Coloured. You must decide whom to appoint and whom to sack. Now if those authorities are given to the Coloured people completely, would that be in the correct direction? Now the other thing coming later, that of as you have said now to decide if I want to go and stay in the Coloured area, you must have the decision. --- No, it wouldn't be a step in the direction because it would not solve the problem. You see, because as I state here in the concluding paragraph: You created a (30

consciousness/..

consciousness without satisfying that consciousness. You are putting people on political platforms, you are making them politicians, you allow them to establish political parties. This is when you affect the community. The community is going to develop politically, they are going to think for themselves and changes are going to take place and the people are going to make demands which the government must satisfy. The only solution as I have said here is an integrated society in which power is shared. The people have a free choice where they can go and live, which school they want to go to (10 which university they want to go to. I do not see this in this sense, but what I am saying here and I want to put before the Commission is that this whole policy of separate development is creating frustration because the people are looking at the Department of Coloured Affairs and they say here that there is a huge credibility gap between them and the Department, you see. I do not..(intervenes).

MR. SONN: Would you agree Mr. Curry that what you are really asking the government at this stage, if you would say: You stand for integration, right, which is a nice word but do you realise (20 that that would mean capitulation on the part of the government? The government has got a mandate from its voters and they say all right, we are going to have separate development. You find yourself in the system which you reject. Rightly or wrongly, a debatable point. You agree and I agree that our people in general reject this system. And you agree that. Now we say since we are in the system, since it is not possible for the government to capitulate at this point or at any point, it must be voted out, would you say it could help you in your position in the system, within the system, while we are still in the (30 system/..

system and we can't do anything to the system, we just have to live with it, what we try to find here is what are the causes which have given us, and I agree with that, I agree with Group Areas, I agree with you a hundred percent that those are the causes for the resentment and the bitterness against the system, I agree with you, we live with it, but now we are coming to find solutions and you suggest to us that if you as a Minister, so-called Minister, if you are given more rights, you want to have the right in your settlement to at least say to people: This is what I say you do and have (10 nobody else to come and veto that. The only person who would eventually be able to veto it would be the Minister, that right you must always give him. But for the rest you are the boss. Would that help? --- It would help merely on solving certain situations where grievances exist within a given community but I don't think it could become a solution because the Minister would then still have the final power over the Coloured people. You come here to the basic question of the sharing of political power. This is a thing that...the point that I want to bring up. I agree with you that in (20 certain instances, the giving of constructive power sharing on certain levels could lead to real solutions, for instance if in African townships, African people had the same right to buy property as Coloured people can within the Coloured township and they can get permanent residence in South Africa then definitely, one would look in that context as an advancement, but our people are not seeing these advantages within the township. If I come back to the rural areas. Take a place like Genadendal for instance. Who is really in charge of Genadendal? They will tell you that the Board (30 is/..

is autonomous, that it governs the particular area but then you find that certain functions which the Board should have is not given to the Board as I have said with the question of agricultural development which they have the White officials. Again. I mean the question of a water supply becomes a very important point in the particular area.

But that is my point Mr. Curry. My point now you are talking about the system. You say we are in the system and we have to live with the system, whether we like it or not because we are voteless, we can't do anything (10 to it. Now under the circumstances we say.. you say give me as a Coloured man, in my own area, give me more rights, give me the right to make certain decisions. If I decide.. for instance take now the question of those agricultural inspectors that you are talking about, the man that..or the adviser whoever you call it - you must at least have the authority to tell this man: Look, I agree that you are the expert on this thing, but you come to me and we discuss where you are going to build the dam. Your Council in turn has only one authority and that is you, you are the authority (20 where that is concerned. Any man who is outside that authority any man who has anything to do with settlement, even the Minister for that matter, he has no right, even if he should pass a law, he has to consult with you, because you are now actually representing him in this particular post. Do you think that could help? --- It could help, but then these.. I am speaking particularly of the rural areas - and these Councils must develop into autonomous councils like the municipalities and divisional councils. It is the same as if one compares this to areas of living in the municipal area, (30 we/..

we have the same system as the Urban Bantu Councils called the Management Committee system, which advises the local authority on affairs concerning our community on this level again. This point you must also bring in, if one correlates it to this, what powers and functions will the local city council, the local municipality give off to the Coloured Management Committee on affairs concerning its own people?

MNR. MALHERBE: Betaal u..u betaal eiendomsbelasting? ---

Ja.

Maar u is net 'n lid of u is net..word verteenwoordig (10
deur die bestuurskomitee? --- Ja, ek is Voorsitter van die
Kleurling Bestuurskomitee.

Het hulle enige sinvolle regte? --- Hulle regte is
raadgewend en die Raad kan hulle aanbevelings aanvaar of
verwerp.

U sien ek wil nie..(albei praat tegelyk)..die posisie
is só: Ek aanvaar die posisie..ek wil net weet in die praktyk
hoe werk dit op Stellenbosch? --- In die praktyk is daar
weer die struwelinge partykeer baklei ons met die Raad.

Maar kry u u sin darem? --- Op die ou end kry ons (20
die sin maar dan, en dit is die punt wat ek wil maak,
Edelagbare, dit is wat ons mense vind in die politiek, dat jy
kan net 'n ding regkry as jy opstaan teen die regering. You
will not get this through dialogue and this is the whole point
I want to make to the Commission. Our people find that because
of their political experience, the Commission has heard this
time and again: Through dialogue you will not get an answer,
the only point when the government starts listening to you
the local authority, is when you have confrontation.

DR. YUTAR: All right. Mr. Curry, let us come to the "ou (30
end"/..

end" and we must finish this interesting discussion. Page 10, line 2. We have got one more page and I have got another witness waiting. --- Our people accuse us of playing parliament in the C.R.C. when they know very well that effective power over our lives lies in the hands of White Cabinet ministers. It is for this reason that our people are very suspicious and deeply sceptical of any proposals the government puts forward for our political development. For instance now the Cabinet Council. They accuse the government of creating a facade and pretending that we, the Coloured people are really running our affairs when the government only wants to use us for window dressing purposes. To us it is clear that action is needed to close the huge credibility gap between the government and all Black people. This gap cannot be closed by institutions like the C.R.C. but only by effective sharing of power at all levels. Our people find it strange that White Cabinet Ministers have final authority over all the various racial groups in South Africa and that a member of the C.R.C. Executive has no final authority even over the lives of the Coloured people. It is these frustrating..it is in these frustrating circumstances that the community finds itself. The past events in our townships are merely expressing the discontents we experience in our daily lives. We as a people are only too prepared to assist to build a new society in South Africa. The policy of separate development contains a very dangerous germ of development. Much stress is being laid on separate political bodies, separate parliaments and councils. The danger lies in fostering the concepts of these bodies without providing the means whereby these bodies can become fully sovereign.

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The government has given us representation without responsibilities. It has created a consciousness without satisfying that consciousness. It is in this critical consciousness which our community has developed that has led to the expression of protest movements we have seen in the past few months.

Thank you very much. I have no further questions.

MR. SONN: If I could just ask Mr. Curry. Mr. Curry, would you just answer this one question: Do you see any difference between Black Consciousness and Black Power? --- Yes. (10)

There is a difference. --- There is definitely in my point of view..one can see the Afrikaner also went through Black Consciousness. Afrikaner Bewustheid, die bewustheid van sy menswaardigheid as 'n Afrikaner as mens. It is the same process our people are going through.

In actual fact then where do you stand with regard to Black Power, are you in favour of it? --- No, no, we are definitely not in favour of this, neither are we in favour of White power. We favour that all South Africans come together and find a common solution to our problems. (20)

Thank you.

CHAIRMAN: Thank you, Mr. Curry.

COMMISSION ADJOURNS