

IOL and Cape Times

24 Februarie 2022

MOVE TO REMOVE RACIST "COLOURED" NAME

CAPE TOWN - The select committee on petitions and executive undertakings will on Thursday consider a petition calling for the removal of the use of the word "Coloured" from all official government forms, private institutions and the Employment Equity Act.

Oudtshoorn-based teacher Glen Snyman brought the petition on behalf of community-based non-profit organisation People Against Race Classification (PARC). According to the petition, the word "Coloured" is confusing, derogatory, racist and conceals the true historical identity of the Khoi and San people.

Further, Snyman argues that it is racist to think that adding two different races together creates a third race, namely that of Coloured, or to believe that black or white are pure races.

The petition calls on Parliament to review the race definitions of African and black as defined by the Employment Equity Act. The Act defines Black people to include Africans, Coloureds and Indians, a definition that creates confusion, according to Snyman.

He also argues that it is also commonly known among South African citizens that every South African citizen is an "African", including white and Chinese South Africans. "African" is a collective name. Only in the act does "black people" become a collective name. The race classification law, the Population Registration Act of 1950, was repealed on June 27, 1991.

In his petition, Snyman said he had exhausted all avenues before approaching Parliament, and had written to the SA Human Rights Commission in 2011 already.

"I approached my district curriculum head to explain to her that the filling out of the race classification blocks on the WCED's attendance register form's every time you attend a workshop, as well as when you apply for a promotion post, is becoming overdue now.

"I wrote several letters to the top people in the Western Cape Education Department. The matter later ended up in the Labour Court. The Education Labour Relations Council (ELRC) wrote a report that they lack the jurisdiction to arbitrate race-related matters. The matter was referred to the CCMA, which also told us that they lack jurisdiction to arbitrate race-related matters.

"The word 'Coloured' is a very derogatory term to call someone by. Coloured is not a culture, nor is it a skin colour. The South African Government has not made the time and effort to ask us how we feel about being referred to as such. In Europe and the US it is against the law to refer to people as 'Coloured'.

"The government and the media choose to classify and refer to the 'Coloureds' as black when they have achieved huge successes in life and when it comes to voting times for political gains."

Cape Times

'BRUIN' VERNEDEREND, HOOR LP'S

Klassifikasie van rasse 'moet stop'

Die regering moet die stelsel van rasseklassifikasie in Suid-Afrika wysig deur onder meer die term "bruin" te verwyder omdat dit "vernederend en verwarrend" is.

So het Glen Snyman van die People Against Racial Classification, 'n organisasie wat teen rasseklassifikasie in enige vorm gekant is, gister aan LP's gesê.

Dit vereis volgens hom dus ook dat "rassewetgewing" soos die Wet op Gelyke Indiensneming gewysig moet word.

Sy organisasie het 'n petisie teen rasseklassifikasie aan die verkose komitee oor petisies van die parlement voorgelê.

Snyman het verwys na 'n destydse verslag van die Menseregtekommissee waarin bevind is dat die staat stappe moet doen sodat Khoi- en San-mense nie gedwing moet word om as "bruin" geklassifiseer te word nie.

Snyman het in die sitting gesê die groot vraag is waarom Suid-Afrika rasseklassifikasie toepas as dieselfde ook in die donker jare van apartheid gedoen is.

Voorts vra hy onder meer dat Suid-Afrikaners wat nie hulself as enige ras wil klassifiseer nie, die opsie gegun word om as "ander" geklassifiseer te word.

Hy voer aan dat die klassifikasie van "Afrikaan" diskriminerend is omdat almal wat in die



Thulas Nxesi

land gebore is Afrikane is. Daarom moet dié term met "swart" vervang word.

Hy vra ook dat 'n nasionale debat oor die kwessies van rasseklassifikasie moet plaasvind.

In reaksie het Thulas Nxesi, minister van indiensneming en arbeid, gesê hedendaagse maatreëls oor rasseklassifikasie is nie dieselfde as die soort onder apartheid wat 'n "rassehiërargie – met wit bo, bruin en Indiër in die middel en swart onder" – in die samelewing wou bewerkstellig nie.

Volgens hom word rasseklassifikasie-maatreëls ingevolge wetgewing oor indiensneming juis toegepas om die nalatenskap van

apartheid en ongelykheid uit te wis.

"Die rasseklassifikasie van gelyke indiensneming is nie ongrondwetlik nie omdat dit gelykheid moet bewerkstellig wat deur 'n onregverdigde apartheidstelsel bevorder is. Verskeie hofe, onder meer die konstitusionele hof, het bevind dat maatreëls oor gelyke indiensneming nie ongrondwetlik is nie," sê Nxesi.

Dr. Aaron Motsoaledi, minister van binnelandse sake, het in die sitting gesê die Wet op Bevolkingsregistrasie ingevolge waarvan mense onder apartheid in verskillende rassegroepe geklassifiseer is, is in 1991 opgehef.

Vandag word niemand se ras meer aangedui op hul identiteitsdokument, paspoort, geboortesertifikaat, huweliksertifikaat of doodsertifikaat nie.

Zolani Mkiva, voorsitter van die komitee, het gesê veral die kwessie oor die klassifikasie volgens die woord "bruin" is ingewikkeld omdat die meerderheid dalk verkies om hulself so te identifiseer.

Mkiva het sy versekering gegee dat die komitee die kwessie sal prioritiseer met die oog op 'n nasionale debat deur belangegroepe soos ondermeer die SAUK te betrek.

27 February 2022

TERM COLOURED IS RACIST - ACTIVIST

“They refer to us as a mix, mix of what? This simply means we are not black or white enough. We cannot say we are isolated or a part of the majority either,” said Glen Snyman, founder and leader of People Against Race Classification (PARC).

This follows their petition to parliament on Thursday, demanding that the government gets rid of the use of the word “coloured”. PARC, a group of activists, appeared before the select committee to state their discomfort caused by the word, saying it was confusing, derogatory, and racist.

In the petition, PARC says the word must be removed from all government forms, private institutions, and the Employment Equity Act as they do not want to fit into the four blocks. Snyman told Sunday World that they were born and classified by a word that was associated with apartheid.

“The word carries racial connotations, that is why we want it removed. White and black people belong to a certain group, they are whole, and we are called a mix? We tolerated this word for as long as we have lived because we wanted to belong. We want to be identified as human and South African,” he said. He further criticised President Cyril Ramaphosa for not acting on the matter sooner.

“We have tried reasoning with the president on the issue in 2019, but he didn’t take any action. The Human Rights Commission was supposed to be there on Thursday but they disregarded the seriousness of this,” he added.

Snyman said coloured people were divided. “The most difficult part would be to try to unite us. We have no political desire to unite coloureds but we want the racial referrals to be cut out.”

However, Patriotic Alliance party leader Gayton McKenzie shared a different view, saying the word “coloured” did not portray hatred or racism.

“I have no problem with people who would like to be identified as Khoisan and call themselves Khoisan, or whatever other identifier they prefer for the group I am part of and the community I was raised in,” said McKenzie.

“There’s nothing wrong with it. The problem is that not all coloured people have a problem with the word,” he elaborated. Select committee on petitions chairperson Zolani Mkiva said they would assist in facilitating a national debate on the matter.

Good party’s Brett Herron said the organisation will be debating its position on the continuing use of colonial and apartheid racial classifications, identities, names, and symbols at its national elective conference later this year. “Our positions will be guided by our people and communities,” he said.



Glen Snyman, founder and leader of People Against Racial Classification (PARC) and his organisation advocates against the use of the word 'coloured'. / Supplied

POST

Don't tick 'racist' box

Society · Discrimination · Human Rights · South Africa News · Politics

9 Mar 2022 WENDY JASSON DA COSTA wendy.jdc@inl.co.za

INDIANS and coloureds have been urged to choose "African" or not to tick any box which asks for their racial identity when filling out forms, including those for jobs or in the government's national census currently under way.

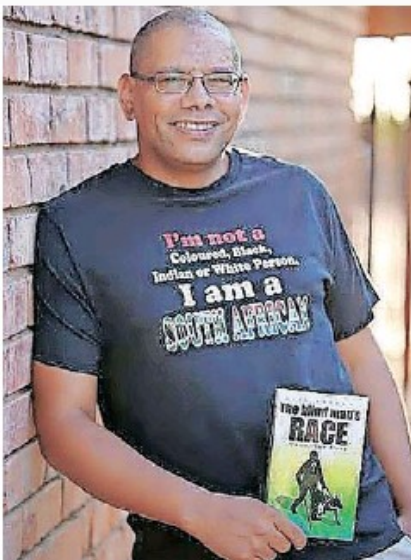
Glen Snyman from the organisation, People Against Race

Classification, appeared before a parliamentary committee in Cape Town recently after a 10-year crusade to have his race changed from coloured to African.

Parliament's select committee on petitions and executive undertakings invited **Snyman** to explain why he had petitioned it to have all references

to race, and the word "coloured" in particular, to be removed from government forms, private institutions and the Employment Equity Act.

Snyman, a teacher, told POST that since childhood he was ridiculed for being coloured and accused of not having a distinct culture or identity.



Glen Snyman

However, when people who were classified as coloured succeeded on a national or international level, they were

described as black.

This was confusing and hurtful and encouraged him to explore his family history, said **Snyman**.

He discovered that his great-grandmother was a member of the Khoisan community and now he proudly identified as such and even learnt their language.

"We must be allowed to self-identify. We can't let other people tell us who we are," he said.

Indians should also not be

punished through racial classification, because they arrived in South Africa as slaves and most had never lived or visited that country, which made them African, he said.

In terms of black economic empowerment (BEE), **Snyman** suggested that the government make use of a poverty barometer, rather than race to empower South Africans.

Zolani Mkiva, the chairperson of the parliamentary committee, invited the SA Human Rights Commission as well as the ministers of home affairs,

labour, and arts and culture to the meeting with **Snyman**.

Following this, Mkiva recommended all communities have a say in the matter because it would be wrong for Parliament to make a blanket decision.

“We are calling for a national dialogue to discuss whether people should still be classified as Indian or coloured.”

Mkiva also proposed that official forms be changed to reflect culture not race, and said it was not wrong for people to choose what they

wanted to be called.

Snyman was previously hauled before the Labour Court by the Western Cape Education Department for fraud and dishonesty when he ticked the “African” box on a job application.

Charges were later dropped and the department acknowledged his right to do so.

Snyman’s call for race classification to be dropped was supported by Eric Apelgren, a Durban anti-apartheid activist and public servant.

He said it was an important discussion because classification was always used to divide and rule communities, especially coloureds.

When forced to do so he always ticked the “other” box or none of them if this was not available.

Apelgren has Zulu/Swedish heritage from his father’s side and Zulu/English from his mom, and although he was brought up Catholic, he was taught to honour traditional customs and herbs.



He said coloured people were always marginalised, before and after democracy, and this had led to mental health and criminal problems in the community.

“Some people cling on to their classification as coloured because it is the only feeling of identity that they have,” he said.

Equity, BEE and affirmative action were noble, but officials and politicians had corrupted this to benefit their girlfriends and family, he said.

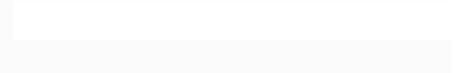
Dr Wendy Isaacs-Martin, a political analyst, said racial categories should be scrapped because they no longer served a cause other than for statistical purposes.

However, she said **Snyman**’s call to have coloureds recategorised would be a challenge because the group was not unified on any level.

“In 1948 it was decided with the census that anyone who looked mixed, or were perceived to have associated with non-white groups, were classified as coloured.

“So whites, Chinese, Indians, Javanese-Malays and indigenous groups such as the Khoi, San and Nama were all lumped together at the discretion of the census takers who were exclusively white.”

She said in the decades since then the National Party sought to give Indians and Chinese their own categories in order to divide the large group which was “numerically problematic” for the party.



'Kleurling/ coloured/ gemeng/mixed' is vernederend

- Skryf gerus 'n brief (nie meer as 350 woorde nie) aan *Die Hoorn*. E-pos briewe na nuus@hoorn.co.za of gee af by ons kantoor. Ons behou die reg voor om briewe te verkort of te redigeer.
- Briewe moet die kontakbesonderhede van die skrywer bevat asook sy/haar naam en van; al versoek die skrywer dat dit onder 'n skuilnaam geplaas word.

In 'n opskrif in 'n dagblad is verlede week beweër PARC is van mening "bruin is vernederend" as 'n manier om na mense te verwys. Dit is nie korrek nie. Die skrywer van die berig moes die woord "kleurling" gebruik het.

"Kleurling/coloured/gemeng/mixed" is vernederend, rassisties, verwarrend. Ons is érg gekant teen die gebruik en verwysing na mense as kleurling of coloureds.

Ons is teen die ander rasterme ook gekant.

Die woord "bruin" en "bruinmense" het 'n ander betekenis. Dit verwys na 'n velkleur in dieselfde lig as "swartmens, witmens, persmens, geelmens, pienkmens, bruinmens".

Ons wil Suid-Afrikaners vra wat na hulleself verwys as trots "coloured/ kleurling" om nie van die volgende persoon te verwag om na hom- of haarself te verwys as coloured/ kleurling nie.

Jy het jou redes hoekom jy so geïdentifiseer wil word, en ons het ons eie.

Vir die mense wat na hulleself verwys as "witmense" en "swartmense" wil ons vra: moenie vir ons name kom gee nie. Daar word nie na julle verwys as "kleurling/coloured" nie. Julle weet nie hoe dit voel om so na te verwys word nie.

Hou asb op om ons "kleurlinge/coloureds" te noem. Noem ons Suid-Afrikaners of KhoiSan-mense of vra vir die individu wat hy/sy genoem wil word. Noem my 'n Khoiman of Khoipersoon.

Deur na my te verwys as 'n Khoipersoon gee julle erkenning aan my kulturele identiteit en julle erken die bestaan van die Khoigemeenskap in die moderne Suid-Afrika. Ons kulturele taal is Khoekhoegowab en ons kan dit so 'n bietjie praat.

- **Glen Snyman, leier van People Against Race Classification (PARC), Oudtshoorn**

Ons almal moet net 'Suid-Afrikaners' genoem word

Rasseklassifikasie, al is dit op 'n informele grondslag soos tans, is 'n onding, skryf Glen Snyman.

Die legendariese Bob Marley het in "Redemption Song" gesing: "Emancipate yourselves from mental slavery, None but ourselves can free our minds."

Die rassenaam "kleurling" of "coloured" het onder baie 'n ereplek in die Suid-Afrikaanse samelewing ingeneem.

Maar vir meer as 12 jaar lank al probeer ek deur die organisasie People Against Race Classification (Parc) om mense aan te moedig om af te sien van die gebruik van hierdie rasse-identiteit.

Die probleem is natuurlik dat die gebruik van hierdie benaminge so ingewortel is in ons samelewing dat dit moeilik is om selfs die huidige geslag te oortuig om anders oor ras te dink. Die probleem is gebore uit die feit dat hulle geen ander groepsidentiteit het nie, behalwe dit wat hulle van hul ouers geërf het.

Die kwessie van rasse-identiteit word verder gekompliseer deur die feit dat die Bevolkingsregistrasiewet van 1950 reeds op 28 Junie 1991 deur die parlement geskrap is.

Die gebruik van die rassekriteria in die Wet op Gelyke Indiensneming word dus in die lig hiervan erg problematies en dit is nie duidelik waarom die aansoekvorms vir 'n betrekking in die staatsdiens (die sogenaamde Z83) steeds van jou verwag om jou ras in te vul nie.

In Suid-Afrika met sy verskillende tale en kulture moet mense toegelaat word om dit wat hulle glo hulle is vrylik in hul vaderland te kan uitleef. 'n Afrikaner moet vry voel om 'n Afrikaner te wees en erken te word daarvoor. So ook 'n Xhosa-persoon, Khoikhoi, San, Korana, Griekwa, Nama en Jood. Ek self is 'n Khoi-persoon en trots om so genoem te word. Op dieselfde basis is dit enigeen se goeie reg wat nie as deel van 'n etniese groep geïdentifiseer wil wees nie.

As dit by die "klassifikasie" van 'n persoon as "kleurling" kom, raak dinge egter kompleks. Die klassifikasie van 'n sekere groep as "kleurlinge" kan teruggevoer word na die 1911-sensus, die eerste sensus van die pasgestigte Unie van

Suid-Afrika. Die skep van 'n "kleurling"-groep was 'n politieke strategiese manier om die inheemse volk se identiteit te verbloem en sodoende hulle van hul historiese erfenis en grond te stroop.

Dit is teen hierdie agtergrond dat Parc besluit het om 'n petitie na die parlement te neem om verdere druk op die regering te plaas om die gebruik van die term te staak.

Dit is rassisties, vernederend en misleidend om te dink dat 'n mens 'n nuwe "ras" kan skep deur twee rasse of twee verskillende kulture bymekaar te voeg en daardie mense dan "kleurlinge" kan noem.

Die ironie ook is dat 'n persoon uit dié "groep" ook as bruin mens, "African", Khoisan, swart of selfs wit beskryf kan word. Ses verskillende name vir mense van dieselfde "groep".

In Julie 1961 al word die opvoedkundige dr. O.D. Wollheim in 'n nuusberig in *Die Burger* aangehaal dat dit "bykans onmoontlik" is om tussen blankes en Kleurlinge te kon onderskei. Nog 'n nuusberig van 1986 beskryf die moeilike taak wat die apartheidsregering het om mense te herklassifiseer na 'n ander ras.

Daar is soveel ooglopende bewyse in die Suid-Afrikaanse geskiedenis waarom die gebruik van rasseklassifikasie nie prakties, wetlik of kultureel suksesvol toegepas kon word nie.

In die verlede is dit gebruik ter bevoordeling van wit mense. Vandag word dit weer deur die regering gebruik ter bevoordeling van swart mense. Ons sal tot in ewigheid toe stry oor hoe om die mensdom gegroepeer te kry. Baie mense het ook die oorywerige begeerte om vir ander voor te skryf wat hulle moet wees, eerder as wat jy kan sê wat jy self wil wees. As jy jousef trots kleurling wil noem, moenie van andere ook verwag om so genoem te word nie.

Parc se veldtog is 'n poging om uiteindelik alle rassekriteria en -klassifikasie te verwyder. Parc se voorstel is dat ons almal net doodeenvoudig Suid-Afrikaners genoem moet word.

■ **Glen Snyman is 'n onderwyser en leier van People Against Race Classification (Parc).**

Rapport - 20 Maart 2022

'Bruin' as identiteit is 'n kale skande

In Debat oor rasseklassifikasie en identiteit gaan weinig verskil maak aan die omstandighede van bruin mense, skryf Heinrich Wyngaard.

'N Mens moet jou hoed afhaal vir Glen Snyman en sy organisasie People Against Race Classification (Parc) omdat hulle die pas gegroei het dat die parlementêre gekose komitee oor petisies aan hul gretskrif teen rasseklassifikasie aandag gee.

In die land van ons hoor jy mos nie alre gereed dat die wegewende gesag tyd beskikbaar stel om te luister na die bekommernisse van klein organisasies van plattelandse dorpe soos Oudtshoorn in die Suid-Kaap nie. Maar dit is immers 'n groot saak, sensitief en emosioneel, te weere die etniese (of rasse) identiteit van Suid-Afrika se bevolking in al sy skake-

Rasseklassifikasie destryde: 'n Bejaarde man rull sy strokouspasboek in vir 'n nuwe ID ná die vrylating van Nelson Mandela. | FOTO: GETTY IMAGES

apartheidsorblyfsel wat wetlik reeds in 1991 afgeskaf is - en dit betoog vir 'n breër definisie van die term "African" (wat tans net vir "swart" gebruik word) sodat dit alle "rassegroepe" sal insluit. Jy behoort jou dit tog goed te kan voorstel - indien jy enige kennis oor Suid-Afrika se historiese realiteit van 'n rassehierargie het, 'n geskiedenis van wit eersteklas-, bruin tweedeklas- en swart

groepegebiede, aparte geriewe, werkservering, geen intimiteit tussen bruin of swart en wit; bepaal in sekere opsigte steeds hedendaagse magsverhoudings; en is nog sterk gekoppel aan stereotipes wat weer om 'n stille dood te sterf. Hier bied Snyman-hulle se mening - dat die ampelike en algemene gebruik van "African" vir uitsluitlik "swart mense" uitgebrei moet word - 'n moontlike

fies gegronde "African" identiteit.

In die verband het Snyman gedurende 'n betoging by Hartenbos gesê veral wit mense moet daarop begin aandring.

Maar hoeveel wit mense sal wil? Watse motivering sou daar wees om die (ekonomiese en maatskaplike) voordele van 'n "wit" identiteit te veruul vir 'n "African" identiteit? Het Snyman daik wit mense net betrek om groter bewusheid van sy

wees dat bruin mense aandring op die erkenning van hul Afrikaanskap as 'n "kale skande", soos eerste mense sal se. Stam hulle dan nie van die oorspronklike, inheemse inwoners van die suidelike punt van die vasteland nie? Maar so is dit nou in onse wye, demokratiese (en ahistoriese) republiek. As jys saak nie pas in die breër ideologie van ANC-bepaalde "nasionale vraagstuk" nie, sal dit

'Bruin' is tydelik; respek durende

Glenn Snyman, Oudtshoorn, skryf:

Hiermee wil ek beswaar maak oor die opskrif "Om bruin genoem te word is 'n kale skande" by die artikel oor rasseklassifikasie verlede week op hierdie blaaie.

Ons, die People Against Race Classification (Parc) en asook 'n menigte mense in die "bruin" gemeenskap neem aanstoot oor hierdie opskrif. Dit is onverskillig, onsensitief, oneerbiedig en rassisties. Wat daarvan as die opskrif gelees het "Om wit genoem te word is 'n kale skande"? Of "Om swart genoem te word is 'n kale skande"? Laat die EFF net hiervan te hore kom!

Rapport sou nie gewaag het om ooit enige van laasgenoemde twee opskrifte te publiseer nie.

Parc voer nou reeds 'n dekade lange veldtog teen die gebruik van die rassebenaminge wit, swart, bruin en kleurling. Ons beskou die gebruik van

"bruin" slegs as 'n tydelike oplossing tot dat Suid-Afrikaners geleer het om eendag (dalk met die motivering van wetgewing om die gebruik te stop) geleer het om nie meer na mekaar in deur middel van velkleur te verwys nie. Dieselfde geld die terme wit en swart. Dit is 'n opvoedkundige taak wat op alle Suid-Afrikaners se skouers rus en nie net op Parc en die regering s'n nie.

Daar is 'n verskil in die definisies "kleurling" en "bruin mens". Wat 'n kale skande is, is die persone wat na andere verwys as "kleurling".

As jy na iemand verwys as 'n "kleurling" dan sê jy hy is gemeng. Wat is gemeng? Sy bloed, sy kultuur of sy geloof?

Dit kan tog nie gebeur nie. Kom ons verwys met respek na mense.

Noem my asseblief 'n Khoi-man.

Gangangs (dankie in Khoekhoegowab).