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Welcome to our KwaZulu Natal Coloured history we hope you will enjoy it, as it contains a lot of information about the originality of Natal coloured, which is slightly different from the famous Cape Coloured history.

As there were many white settlers who left or played an unforgettable part in the history of KwaZulu, John Dunn is among those white men but his part is very important not only because he left a nation behind him but also he was the first and the last white chief to rule the Zulu's legally.

This is a very important part of South African History which has been hidden in the past because of some political reasons but as South Africans have entered in the Democratic Era we thought it will be reasonable to reveal this kind of history which is very rare to find.

Thank you.

Introduction

The South African population consists of four racial groups: indigenous Africans, or blacks (74% of the total); whites (14%); coloureds (9 %) and Asians (3 %). The Africans may be divided into four major ethno-linguistic groups: the Nguni (including the Xhosa, Zulu, Swazi and Ndebele), who are concentrated east of the Drakensburg and constitute 60% of South Africa's Nguni speaking peoples; The Sotho (including the Tswana, Pedi and Basotho), who live primarily in the Transvaal, Northern Cape and former Orange Free State; and the Venda and Tsonga people of the Northern Transvaal.

A small number of Khoisan speaking peoples – the San (Bushmen) and Khoi-khoi (Hottentots) live in and near the Kalahari dessert. Under apartheid, the South African government recognized ten separate black "nations," defined in ethno linguistic terms, and assigned each a homeland. Some 60 % of blacks lived outside their prescribed homelands, which collectively constituted only 13% percent of South Africa's total land area. The homelands were abolished under the constitution promulgated in April 1994.

The whites form the second-largest racial group and have long dominated South Africa's political and economic institutions. They comprise two main groups: AFRIKANERS (60 % of the total), who are

descended from 17th century Dutch settlers in the Cape and refugee French Huguenots and German Protestants; and the English – speaking group (34 % of the total), who are descendants of British settlers who arrived as early as 1820 and more recent immigrants from the United Kingdom from former British colonies in Africa. There are also many recent immigrants from Germany, Italy, Greece, Eastern Europe, and the former Portuguese colonies of Angola and Mozambique. The great majority of non-Afrikaner whites in South Africa hold or are entitled to foreign passports. Almost 90% of the whites are urban dwellers.

The Asians are concentrated in Natal, especially metropolitan DURBAN. Because their forebears came from different parts of the Indian subcontinent in the late 1800's, they are ethnically and linguistically diversified. Asians were long forbidden to live in the Orange Free State. Most are urban dwellers and work in commerce, manufacturing, and finance.

The Coloureds are persons of mixed race whose origins date back to the 17th century when Europeans interbred with local Africans and imported Malay slaves. They live mostly in the Western Cape and form the largest racial group in metropolitan Cape Town. Three quarters are urban dwellers. Culturally they are closer to Afrikaners than to blacks.

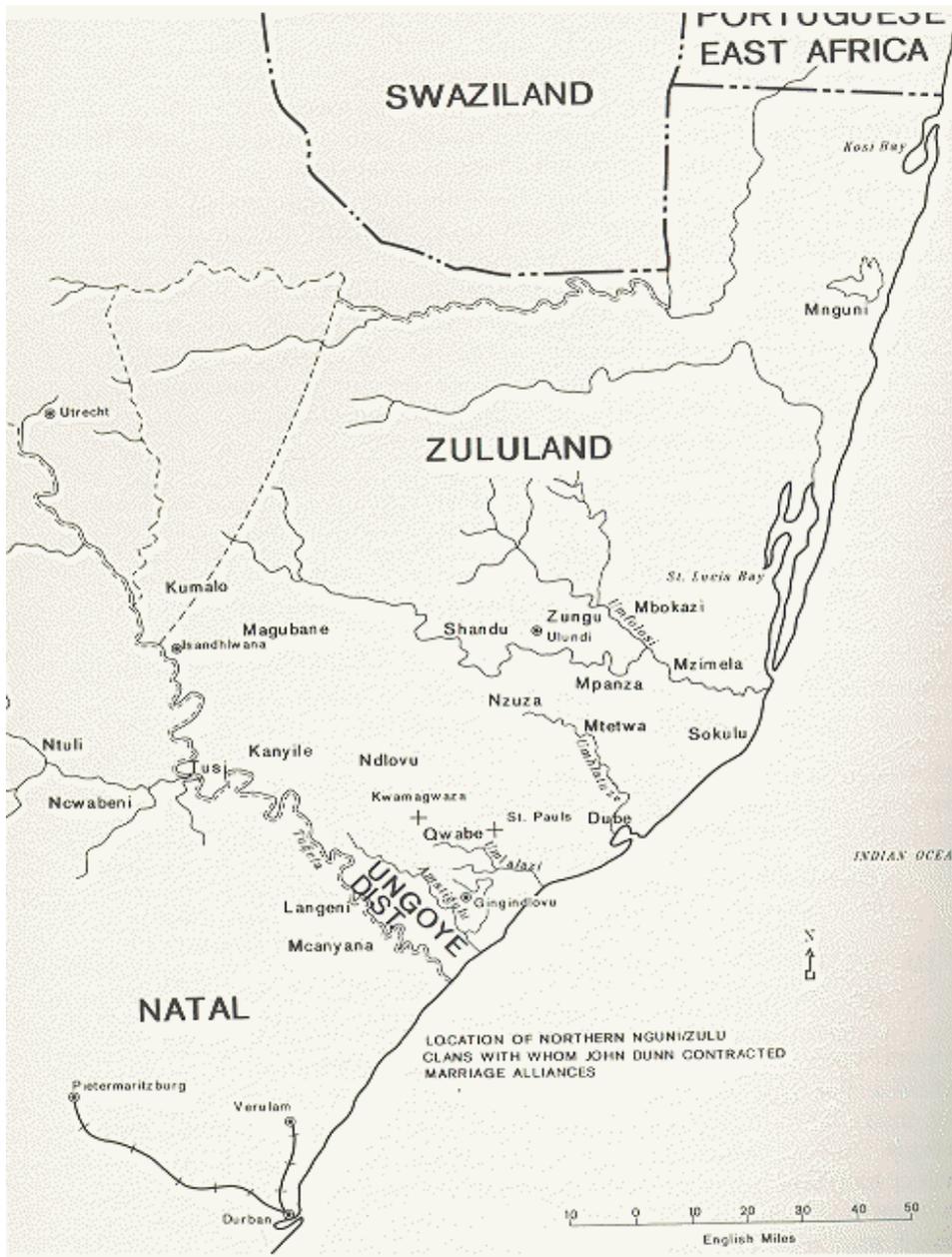
Why explore coloured history?

South African history is a vast sea of knowledge in which an individual can easily become lost. If one studies S. A history in the context of a certain group of people or a specific individual then that history becomes real. History is no longer just a list of dates, facts, battles and acts that all have causal relationship, but rather it comes alive. It, history that is, is seen to affect people and people's lives. History approached from this vantage point is a lot more interesting. Another advantage that concentrating on a specific group or individual gives a historian is focus. This focus allows an individual to navigate a sea of knowledge that before seemed uncharitable. If I was given the task to write a history of South Africa the task in front of me would seem impossible. If I was given the project of writing a history of coloured people in South Africa this would be a great undertaking but a lot more manageable than the first. One could also glean as much understanding about South African history from the second as one

could from the first. The second project would be more focused on a particular details but it would never the less have to contain the general context in which specific events occurred. This project focus zooms in even closer. Instead of it being a project about coloured people in South Africa as a whole this work considers the history of a certain 'clan' of coloured people living in KwaZulu Natal. The Dunn's!

In a country history where its government is obsessed with race, racial classification, insidious forms of control of ethnic groups and overt legislation to make these obsessions a reality what better group of people to study than the coloureds. If one wants to get an insight into the workings of the Apartheid System and the laws that preceded it, what better microcosm to study than the coloureds. It is within their experiences and struggles that one can get a good feeling of what it was to be coloured in Apartheid South African.

The focus of this project will be on coloured people in KwaZulu Natal. KZN, formally known just as Natal was first settled by the British in 1824. The coloured community in Natal is different to that of say of the Cape Province. As was mentioned in the introduction the coloured population of the Cape come about through inbreeding between Dutch settlers and Khoisan pastoralists who were native to the region or through intermarriage between slaves and white settlers (for example slaves from Malaysia and other Dutch colonies). The coloureds of Natal are products of the intercourse between English settlers and traders and Zulu black natives. The KZN coloureds that we will focus on will be the Dunns. The Dunns are an interesting clan and their patriarch, John Dunn is a most fascinating man living in an interesting time between two worlds and ultimately made to choose between the two....



We will open our account with a discussion of the man who would become the founder of one of Natal's biggest coloured clans. Throughout this project and through the different time periods we cover we hope that we will pick out of this mass of information which is South African Racial history an idea of coloured identity. Questions like these will be answered.

Where did KZN coloureds see themselves fitting into the racial divides that were set up by the Apartheid government?

Where did this group of people view post apartheid laws-which were also segregationist in nature?

How did this group view other races?

Which racial group did they identify with more? Blacks or whites?

How did the Dunn's keep their land when the Apartheid regime fought so hard to disposes people of colour?

1902

Origin of the Dunn Family

During the third quarter of the 19th century Natal was regarded as the most fertile and well watered land by both Voortrekkers and the British. "As a result Zululand became a focus of conflict in the expansionist aims of two rivals". In 1856 Mbuyazi and Cetshwayo who were both the sons of King Mpande clashed, each claiming to be the successor to Mpande. It is said that in spite of the help from John Dunn and a small force of Native police and kraal Natives, the battle went against Mbuyazi."

Although John Dunn sided with Mbuyazi in the battle of Ndongakusuka, Cetshwayo did not regard himself as an enemy instead John Dunn became the first white friend and chief advisor to Cetshwayo. He was given the land between the Tugela and the Amatikulu Rivers whereby he married 48 wives. It is very important to note that in that area Dunn was permitted both by Cetshwayo and the Natal Government to settle Natal Natives in his area. Therefore he formed an "independent tribe" which acknowledge as its chief ". It is interesting to note that Dunn ruled his territory with the help of European Magistrate whose decisions were to appeal to himself as a final judge. This point will clearly distinguish Dunn family from the rest of the Coloureds in South Africa. This will be discussed in details later in this page.

Racial and cultural characteristics

Dunn married 48 Zulu wives who bore him over 100 children. He kept his wives at different kraals of which Mangete, Moyeni and Ngoye were the most important. It is said that Dunn's children varied in pigmentation from light to dark skins. "This division in complexion resulted into a situation whereby those who marked Bantu or Native features incorporated themselves as Natives. On other hand those with light skins merged with the European communities and regarded themselves as Whites". But it is very interesting to note that English was used as home language, but all of them had the knowledge of Zulu.

Administration Attitudes towards the Dunns

"The grievances which they have voiced to the magistrate, the chief native commissioner and the secretary for natives affairs appear to have been dealt with sympathetically as a prompt as circumstances allowed" this quotation clearly shows that Dunns were treated as white or non-natives and they were eligible for the benefits from various services, and to some extent that they were living in reserve they received no services from the Departments.

Franchise

"In the Cape Colony coloureds counted for little in the political life of the Cape Parliament ,a large proportion of the coloured males exercise their political rights owing to apathy".? During the years preceding the Anglo-Boer war Lord Milner the British High Commissioner attended the coloured grievances of Cape coloureds as a result Milner's proposals stirred up the feelings of more changes in coloured lives not only in Cape but through out South Africa. In 1902 the African Political Organisation was formed at Cape Town to cater for the rights of coloured. It is said that "branches of the organisation were formed throughout the country as far North as Rhodesia and Johannesburg"? As APO could not be formed in Natal it clearly showed that Dunns were not the part of South African coloureds. This is witnessed by the fact that as coloureds all over the country were struggling for the franchise, "the Dunns in Natal at least had nine members who could vote, three of them as Europeans and six as coloured under Natal colonial legislator"? As i have pointed out before this distinctions could be traced back to the founding of Dunns reserve which he controlled with the help of the British.

1910

Segregation

The story of the descendants of John Dunn from between the years 1910 and 1945 is a tragic one. One of a constant struggle for survival in a land where, especially during this period, the colour of a persons skin became his most important attribute. The pervasive ideas of race during this time came to dominate the history of the Southern Africa, the histories told by the dispossessed have been suppressed by the dominant culture and the dominant history has been told as if it the one true history. It is for this very reason that there has been little if any history written about the coloureds in Natal which, as being about a marginal group, has been suppressed by the history of the dominant culture of the Zulu's and more importantly, the history of the white man. With the Act of Union in 1910, South Africa emerged as a State, a direct result of the assertion of colonial dominance over the region during the previous two centuries. The Act of Union saw ideas of racial discrimination becoming unified under one body and as a result, coherent policies of segregation became evident in the legislation which discriminated against the Native (Black man) and attempted to elevate the status of the European colonisers. The Mines and Works Act of 1911 restricted higher paid skilled positions to white workers while Africans could only get jobs as poorly paid unskilled workers. The Natives Land Act of 1913 restricted Africans to buying or leasing land that were designated to them in areas known as reserves. These Native Reserves initially accounted for only 7% of all the land in the Union. This law also, in confining Natives to certain areas created physical segregation of the White and Black populations, much like the Mines and Works Act had led to segregation in the workplace. Segregation however divided South Africa into two race groups, the Native Africans and the whites, with no reference to coloureds and thus as well as being left out of South African history, they as a distinct race-group were left out by a government which came to base its policies more and more on the ideas of race. This is clearly seen in the pushing of the Dunn Family into a reserve. John Dunns land was carved up into five native reserves, his descendants being given only 10 000 acres. It was hoped that in forcing them to live among natives and as natives on the reserves, that they would eventually be absorbed by the natives, becoming themselves like natives. They were thus treated like natives by the government, but because they had a white

father, were treated by the natives with mistrust and referred to as abelungu (Europeans). They fell under no government department and were left to fend for themselves at a time when the government was helping white farmers and black farmers in the reserves (in an attempt to make them self-sufficient) with implements, money and advice. Harry Dunn for example, was told that he could not open a store since he was under Native Law and as such was not allowed to obtain a store license. The Dunns were thus left to fend for themselves. Dominic Dunn was deeply aggrieved by this and because he believed that the coloured was as civilised as the white man, started attempting to elevate the status of the Dunn family in order to prove that they were just like the white man and should be treated as such.

Dominic Dunn



Dominic Dunn first attempted to do this through the forming of various associations which would allow the descendents of Dunn to clearly articulate their grievances and to strengthen themselves and improve themselves through the community. He formed the Young Dunn's benefit association in 1911 and in 1912 formed the Zululand Coloured Woman's Society. These however did not last long and soon lost support amongst the Dunn community. In 1912, the Dunn community in Mangete had grown to 46 homes; there were thus many children there without hopes for an education. Thus in 1920 Dominic, in his

continued attempts to improve the plight of the local coloured population, opened up a school in his own house, his pregnant wife teaching the first batch of sixteen local children. This however was not enough and eventually through petitioning for a government school through the Chief Native Commissioner of Natal, Charles Wheelright, and a government school was granted and built at a cost of seven hundred pounds. Soon a second school was built which accommodated 100 children including four teachers. It must be noted however that the school was not granted to the Dunns as coloureds, but as Natives, the fact that they had to work through the Chief Native Commissioner of Natal proves this point.

This therefore did not do much to solve the identity problems of the coloureds since they were still regarded as natives and it was this issue which Dominic Dunn spent his whole life trying to redress. He began to fight against injustices of the officials as well as trying to compel the government to define their status, especially with regards to their land settlement as early as 1909. He held constant meetings between members of the Dunn family and local magistrates or government officials, but all they came to were promises from the governments' side.

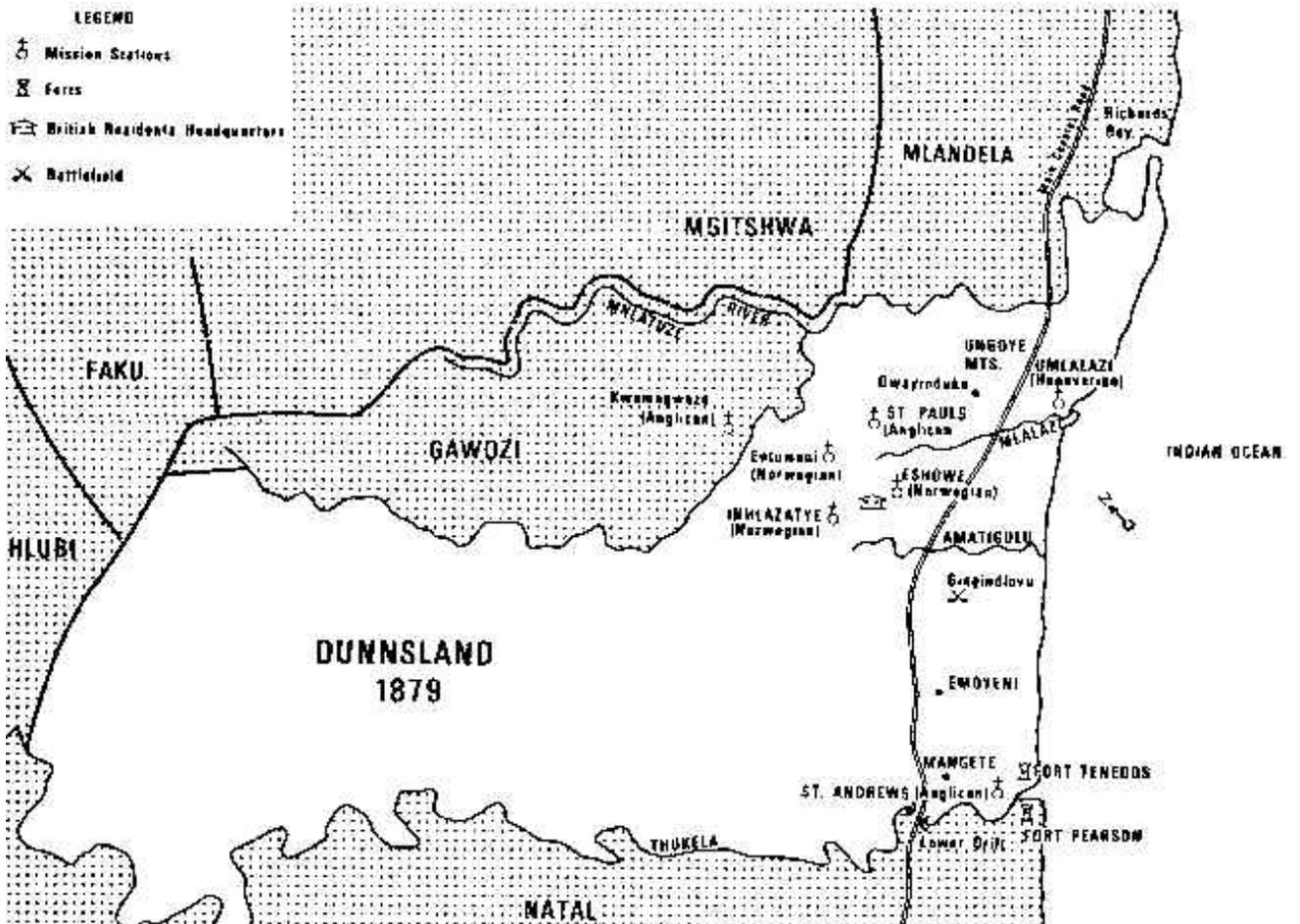
In the 1920's however it seemed as if things were about to change with the coming to power of the Pact Government under Hertzog in 1924. A new interest was shown in the Dunn Settlement and Hertzog himself visited the Dunn Reserve at Mangete in that same year. Dominic referred to him as being 'kind'. Hertzog promised to do his best to encourage the absorbing of coloureds into Europeans. Although this pleased Dominic Dunn very much, it still did not solve the identity crises of the coloureds and instead of being regarded as natives (one side of their heritage) they would be regarded as whites. Hertzog seemed to remain true to his word and in 1926 introduced a bill into parliament proposing an extension of the Cape Coloured voting rights to the rest of the Union.

The John Dunn Act

On the 18 April 1932, a bill was drafted referring to the descendents of the Late Chief John Dunn, resulting eventually in the John Dunn Distribution of Land Act in 1935. After hearing about the bill, it seemed that the government had finally recognised that there was a coloured

population with their own identity and as a result, Dominic Dunn was extremely happy. This however was not to be the case and these laws occurred at a time when the government was beginning to increase segregationist legislation. In 1936, Cape Africans were removed from the Cape common franchise and the Native Trust and Land Act consolidated the reserves. The Acts passed regarding Dunns land, reflected government trends at the time (stepping up segregation) and as a result left them worse off than they were originally. Of the 10 000 Acres originally owned by the Dunns, 3 300 acres were given to the natives. The Act also made provision for the granting of title deeds to the land on the basis of them being descendants of John Dunn; this however would be done after the completion of a land survey by the government. In no section of the acts however were decisions made on the basis of the Dunns being coloured and thus the government refused to define their status. No survey was ever completed and title deeds were never issued. The Dunns Land remained a Native schedule area which meant that the Dunns had to abide by the same laws as the natives. Thus, even though they were legally allowed to have liquor, they could not take it into their houses in the 'native area' unless a permit was obtained. They could not go into a native area without a pass from the Native Affairs Department, which meant that they could only access land which was legally theirs at the discretion of Native Affairs. This shows the confusion of the government when it came to the Dunns and dealing with the coloureds since these issues did not fit neatly into their policies of segregation.

Map of the Dunnsland Reserve in 1879.



The land originally granted to Dunn in 1879, much of it taken away from Dunn's descendents as a result of segregationist policies. In 1936 Hertzog dropped the bill regarding the coloured franchise proving that the government did indeed have no intentions of integrating the coloured communities into that of the Europeans and was instead set on keeping the Dunns segregated from the white man, but did not bother about their mixing with the natives.

The Zululand unity association

Dominic however would not give up and in 1944 he formed the Zululand Unity Association, a central association which would be a mouthpiece for the coloured people with government. This occurred at a time in South Africa when the government became lax on its policies of segregation. Blacks had fought amongst whites in World War Two and it seemed as if things would change for the better. This does not mean however that ideas of race were not pervasive within

government and the speech made by H.A. Conway, the Minister of Lands clearly portrayed this in his speech in 1946 when he stated: "The coloured people are made out of the dust of South Africa as we white men are." It thus seemed that things were on the upswing for the Dunns in Natal, this time government ideas of race favouring them. Indeed, in the previous year, the University of Natal had completed a historical survey which found the Dunns more akin to European standards than Natives. As a result, a deputation was sent by the Zululand Coloureds in 1947 to meet the then Prime Minister, General Smuts, who agreed to personally see the relevant departments with regard to Dunns land. He promised that a survey would be completed soon, that none of the Dunns land would be taken away and that surplus land would be placed in commonages. Unfortunately for the Dunns, the Smuts government lost power in the 1948 elections and was replaced by the National Party. This was the party responsible for initiating Apartheid. They ignored all that previous governments said or done regarding the Dunns and their land and this together with their rigorous ideas of racial segregation left the Dunns with almost no hope. The story of the Dunns between the years 1910 and 1945 is one in which the concept of race came to dominate society in South Africa. These ideas were no stranger to the descendants of Dunn, a large coloured community in Natal. From the outset they were treated with suspicion by the government who, although they had managed to neatly divide the country into two different groups, the whites and the blacks failed to take the coloureds into account. The existence of a coloured community flew in the face of segregationist ideas, and proved that white and black could indeed live together and mix with each other. As a result the existence of the Dunn family in a way proved to be an embarrassment to the government and their policies of segregation and as a result initially did all they could to have them classed as natives. The Dunns were therefore forced to live among Natives even though they had a white father. They were, because of their white heritage not trusted by the natives, thus the racist ideas were reflected in all society. As a result, particularly through the work of Dominic Dunn, the coloureds tried to reclaim their white heritage, trying, in the face of all opposition, to better themselves and become more akin to Europeans. In doing this the Dunns disregarded their black heritage and as such, their own true identity which was a mix between the two. The government too showed confusion over the coloured question. At times it advanced the idea that the coloureds were more like whites, at others ruthlessly discriminating against them as natives. Thus the Dunns came to have no true place or identity in

society and indeed came to feel that they did not belong. Because race dominated the ideas of society, the Dunns could not form their own identity since they were regarded, by both white and black race groups, as an unnatural hybrid between the two, something which, at that time, a coloured identity would be unable to transcend.

The fight of the Dunns was therefore to have their place in society recognised, and the best possible way of doing this, they believed was in integrating themselves with the Europeans. Not fitting into either white or black race groups, the Dunns as coloureds were ignored for who they were and as a result felt that there was no place for them in South African society and that they did not belong. These sentiments are best described in the words of Dominic Dunn who once said: "This is the land of my birth too, you know."

1948

COLOUREDS UNDER APARTHEID ERA

It is not easy to trace the history of the Coloured people from 1984 to 1962 by looking at KwaZulu-Natal alone. There is very little written about Coloured people in this province. The most and rich history of the Coloured people is most based in Western Cape and Transvaal. It said that the Coloured people have traditionally been very much divided amongst themselves. Those in the sub economic group have not been politically conscious, being more concerned with the struggle to obtain the essentials of life for their families than with politics (30% in Cape Town and 50% of those in rural areas fall into this category). Even well educated Coloured people have never had effective voice in the formulation of government policies. By 1961 the actual-paid-up members of any political organisation were divided into three groups.

(A) Conservatives-the Kleurlingbond

A rural group which supports the government, and the Coloured People's National Union, led by Mr George Golding, which gives qualified support to the government created Union Council for Coloured Affairs and Coloured Affairs Department. The latter group appears to be losing group.

(B) Moderates

The Coloured People's Congress (formerly known as the South African Coloured People's Organisation) led by George Peake, Reggie September and Barney Desai. This organisation is the part of the Congress movement and shares its views.

(C) Radical

The much smaller Non-European Unity Movement, led by Mr Ben Kies, which developed from the Anti-C.A.D. movement of the 1940's, and stands for complete non-co-operation with Whites.

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Transvaal People's Organisation

In 1960 Coloured people in Southern Transvaal Region decided to form association of the Coloureds. The name of the association was called Transvaal Association for the Advancement of Coloured people. Its aims were to secure positive co-operation among all the Coloured people of the Transvaal in order to promote their economic, social and political advancement, and by all lawful means to strive for the six main objects mentioned above. The association committed itself to deal with the removal of the colour-bar in political, industrial, educational, sporting and recreational fields and restrictions in regard to land or premises. In this public meeting Rev J.Bergens was a chairperson. The meeting was attended about 120 persons including few Africans, Indians and Whites.

It became clear in this time that Coloureds were becoming politically aware. The increasing feeling within Coloureds that Whites were treating them as a separate inferior group increased their politically awareness. In the meeting the strong feeling of creating non-racial rather than Coloured body emerged. Furthermore Coloureds believed that they could not push the struggle alone. After lengthy discussion the meeting decided to drop the term "Coloured" from the name, and to call the association the Transvaal People's Organisation. About a third of those present disagreed and left the meeting. The chairperson and the Acting Secretary resigned.

Establishment of the Coloured National Convention

In February 1961, fifteen leaders of the Coloured community in the fields of religion, education, politics, cultural and trade union activities

met in Cape Town. They were deeply annoyed by Prime Minister's speech he made about the future of the Coloured people. They were also intending to discuss the possible summoning of a National Convention and methods of bringing together organisations and individuals opposed to the system of Apartheid and white domination. So the planning committee was set up with Mr D van der Ross as chairman and Mr J.C.A. Daniels as secretary.

Members toured the Union and set up further committees in Port Elizabeth, Kimberley, Durban, Johannesburg, East London, Pietermaritzburg, several Western Province towns. On 24 June the Coloured National Convention was going to hold another meeting. But in all parts of South Africa Non-Whites were planning demonstrations to take place at the end of May, when a republic was to be proclaimed. So the meeting on 24 June was unsuccessful because Magistrate of Cape Town banned all meetings from 19 May to 26 June. The permission to hold the convention was also refused

Meeting of the Convention

The Convention finally met on 6 July in Cape Town with 150 delegates. On the afternoon of that day the Minister of Justice acting under the Suppression of Communism Act banned the Coloured National Convention from meeting during 7 to 16 July at any place in Cape Town. Leading citizens in Cape Town protested, among them was Liberal Party and the Institute of Race Relations. The organisers tried to transfer the Convention to a hall in Malmesbury town, but Security Police were everywhere. At that stage a farmer offered the delegates to meet in the open on his property.

Findings of the Convention

The findings dealt with a variety of matters. The convention declared that "Coloured" people were separate group only by discrimination, therefore it rejected the principle of a separate racial status. It pledged itself to work for the creation of a non-racial democratic South Africa. For National Convention there was a need for a new constitution which would emphasise Bill of Rights. The Convention called for the repeal of the Group Areas Act, condemned the Industrial colour-bar and job reservation, and stated that education should be free, integrated and compulsory and that all institutions of learning should be open to everybody. All laws which discriminate against people on a basis of

race, colour or creed should be abolished. It further stated that active measures were to be taken to level of skill and the efficiency of the working population. It concluded that redivision of land should take place.

Statement by the Prime Minister, 7 December 1960

The Prime Minister issued a statement on 7 December 1960 about the future of Coloured people on the following points

- (1) The representation of Coloureds in Parliament by Whites would remain as it was
- (2) A minister of Coloured Affairs would be appointed
- (3) An effective development programme would be undertaken in Coloured rural settlements, which were about 2 million morgen in extent, and a system of local government would be evolved.
- (4) An investigation would be made of the desirability of placing all Coloured education, including the Coloured university college, under the Department of Coloured Affairs.
- (5) The Department of Coloured labour would have preference over that of Africans in the Western Cape. Through job reservation protection would be given to Coloured workers in fields of employment which were traditionally theirs.

The government's aim, the Prime Minister concluded, was to ensure that White and Coloured groups should develop side by side, each retaining its own identity, Mr P.W.Botha, formerly Deputy Minister of the Interior, was during appointed Minister of Coloured Affairs.

Education

In 1946, there were some 15,000 Coloured children in the 7 to 13 age group who could not be admitted to schools in the Cape School Broad area; by 1955 this figure had been reduced to 3,500 and by February 1959 to less than 2,300. Between 1955 to 1961 additional accommodations was provided for 9,800 primary and 1,588 secondary schools pupils in Cape Town. By January 1962 another 4,000 pupils would be catered for. It was estimated that there were 1,168 Coloured and Asian children in Cape Town between 7 to 13 year old age group who were not attending school in the Western Province. In 1959 there were 1,153. On other hand in 1959 there were 1.389 Coloured children attending schools and this figure increased in 1960 to 1.422.

Training for Coloured Students

In terms of Proclamation R 91 of 24 March 1961 the establishment, conduct, control and subsidization of vocational schools and classes for the Coloured students was transferred to the Department of Coloured Affairs. The technical College of the Cape has about 8,180 Coloured students, who were studying technology, commerce, domestic science, printing, hairdressing, pharmacy or physical education. The Coloured Affairs Department established a technical high school for 400 boys at Athlone. The vocational training facilities were available to Coloured students in Durban and Pietermaritzburg in Natal, but there were no such courses in the Free State or Transvaal.

University College of the Western Cape

The Deputy Minister of Education, Arts and Science announced on 10 February, that capital expenditure on the Coloured College was to be R83, 350 in 1960 and further R71, 550 would be spent in 1961. Running and maintenance costs had been R357, 050 in 1960, and would probably be R395, 150 in 1961. The staff consisted of eight White professors and one coloured and sixteen white lecturers. The medium of instruction was almost entirely Afrikaans.

Union Council for Coloured Affairs

On 10 April 1961, Prime Minister made a statement that in the future Coloureds would be represented by Council in Parliament. Prime Minister said they would limit the development to that of a Council which would exercise authority over their own affairs. For Prime Minister there would be political separation but mutual economic dependence. That Council had twelve elected and fifteen nominated members. During March meeting the Council said to have adopted a unanimous resolution stating that it was the opinion of its members that the Coloured people have legitimate grievances, aggravated by discriminatory legislation like the Group Areas Act.

All major Coloured organisations opposed the creation of the Council and boycotted the elections. On 12 December 1961 the Prime Minister it would be described as a Coloured parliament. For Prime Minister it would have full executive and legislative powers over certain affairs of the Coloured people. The Coloured parliament would have its own civil service, and the taxes, both direct and indirect paid by Coloured people would be made available to it. The Department of Coloured Affairs was

to take over the control Coloured education from the provinces. The duties of the Minister of Coloured Affairs would be in this time became analogous to those of a Minister of External Affairs. On October 1962 government had briefed a Cape Town Advocate, Mr J.A.F.Nel to draft a constitution for the "Coloured" parliament

The Coloured people of South Africa are a unique racial group. Their aboriginal ancestors, the Khoi-khoi peoples, also known the Hottentots and Bushmen were in South Africa before the advent of the Whites or Bantu. On other hand, because they are also descendants of the main White ethnic groups, they were related to all other peoples in the country, and are thus the most universal of the South Africa racial groups. Official policy for them is not complete separate development but "parallel development".

1962

Racial and Cultural Characteristics

An exact census of the Dunn family has for many years been impossible. Members of the family who reside at Emoyeni fall within a large enumerating area which includes other coloured persons not related to the Dunn. Also many of the latter have migrated to the general body of the coloured community and some no doubt, are now within the European community. In 1936 when a census was carried out the population of the reserve v11A numbered 2,314 of these 2; 141 (over 90%) classified as natives, 162 (7%) as coloured and 11 (less than 1%) as Europeans.

200 members of the Dunn family resident in Mangethe area in 1936 and 35 Dunn descendents at Emoyeni, ten years later the committee of enquiry into coloured reserve stated that 15 sons and 29 daughters of John Dunn with their descendents, numbering about 200 persons resided in the Mangethe reserve and about 25 Dunns lived at Emoyeni and since John Dunn's death 17 Europeans had married into the Dunn Family. In 1945, 47 Dunn family comprising 198 persons were residing in Reserve V11A, and eleven families' occupied allotments at Emoyeni.

The first generation of the Dunns were the children of a European married to (a) a coloured (Malay) woman and (b) to some 48 grandparents. Dunn's children by her were said to show very few coloured traits and, married to Europeans, of the second generation

from this union, one married a native woman and stated that he wished to be regarded as a native. John Dunn's children by his native wives varied in pigmentation from light olive to black skin some of those who showed marked Bantu features have either left the reserve or been incorporated in the native population .on the other hand some have emerged with the European community .of the Dunns in the Mangethe Reserve during this period were all classified as coloureds.

The majority of the families all use English as their home language although all have a knowledge of Zulu, a knowledge of English to the Dunns is important as many migrate to Natal Durban centres, it also help to accentuate to social distance between the Dunns and their native neighbours who do not speak English it is also the medium of instruction in the Mangethe school which the Dunn children attend There is a general tendency to marry within their own ethnic group, in some instances some Dunn women have married European and native men ,and those who have inter married with Europeans regard themselves as superior to those who have married coloured persons ,all however ,regard with contempt the few Dunns who have married natives. None of the Dunns followed the example set by their father, all their marriages being monogamous. The average size of their 17 households comprising of a man, his wife, and their children was 5.9 person and 50% of the Dunn population belonged to this group. The next largest household, of 7.7 person five households contained a married couple with no children living at home. The remaining households were those in which the husband or wife had died or, as in case, had deserted his partner, or in which unmarried Dunns lived with relatives.

Education, social and cultural activities.

In the Cape colony before the emancipation of the Hottentots and the abolishin of slavery, slave children were allowed to go to European schools and special slave schools were established ,but after the emancipation slave schools ceased to exist and the red line between coloured and European children was drawn this marked the period of educational segregation.

The Dunn community in reserve V11A is served by a modern, well equipped brick school, built by the Natal Provincial Administration .it caters only for coloured children. for whom education was compulsory, the curriculum includes English, Afrikaans, Arithmetic, History,

Domestic Science, Carpentry and Gardening, and pupils attend until they have passed standard six (v1). The subjects for different standards are the same as those in primary schools for Europeans in Natal of special importance to a rural community is the provision made for the teaching of the elements of agriculture. The Natal Education Department encouraged the establishment of school gardens but the practise of gardening depends largely on the experience and enthusiasm of the teachers. In the Mangethe school very little has been done to develop the school grounds. The Emoyeni Dunns have no nearby school for their children since the Catholic Mission caters only for the Natives. Their children have either to be sent to boarding school, boarded with the relatives at Mangethe in order to attend the Dunn Reserve School. The Dunn adults remaining in the reserve were less well educated than their children, more than half had no formal education at all. Twenty males and twenty six females, however, had passed standard six before leaving the school. It should be noted that the compulsory education for coloured children was a recent development and applied only to the younger generation.

Although the Dunns are loosely held together by their common relationship the community is a disunited group separated not only by the scattered nature of the settlement, but by the a consciousness of skin colour differences, and also differences in standard of living and economic status. That there is little contact between the Emoyeni and Mangethe Dunns is partly accounted for by the distance which separates the two groups but is mainly due to the higher economic and social stats of the Emoyeni group. The head master of the school has made various attempts to build up a parents' association, so far with little success. Many of the Dunns with light skinned children resent any association with parents of the children showing marked Bantu physical traits, and are, moreover, opposed to the admission of such children to the school.

The Roman Catholic Church which has had a beneficial influence on the small group of Emoyeni Dunns has had less success as a stabilising force in the Mangethe Reserve. most of the Dunns were originally members of the Catholic Church, but later several house holds had joined the other denominations and a number had no affiliations .although there is a Roman Catholic Church in the Mangethe reserve, services are held only once a month by a visiting priest from the Emoyeni Mission and, on account of the distance ,no regular visiting of individual families is impossible. In contrast, the

Emoyeni Dunns living in close proximity to the Mission station attend the mission church and receive regular visits from the mission priest, who not only minister to their spiritual needs but take a keen interest in their general welfare.

The waning influence of the Roman Catholic Church among the Mangethe Dunns appeared to be due partly to the lack of a resident priest and partly to the visiting priest's insistence that all Dunn children irrespective of their ethnic characteristics should attend the Mangethe School. This was strongly opposed by a lack of uniformity in religious belief is probably a contributory cause of the discontent and jealousy that prevent the development of co-operation. The division into three groups on the basis of colour accentuates differences in economic circumstances and standards of living, with the results that many families live isolated lives with little contact with other Dunn families live isolated lives with little contact with other Dunn families. There appeared to be no organised recreational activities.

Conclusion

At the moment there are approximately five to six hundred of John Dunn's descendants on the nearly eight thousand acres set aside for them by the South African government, as yet there are no shopping centre, paved roads or beach holiday resort in Dunnsland, only viridian hills of sugar cane and meadowland rolling down to the waters of the Indian Ocean. The Dunnsland has remained untouched by the rapid economic development that has transformed much of Natal's coastal region. The Dunns have, over the years, built a church and a farmers' hall at Mangethe and several trading stores serve the community. Unfortunately, none of John Dunn's imposing residences remain standing for the guest house near the site of Catherine Dunn's grave.

When John Dunn crossed the Thukela in 1857 he proceeded to build an independent chiefdom where he would be free to choose his own lifestyle unfettered by the political. Social and racial conventions of white society in Natal. In the pursuit of his goal, he created eighty years his descendants have battled to retain their land and they identify strongly with their remarkable ancestor whose qualities of individualism and single minded determination

have inspired a sense of pride and perseverance in his descendants. The spirit of unity displayed by the Dunn community is a testimony to the towering personality of one South Africa's' truly legendry figures.

[KZN Coloureds](#)