Being Young and Coloured in Ghost Town: Colouredness in a Small-Town

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Acknowledgments

I want to firstly acknowledge and thank the Lord God our Saviour, for protecting me throughout this journey. It was not easy and I can say, I did it through the strength the Almighty has bestowed upon me. Thank you for trusting me to tell the stories of my people and shining light on my story as a young Coloured man from Makhanda, Irving Heights/ Ghost Town.

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To my great grandparents, and my forefathers: this for you! An ode to the violent erasure you experienced in the history of our existence, that means that today it is difficult to trace you. I

write this thesis to heal our wounds and to ensure that generations to come will know about us. Today, I stand on the shoulders of giants.

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Lastly, aan my mense (to my people), this is for you! As Tessa Dooms and Ebony Chutel put it, “this work is for Coloured people, by Coloured people (person), a thesis of Coloured and colourful stories. . .” May this work be the beginning of the Makhanda Coloured community recognizing their agency and their place in history and in this world.

Dedication

To my mother, Lilian Teresa May, my grandmother, Mieta Mary May and my late grandfather, Sammy May. And finally, our Guardian Angel, Adrian Thomas. This is for you!

Abstract

‘Coloured identity’ is a category invented by the Apartheid regime that became a culture by those who self-identify as Coloured (Tewolde, 2006). ‘Colouredness’ on the other hand can be understood as the fluidity of the identity and the making of the identity throughout history (Hoffmeester, 2018). This study examines the ways in which Colouredness and the Coloured identity is understood and expressed by the youth in small town, Irving Heights/Ghost Town, Makhanda in the Eastern Cape, South Africa. The study draws from interviews with seven young self-identifying Coloured South Africans that have lived or are still live in Ghost Town. The study finds that youth in Ghost Town express Colouredness through language and the specific manner in which they speak Afrikaans, their accents and dialect. The manner in which Afrikaans is spoken across provinces in South Africa, and in neighboring countries such as Namibia, differs. While all the participants grew up speaking Afrikaans as a first language, they express that theirs is “kitchen Afrikaans” compared to “suiwer” Afrikaans which is spoken by white Afrikaans speakers. It is also the case that when Coloured youth speak what is regarded as “suiwer” (pure) Afrikaans, they are mocked for trying to be better than other Coloured people. Importantly, interviews reveal that Colouredness is expressed and understood as a “culture” that is tangible and intangible, through food, religion, sport and aesthetics, among other things. While some participants trace their Coloured heritage through the Cape Malay, Khoi and San, their sense of “culture” is embedded in the value system that is described to be that of a closeness which instilled values shaping one’s outlook on life. Living in the small Coloured community such as Ghost Town, Coloured people create spaces to co-exist and further express their Colouredness. These spaces of community include churches and sporting activities. The smallness of the town and the area is central to the value system that the participants speak about, and how this allows for varied expressions that include sexuality – such as queerness. Ultimately, this thesis contributes to the literature that traces the contours, ruptures and continuities in how Colouredness is understood and expressed in democratic South Africa.

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Acronyms

APO	African People's Organisation
LGBTIA+	Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Intersex, Ally/Asexual +
NEUM	Non-European Unity Movement
UDF	United Democratic Front
UK	United Kingdom
UN	United Nations
US	United States
StatsSA	Statistics South Africa
VOC	Dutch East India Company

CHAPTER 1: BEING YOUNG AND COLOURED IN GHOST TOWN, MAKHANDA

There is one debate about coloured identity that I do have a strong view on. It is the arrogance with which other people want to impose on coloured people what they should think of themselves. The latest person to do so is the African National Congress's Gwede Mantashe, who has said that coloured people must accept that they are also black. This infuriates me.

It is not the place of Mantashe, or any person who is black African, to prescribe to coloured communities how they should self-identify. It is a debate that must take place among coloured people because identity runs deep, and it is the shared experiences and histories of coloured people that must inform how they – how we – want to self-identify. To impose political identities on coloured people from outside the community is to rob us of our agency to think through these complex moral and political issues that are implicated in the history of coloured people. (Eusebius McKaiser, Mail & Guardian newspaper, 3 December 2015)

1.1 Ghost Town/ Irving Heights, Makhanda

When reflecting on your own reality, first-person narration places emphasis on the real lived experience that contributes to the writer's agency and further provides an intimate account of events (Davies, 2012). Though writing in first-person can bring about challenges, the main aim is to express and reflect on personal experiences within academic writing and provides an emotional context of the writer. It is with this understanding of first-person narration that I venture into this piece of writing, as a young Coloured academic myself. I remember growing up and often being told by family about my maternal grandfather's Cape Malay descendancy when they would mention donker vel[1], groot neus en gladde hare (dark skin, big nose and silky hair). These physical features were attributed to being of Cape Malay descendance and spoke to the slave history of those who occupied the Cape of Good Hope. This was strange for me because some of my family members had these physical features, but I did not possess them. This started the journey of questioning myself, and my identity in spite of not knowing much about my paternal grandparents. This was before I started high school or even my tertiary studies, when I found myself in a place where, as a young boy, I did not know myself, where I came from, or my history.

[1] In this study, I will not be making use of italics when using words in Afrikaans as is the norm in English literature. However, the direct quotes by the research participants in the next chapters that are following will be italicized to emphasise the insertions of the participants and their contributions to the study.

To lay the foundation of this thesis, I have to bring to the fore that I identify as a young Coloured South African, who was born and raised in Makhanda/Grahamstown, in Ghost Town, which forms part of what is known as the Coloured community. Being from a in a small town in the Eastern Cape has shaped how I relate to and express my Colouredness and Coloured identity. I therefore write this thesis from the background of a small-town boy, navigating my identity in post-1994 South Africa.

How Colouredness is understood and how the Coloured identity is viewed and expressed differs across borders, countries and towns. In this thesis, the use of the term 'Coloured identity' as it is understood within the South African context and the term 'Colouredness' speaks to the experiences of being Coloured across the globe. According to Martin (1998), "the South African usage of the terms 'coloured' and 'culture' is not as value-free" (1998: 523). This further allows the term 'Coloured' to be understood in different contexts and defined from various perspectives. Within the South African context, importantly, the term comes with a violent history. However, over decades it has become a form of identity, a culture beyond that of a mere classification. Furthermore, it is noteworthy to make the distinction that "miscegenation, the act of interracial mixing, played a significant role in the formation of Colouredness, but "Coloured" identity is not solely defined by it. It's a complex identity shaped by historical, social, and political factors, and is not simply a biological or inherent characteristic" (Adhikari, 2013: 15). It is important to understand the rich complexity of the formation and the making of the identity throughout the history of South Africa. And how the shifts in the different political regimes, though the identity remained somewhat stable, the understanding of certain terminology changed and ha dan impact on how "Coloured identity" was framed nationally.

Ahluwalia and Zegeye (2003) use Edward Said to define identity as "who we are, where we come from, what we are is difficult to maintain. . . we are the 'other', an opposite, a flaw in the geometry if resettlement, an exodus" (Said 1986: 16-17 in Ahluwalia and Zegeye, 2003). We understand 'identity' as a quality of the individual, where its development is part of the general maturing process (Taylor, 1979). One can therefore view identity as part of a human quality that everyone possesses or the mere fact that they are human. Further, this broad definition of identity allows the participants of this study to express their understanding and relations to the term. Identity can be understood in different ways and the broad definition allows for multiple interpretations of the word.

Objectively, Matthias Schirn (2024) defines identity as a relation in which every object relates to itself and to other objects (2024: 2). However, Yilmaz (2022) states identity can be defined in relation to how one perceives oneself in the most general sense, one's sense of self. This is then attached with your own unique characteristics, that is accommodated with social roles and accepted social behavior and affiliations (Yilmaz, 2022). Moreover, identity exists on a continuum, for instance one feels the same over time though circumstances and life in general might change (Yilmaz, 2022).

Another key term in this thesis is 'youth' or those who identify as being part of the young generation in our current national landscape. When we look at the term 'youth' there is no universally agreed international definition of the youth age group. For statistical purposes, however, the United Nations without prejudice to any other definitions made by Member States defines 'youth' as those persons between the ages of 15 and 35 years (United Nations, 2007). However, according to Jones (2009), youth has been an evolving concept, it is a social construct with social meanings (2009: 1). In this thesis, the term 'youth' reflects those who self-identify as youth and who believe they are indeed included when they define what constitutes as being a young South African.

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When narrowing the definition of 'youth' to the South African context, Statistics South Africa [StatsSA] (2024) states "the demographic shifts from 1996 to 2022 using data from Statistics South Africa, exploring population size, growth trends, gender distribution, and provincial variations within the 15 to 34 age group". The definition of "youth" by StatsSA additionally provides an age group to define youth and further provide an analysis of the different challenges experienced by the youth over this particular period (StatsSA, 2024). For the participants in the research study, 'youth' is considered to be 18-35 years, all of whom are within this age group.

The thesis is narrowed in onto Makhanda, formerly known as Grahamstown, defined as a 'small-town'. The Minister of Arts and Culture, Hon Nathi Mthethwa announced that on 29 June 2018 the Government Gazette has published the changing of the name of the town of "Grahamstown" to "Makhanda. An independent news outlet, IOL wrote "the renaming process was initiated after calls for change due to the painful memories associated with the name

Graham, who was a military figure involved in conflicts with the Xhosa" (IOL, 2018). Though the name changed intended to heal past traumas, not everyone welcomed the name change or rather challenged the procedure that was followed when the name change occurred.

According to O'Halloran (2018), the founding of the British settlement of Grahamstown in 1812 on the western frontier of land inhabited by Xhosa people was a significant moment in the development of the politics of space and citizenship in South/ern Africa (O'Halloran, 2018: 22). Further, the townsite was the military headquarters of Colonel John Graham in the war of 1811-1812 (O'Halloran, 2018: 22). Additionally, Marshall (2008) notes, that Grahamstown was founded in the wake of the new British administration's first major war of expansion – the fourth "Frontier" War of 1812 (Marshall, 2008: 5).

According to the Collins English Dictionary 'small town' is used when referring to small places, where people are often friendly and polite. The manner in which 'small towns' are discerned in different ways due to the diverse characters that make up the formation of such a town. Further, other factors such as the sociological aspects of the town are significant to how the town is viewed externally. Since it is a small space, there remains a focus on the fact that the town was created by man, therefore his lifestyle and other factors such as preference and the channels of interacting and communicating with others comes to the fore. Further, Hoogendoorn (2016: 97) notes "those rural areas have not received the same attention as cities in the country's academic research to date". Further, "where research in terms of spatial scope has taken place, around a third of current small-town research focuses on the national level, analysing current trends and processes. For the most part, however, investigations are region-specific or place-specific" (Donaldson & Marais, 2012; Ferrerira, 2007 in Hoogendoorn and Visser, 2016: 97).

Additionally, the small town referred to here as Ghost Town or Irving Heights, (which is a small part of the broader Coloured community in Makhanda) is dubbed the "Hottentot Village", the Coloured area created after the Khoi population "was given legal equality and legal restrictions on indentured labour were abolished" (Irvine, 2012: 83). The so-called "Hottentot Village" has been the residential area for Coloured people ever since (Irvine, 2012: 83). "In 1945 and 1957 this area was extended as new houses were built" (Irvine, 2012: 83).

There are many towns in the Eastern Cape namely; Graff-Reinet, Port Alfred, Cradock and even Makhanda, through the Apartheid influence took on a deliberate segregationist approach to social settings during the mid-19th century (Maylam, 1995). Hence, "racial buffer zones in

the form of railway lines, industrial areas, market gardens, wastelands, cemeteries and streams were created between racial groups in order to enforce racial social distancing between races in towns like Grahamstown" (Irvine, 2012: 86). For instance, "Lavender Valley formed the buffer zone between Africans and coloureds" (Irvine, 2012: 86).

"Over time, some areas of the so-called "Hottentot Village" came to be known as Scats' Farm, Ghost Town, and Skuld Bult areas" (du Toit, 1994: 363). These three specific areas are still present today, and Irving Heights forms part of what is commonly known as 'Ghost Town'. Irving Heights was commonly known as "Ghost Town" because the area lacked street lights in its early years and still an existing challenge in the area (du Toit, 1994). Ironically, still today Ghost Town is without street lights and further places emphasizes the name and where it originates from. The name "Scats Farm" comes from the original white owners of the Scats' Farm, whereas Skuld Bult literally means the "Debt Hill" (du Toit, 1994: 363).

In this thesis, I am locating the exploration of Coloured youth identity in the specific location of Ghost Town, a small part of the broader Coloured community in Makhanda. The experience of being Coloured within Makhanda shapes one's idea of identity and specifically Colouredness and what it means to be Coloured from a small town. Eusebius McKaiser, who is from the Coloured community of Makhanda, in the opening statement of thus chapter, makes a clear statement of how Coloured people constantly have to define their self-identification as Coloureds in South Africa. Living through decades of having to answer the question of 'What do you identify as?' Coloured people constantly have to live through a reality that questions their existence. McKaiser, who emergeds from the selfsame experience that this thesis is analysing, formed his thinking about Colouredness through his journey from these very roots, to become one of South Africa most famous and renowned radio presenters, political analysts, and authors.

1.2 A "racial limbo": Colouredness in Democratic South Africa

Throughout this section and also in the following chapter, I rely heavily on the work by Emeritus Professor Mohamed Adhikari, who I identify as one of the key scholars on Colouredness in South Africa. Professor Adhikari is not only one of the leading scholars on race and identity in South Africa, but has also done nearly three decades work researching on the Coloured identity in South Africa and the different aspects of the identity in this context. It is with this underpinning that I identify Adhikari as a principal scholar on Colouredness, and I

will not only agree with him, but critique his work where necessary. As this chapter shows in greater genealogical detail, Coloured identity in South Africa formally emerged in the late 19th century and it was an identity that was forged around "a common socio-economic status and a shared culture derived from their incorporation into the lower ranks of Cape colonial society" (Adhikari, 2005 a: 2). Throughout the 20th century, Coloured identity "remained remarkably stable" and this stability was derived from the desire of Coloured people to assimilate into white society (Adhikari, 2006: 467). Coloured people had hopes "of future acceptance into the dominant society" (Adhikari, 2006: 467). Thus, throughout the 20th century, Coloureds occupied an intermediate status (Laster, 2014).

Coloured people "are not simply the offspring of inter-racial liaisons, and conversely, children of 'mixed marriages' do not automatically lay claim to the Coloured identity in South Africa" (Hendricks, 2005:118). Further, there is a diverse, challenging history situated within the identity and this comes from the years of slavery and the aftermath thereof (Hendricks, 2005).

In post-apartheid South Africa, research suggests that Coloured people still occupy the intermediate social position between those who are either black or white in South Africa (Laster, 2014). Laster (2014: 21) describes the social positions of Coloured people in post-apartheid South Africa as a "racial limbo". Laster (2014: 1) defines racial limbo "as belonging to a group positioned between a dominant and subordinate group in a racial hierarchy." Racial limbo embodies a "state of in-betweenness; it involves suspension in an intermediate position. It implies the quality of being an outsider within" (Laster 2014: 4). Adhikari (2006: 467) makes a similar argument pointing out that in post-apartheid South Africa, it has Coloured people find themselves in a place in democratic South Africa where they first they were not white enough and now in recent years and political focus in South Africa they are not black enough (Adhikari, 2006). According to Adhikari (2006a: 168), this sentiment reflects "key dilemmas Coloured people face in coming to grips with the post-apartheid environment." The core of the dilemma revolves around Coloured people's fear of losing their "intermediate status in the racial hierarchy, which generated fears that they might lose their position of relative privilege and be relegated to the status of Africans" (Adhikari, 2006 b: 467).

This partly explains the "resurgence of Colouredism" in post-apartheid South Africa, according to Adhikari (2004: 168). Laster (2014: 55) suggests that, in post-apartheid South Africa, racialism and racial categories "took on a life of their own and continued to structure social life" while being "masked through more explicit claims of non-racialism or colour blindness."

According to Laster (2014), non-racialism is deployed in post-apartheid South Africa to enforce colour blindness that silences and disguises the post-apartheid State's implicit project to maintain the apartheid racial categories. Furthermore, "to recognise the Coloured history in its entirety and not just dealing with one group means that South Africa will have to come to terms with its past and current prejudices, policies of inclusion and exclusion of Coloureds and smaller populations" (Palmer, 2015: 231-233).

The terms used by Gqola (2005), referring to the work done by Searle suggests "Dis-coloured which speaks to a deconstructive tendency as well, unlike un-coloured which is erasure" (2005: 131). The terms such as these ('dis-coloured' and 'un-coloured') brings about the ultimate making and unmaking of Colouredness. This shows how over the years, Coloured people have developed some sort of agency that speaks to who they are and how they want to identify. Gqola (2005) further notes that in the work of Searle titled 'discoloured' "the discoloured hand is represented as a hand given more colour, a mix of colours, signifying Blackness in South Africa, politically" (2005: 132). This visualisation counters the commonly held stereotype that suggests that the dirty hand in 'discoloured' suggests the laziness of Coloured people. This is therefore a revolutionary act or piece by Searle, which not only provides Coloured people with agency but also change in the manner in which Colouredness is understood.

By trying to understand Coloured identity or Colouredness, the multi-layered realties are unavoidable. "Searle's work forces its audience to engage its multi-dimensionality, it's discomfiting tendencies and its dualities" (Gqola, 2005: 134). This is the same way that Colouredness should be analysed and understood in the different contexts that it is studied and viewed. The complexities that come with analysing the concept of 'Coloured' in South Africa are often full of disinformation.

The heritage and full history of Coloured identity or Colouredness has to be analysed in the context of slave trade and colonialism. This is further emphasised by Gqola (2005) when she states "it is said among Coloureds, there is an avoidance when it comes to looking back into history to try trace the linage. This is due to the constant negative stereotypes that is constantly attached to the group of indigenous people, from the inception of slavery and when slaves got to the Cape. Further, what complications the tracing of lineage is that of documents not being in place, therefore events such as birth, marriage and death has not been recorded adequately and this forms a significant part of tracing history (from "*Head North: Views from a South African National Gallery Permanent Collection"* in Gqola: 2005).

The history of the social misplacement of the Coloured identity in South Africa is part of the reason the identity is struggling to find a sense of belonging. Furthermore, the role of poverty and disenfranchisement in the social ills in Coloured communities during and after Apartheid (Dooms & Chutel, 2023). Throughout long years and hazy history, Coloured people in South Africa have had a serious need for belonging and also seem incapable of escaping long-held stereotypes (Dooms & Chutel, 2023). It might seem impossible for Coloured people to find a sense of identity when they are constantly reminded that they are not black or white. This advances and continues what is known as a troubled past or history of Coloured people and the making of the identity. According to Hendricks (2000) Coloured identity is not simply a state-imposed identity, Coloureds have been, and are, central agents in the construction of their own identity.

> In the celebrated rainbow nation of South Africa, it is evident that Coloured people, like various other ethnic groups, are experiencing exclusion through discriminatory practices in the country in all spheres of society (Baron, 2022:136).
>
> Furthermore, the same can be said of ethnic groups that are in the minority and where "Coloured" people are in the majority. The ethnic majority and minority ratio and percentage differs from province to province and from institution to institution in South Africa (Baron, 2022: 136-137).

According to Baron (2022), during the period of the general lections in South Africa, from the very first democratic elections, Coloured people were regarded as pawns to different political parties in order for them to gain votes. Further, this was due to how the idea of Coloured was understood, politically they could not identify as black yet during colonialism and apartheid, Coloured people also suffered, though not as intensely as black people (2022). In a recent study done by Amanuel Isak Tewolde (2024) participants who self-identified in various ways, both racially and non-racially, suggest the complex ways Coloured people in post-Apartheid South Africa are navigating Apartheid-era racial categories. Their multidimensional self-identifications suggest the ways in which historical racial categories are being complicated in composite ways in post-Apartheid South Africa (2024: 8). This shows the diverse group of self-identifying Coloured people in post-Apartheid South Africa have a long history that defines the multiplicity of the identity in recent days.

1.3 Research Questions

This thesis examines 'Colouredness' as a term and an expression of identity among youth in Irving Heights in Makhanda, Eastern Cape. It asks the following questions:

- How do the youth in Irving Heights/Ghost Town define, identify and express Colouredness?
- How do the youth in Irving Heights/Ghost Town understand Colouredness in South Africa?

1.4 Methodology

This research took place in Ghost Town-Irving Heights, Makhanda in the Eastern Cape. Seven participants who reside, have resided or experienced the small area that forms part of the Coloured community in Makhanda, who self-identify as Coloured and form part of the youth, took part in the study. As defined earlier, 'youth' is a social construct that is understood to be a term used to define young people. The term is rather loosely defined by the United Nations as anyone between the ages of 15 and 24, but the definition by StatsSA broadens the ages to include those who are over the age of 30 yet deem themselves as part of the youth. The ages of 18 to 35, not only broadens the age group but also provides for those who fall in between not being an elder but also not a young adult. Often in society, this group is ignored because they are excluded when it comes to opportunities since they are over 30 and not socially regarded as youth or young.

I employed the snowball sampling method to recruit my participants. Before the commencement of my fieldwork, I randomly posted on my Facebook account that I was interested in having conversations about Coloured identity in South Africa. Several people showed interest, however only a few continued with these conversations, so I ended up approaching one of them to inquire about their interest in my research project. According to McDougal (2014: 158), snowball sampling "is a type of convenience sampling in which researchers make initial contact with a small number of research participants, and then use them to gain access to additional research participants." Snowball sampling is particularly useful to researchers who are studying vulnerable groups, or subcultures "in which members are in routine contact with one another" (McDougal, 2014: 158).

During the fieldwork of my research study, I made use of semi-structured interviews to collect my data. Semi-structured interviews are essential for allowing the participants to freely share their thoughts and feelings and not feel restricted by rigid questions. Furthermore, semi-structured interviews are a key research method that is used particularly to better understand a social group's unique understanding or perspective on a specific phenomenon instead of a general understanding (Adeoye-Olatunde & Olenik*,* 2021). During this study, the experiences of the participants were key as I had to constantly remove my own self-held biases and travel with each participant as they shared their experiences.

Semi-structured interviews remain a common qualitative research tool to gather information, therefore these were used to collect data. It has been argued that qualitative interviews "generate more valid information" because they "allow the researcher to empathise with his or her respondents and view their situations from their own points of view" (Williams & Heikes, 1993: 281). Semi-structured interviews provide deeper insight into social phenomena by capturing the voices of participants and how they make sense of their social reality (Gill, Stewart, Treasure & Chadwick., 2008; & Rabionet, 2011). This was very important as part of the main reason I journeyed on this research project was to not only incorporate the voices of my research participants, but to also invoke a sense of pride and agency.

Growing up in a Coloured community, it was not common to find a young person from my area doing research and depending on the community to recruit data, not just as participants but as possible co-researchers that have value to add to the literature on Colouredness. Therefore, when I was recruiting participants many of them were interested in having a conversation but did not want to be part of the formalities of recorded conversations and consent forms. These formalities made many participants feel that they were not worthy contributing to the research study and possibly portrayed a lack of knowledge of research in general. Furthermore, when I conducted my interviews, I did not ask the participants what their occupation was, as many felt that they were not researchers themselves and had no background knowledge of research. This thesis therefore serves as a means of showing young Coloured people that they do have something valuable to add, that they can trust their voices, their agency.

The semi-structured, in-depth interviews were conducted in the language of the participants' choice in order to help them feel comfortable and at ease to engage with the researcher. Dlakavu (2017) states that communicating with one's participants in their preferred language brings

comfort to those being interviewed and therefore brings about a deeper understanding of producing research. However, it also brings about some complications since the interviewee speaking in their preferred language could possibly result in there being a lost in meaning after translations. Although I have spoken English academically since the very beginning of my schooling career, as the researcher I had to give the participants the option to speak in Afrikaans as a few of them requested. This was important to ensure that the participants not only shared their views and opinions freely but also to allow responses to reflect the true intentions of the participants. The interviews conducted in Afrikaans were translated by me, as I not only speak the Afrikaans language but also understand our local Makhanda Afrikaans. It was therefore not as daunting to translate the interviews into English. I made use of the participant's understanding of a statement or phrase when I encountered difficulties with translations by inviting them to provide more insight so I could provide accurate meanings of their responses. Since most Coloured people in Makhanda, including the participants, speak Afrikaans in a certain manner using particular slang, it helped me think through how to authentically capture their thoughts when translating their responses into English. In some cases, I have had to include the exact Afrikaans word, to provide the reader with context to what the participants meant when expressing themselves.

The seven participants in this research study were given the freedom to choose a pseudonym of their choice and this was to further provide them with the agency to decide how they want to be referred to and to further feel a part of the project and ultimately of knowledge production. The idea that real names of the participants cannot be used in research did not sit well with some of the participants, however the choice to choose their own pseudonyms became a special process that allowed the participants some creativity. The freedom to choose a name would not only serve as a reminder to them but also speak to their own journey of living in Ghost Town.

Table 1.1: Participants details

Participants	Gender and Sex	Age	Still resides in Ghost Town/ Irving Heights?	Employment Status
'Lotus'	Female	27	NO	Educator
'Isabel Lucas'	Female	25	NO	Legal Sectary
'Autumn Stone'	Male	21	YES	Retail Worker
'Courtney'	Female	30	NO	Educator
'Leah'	Female	22	NO	Student
'Huisbaas'	Male	22	NO	Student
'Tatum Lucas'	Male	29	NO	Part-time Educator

1.5 Researcher Positionality

As young Coloured man from, Ghost Town, who has been exposed to tertiary studies and institutions such as Rhodes University, I am in constant pursuit to know myself and my community. Although my family did not fully understand exactly what I was studying when I started this Master's degree, they provided me with the space to ask questions and think about where we come from. This provoked many questions from my family such as 'why are you doing all of this?'. This mainited my interest in learning about Coloured identity and more broadly, slavery in the Cape of Good Hope. The continuous support and insights provided by my family (especially my grandmother) is a testament to their eagerness for me to explore my thoughts around who I am and who my people (ancestors) are. The four pictures below show four generations in my maternal family. Figure 1.1 is William May (my great grandfather), Figure 1.2 shows Sammy May (my grandfather), Figure 1.3 is Samuel May (my grandfather's lastborn and only male child, my uncle) and lastly, Russel my cousin is shown in Figure 1.4. The similarities in these four photographs speaks directly to the physical features my family spoke about when I was younger, which I make mention of in the first section of this chapter. The clear resemblance between the four pictures is what sparked my interested in wanting to know and understand why I look different from some of family but more broadly, the diversity

of the Coloured identity in South Africa. At first it was about our diverse skin pigmentations but later grew to a curiosity about our different cultures and heritages.

Figure 1.1: William May, my great grandfather

Figure 1.2: Sammy May, my grandfather

Figure 1.3: Samuel May, my grandfather's lastborn and only male child, my uncle

Figure 1.4: My cousin Russel

As I form part of the Coloured community of Ghost Town-Irving Heights, I an insider and therefore hold my own biases of the understanding of Colouredness. However, I had to be mindful of this position and recognise the limitations this might pose to the research project. "For the purposes of this research inquiry, I too questioned my own positionality and I explore it within this research, not from an alienated position but from within" (Dlakavu, 2017: 53). By being part of the community and the also the one conducting the research, I became both an insider and an outsider. An insider because I form part of the community, and an outsider because I am regarded different to the participants since I carry the hat of 'researcher' and as far as they are concerned, I am not like them. However, Mntambo (2021) makes an interesting claim by stating:

> I suppose the strangest thing about this research has been the feeling of familiarity. I know the community; I know the people - some of us grew up very intimately together and some of us know of each other from the times we used to walk the streets of the location doing what young people do. (2021: 47).

This was the case for me as well and this presented as an advantage in my research process as most of the participants were comfortable and willing to do the research with me.

In her work, Mntambo (2021) researches her own community and peers, and states that while outsider research is seen as neutral, outsider researchers apply preconceived categories to create universal, context-free knowledge. Insider research, on the other hand, tends to generate contextually embedded knowledge (2021: 48). The relationship of insider/outsider places the researcher in a position that allows them to directly acknowledge the complexities of the community the study focuses on (Mntambo, 2021). Before the commencement of the research and during fieldwork, the researcher is unequivocally aware of the background of the participants and therefore mindful of this throughout the whole research process.

1.6 Thesis Chapter Outline

This research study is broken down into five chapters. The current chapter, Chapter 1 serves as an introductory chapter that provides the reader with the terminology that the thesis relies on by defining keywords such as 'identity', 'youth', 'small town' and 'Çolouredness'. These terms are important as they are the focus of this thesis and will be further unpacked throughout. Further, this chapter also provides a descriptive methodology section that describes the research methods used in the study and introduces the research participants and their pseudonyms.

Chapter 2 is a genealogical analysis of 'Colouredness' in South African history dating back to slavery in the 17th century in the Cape of Good Hope, right up until democratic South Africa. Further, this chapter provides a section on 'Global Colouredness' a term that is derived from what is known as 'Global Blackness'. Lastly, this chapter traces Colouredness on the African continent and how this term is understood in the different African contexts.

Chapter 3 gives the findings and discussion of the thesis that provide insights on the different themes to be expected and also draw on existing academic literature to further flesh out the themes. The themes include use of language, ambivalence of attitudes towards the Coloured identity, layered heritage and diverse ways of being Coloured. Further, it examines how minorities are often never asked about themselves and how that generates invisibility. Lastly, the chapter surfaces the theme of different sites of community in the so-called 'Coloured area'.

Chapter 4 serves as the conclusion of the study.

CHAPTER 2: (UN)DEFINING COLOUREDNESS – FROM MULATOS, TO BASTARDS TO GRIQUA

2.1 Introduction

Takezawa and Small (2022: 2) point out that "slavery was the preeminent model of European colonisation across the Americas, and the foundation for most populations of people of mixed racial descent across the world". This places emphasis on the role played by the colonial project regarding the formation of mixed or multiracial experience across borders. 'Colouredness' could possibly be viewed in the same light, even though the term 'Colouredness' is understood differently depending on geographical context. The first sections of this chapter, trace the evolution of Colourdness from the 17th century to the 21st century. The last section examines how the term Coloured has travelled and evolved globally, especially within Africa and the diaspora.

During an interview on the Breakfast Club podcast with Chalagamane Tyla, the South African pop star, was questioned about her Coloured identity and was asked to clarify what she meant by identifying as 'Coloured'. This was due to the podcast interview taking place in an American context, where the term 'Coloured' is no longer used as an identification. Although the interview went viral and caused great controversy, especially in the United States of America, it allowed for the term 'Coloured' to be viewed in a different context other than American meaning. In the US context, the term Coloured (spelt as 'Colored') refers to Americans who are of African heritage and known as 'African Americans (Malesky, 2014). Further, in the United States (US) in particular, the term 'Colored' carries with it a history that is attached to derogatory term such as 'negroes', to 'colored', to 'people of color'. . .. (Malesky, 2014). However, the term provides for an in-depth and more comprehensive perspective of the term beyond that of a political understanding (Malesky, 2014). Although the term within the US context is attached to historically negative derogatory terms, in other parts of the world, such as South Africa, it is understood within a different historical and social context.

This global moment with Tyla sparked conversation on the different social media platforms around the term 'Coloured' and whether people can even claim to be Coloured. This was a modern day repeat of what Coloured people have been facing for decades in South Africa, but Tyla's Coloured identity had the world at large question its very existence. And again, just as when I was a young boy, I was confronted with questioning my identity.

What we understand as ‘Global Colouredness’ is different from the idea of Colouredness on the African continent or in the diaspora. It is important to note that, though the term ‘Coloured’ is not used on thre African continent and other parts of the world, the Similarly, across the world, Colourendess in Brazil is not the same as in places such as the US or even the United Kingdom (UK). How the term’s meaning changes across geographies makes it interesting to analyse the differences and also to understand if any meaning is geographically significant. “‘Recently, the British Sociological Association identified ‘mixed race’ as ‘a misleading term’ arguing for ‘mixed parentage’, ‘dual heritage’, or ‘Metis(se)’, since the idea of race mixture or being ‘mixed race’ is informed by a racial discourse that privileges the notion of essential races” (Childs, 2018: 379). This further invite that the term or loosely defined ‘mixed’ identity be studied and understood in different contexts across the world.

2.2 Slavery and the Mulatto - Seventeenth Century Coloured Identity

Over the history of South Africa, the Coloured identity has not been formed yet, however the Cape of Good Hope and the slaves that occupied the space with European settlers. During the 1600s, “different slave groups from the Indian Ocean to the Atlantic Ocean arrived at the foot of what is now known as Table Mountain, at the Cape, present-day Cape Town” (Groenewald, 2010: 965). Furthermore, “the slave trade mainly within West Africa during this time was at its peak and thousands of slaves were transported to the Cape region. It is roughly calculated that between the years 1652 to the late 1700s, about 63,000 slaves were brought to the Cape Colony, specifically to the Cape of Good Hope” (Groenewald, 2010: 965). Slaves were also transported across the world during this time and colonisers, the Dutch and later British, were starting to infiltrate the African continent with their hidden agenda to exploit. However, slaves who were in the Cape came from four main areas, namely India and Ceylon, Indonesia, Madagascar and Mozambique (Groenewald, 2010: 965). During this time, trading across different parts of the world was a very dominant feature and since the work that was needed to be done to trade needed human capital and slaves played a pivotal role in providing manual labour for trading and farming (Ross, 1986). At the time, different groups of people from different parts of the world existed at the Cape. Though during this century, the term Coloured as it has been known in recent years were not in existence, a complex group of slaves from various origins as mentioned previously existed rather.

June Bam (2021: 15) explains that archaeological evidence suggests that humans settled at the Cape at least 200 000 years ago and the San settled there 20 000 years ago. Further, there has

been much speculation about the kind of global contract that existed long before the Portuguese 'discoveries' in the 15th century and van Riebeek's establishment of a permanent settlement at the Cape in 1652 (Bam, 2021: 15-16). This allows one to bear in mind the speculation, propaganda and half-truths regarding the true social reality and human settlement in the Cape during slavery. This contested history further blurs and complicates the true multiplexities of 'Colouredness' in South Africa.

"Imports from various regions were dependent on European trade and shipping which meant that the various trading activities were possible only through the European trade route" (Ross, 1986: 59). From the very early years in the 17th century, it was very clear of the massive influence of dominating regions such as the Britian and Europe. Furthermore, "the Dutch East India Company (VOC), played a role in publicly owning slaves" (Ross, 1986: 59). The treatment of slaves was that of doing hard labour outside in fields and that was mainly for men, especially in the Cape, slaves loaded and off-loaded ships at the harbor. (Gelderblom, de Jong and Jonker, 2013; Wooden, 1985). This, however, this was not a hinderance for settlers to engage with the few female slaves at the time (Thusi and Geronimo, 2015). During this time cases of rape possibly occurred between white settlers and black slave women. "It is important to note the diverse demography of slaves that were within the Cape during the 18th century, different backgrounds from South Asia to Madagascar highlight this point" (Wooden, 2017: 1369). These diverse backgrounds speak to the different lived experiences of slaves during these times, which were multifaceted in nature. A slave who originated from India or Indonesia was different to a slave from Madagascar or parts of West Africa. This demonstrates the very diversified nature of the slave community in the Cape at the time.

Gabeba Baderoon (2014: 7) notes that it is a given that the Cape was colonised two centuries before the northern part of South Africa. This was the period during which slavery shaped all social and economic relations. Furthermore, Baderoon (2014) "continues to draw from Gqola's work on slavery and states that one needs to pay attention to the shifting meanings of memories of slavery and their articulations with race and sexuality in the post-Apartheid period" (Baderoon, 2014: 10). This highlights the complex roles that race and ethnicity played within society from the years of slavery and how it still plays out in the post-Apartheid regime in South Africa.

Throughout the history of colonialism, settlers as they interacted with female slaves, had sexual relations with slaves (at times forcefully) that came from Madagascar and other places, though

this was not encouraged. The bodies of slaves were used in various ways and this was an opportunity to further the colonial agenda (Thusi & Geronimo, 2015). In some instances, slaves were raped. However, the law as we know it today did not exist; which meant that many white men were not charged with breaking the law (Feinstein, 2018). Although Feinstein (2018) writes from the American slave experience, this particular argument unpacks the lived reality of slaves who were situated in the Cape as well. The unfair treatment and in some cases, inhumane experiences of slaves, might have differed across the African continent but there were similarities in the treatment of slaves in general. There were even instances where some of the slave owner and white settler married slaves for their own purposes (Mbeki and van Rossum, 2016). The freedom of slaves was restricted further when slave master could privately own slaves and a controlling factor by colonisers and also a manner of them asserting their power upon the slaves. Controlling the movement of slaves and determining whether they were regarded as 'private' or 'public' was a way for settlers to remain in close control of the slaves. Some slaves were regarded as more attractive and they did work inside the house, whereas darker slaves had to work in the fields. It became known that the offspring that was a result of the sexual encounters of slaves and settlers became known as Mulattos, this was a term used to refer to mixed-breed children (Lever, 1970). The coining of the term 'Mullato' and its meaning in everyday life is discussed in detail in the next section.

According to Bam (2021) there is a more radical, community-driven interpretation of an ancient, unexplored global trade history, which cannot be explained within the confines of the colonial achieve (2021 27). Further, it also cannot be explained through the disciplined methods used in the cannoned knowledge of archaeologists and others (2021: 27), Therefore, the history of mostly Khoi and San, but also other slaves that occupied the Cape during this century, had most of their lived experiences erased. According to Hendricks (2005: 118) "Coloureds are descendants of sexual liaisons between colonialists, slaves, and the indigenous Khoisan, the 'mixing' took place centuries ago and state-enforced self-reproduction has largely been the means through which the group multiplied".

As the 17th century ended, the slave population in the Cape was growing significantly and the demography of slaves became further diversified by the beginning of the 18th century. This meant that different slave groups, Khoi-Khoi and settlers occupied the Cape and different social engagements therefore intensified into the 18th century. The outcome of the different engagements was starting to be more visible in the 18th century.

2.3 From Mullatos to Basters- Eighteenth Century Coloured identity

"The term 'Mulatto' was coined in Western literature during the late 17th century into the 18th century by Americans" (Knadler, 1996: 440). The term 'Mulatto' originates from Western literature that uses the term to describe those who from more than one race, essentially 'mixed'. Further, this term within the Western context were only about defining mixed race people at surface level and was not about nay in-depth social understanding of these 'mixed' people (Gullickson, 2010). However, how the term 'Mulatto' means something different depending on how a particular country understands the term. For instance, in South Africa the social reality of people of diverse backgrounds. According to Lever (1970), different social realities existed within the Mulatto group as some had lighter skin pigmentation and had more European-regarded 'favourable' characteristics (Lever, 1970: 253). The different characteristics included, but were not limited to, having silkier hair texture and noses which were long and straight in shape. These characteristics were regarded as 'favourable' due to some slaves looking more like settlers and this meant they were more desirable than other slaves. Others were much darker and presented predominately African features. This meant that, within the social setting of the Cape, simply because some slaves looked physically different from others, they were granted privileges from better housing, to better general living conditions.

"The Mulatto's skin pigmentation was fairer compared to others, resulting in them receiving better treatment compared to other slaves. One can imagine how these lighter-skinned Mulatto became known in the later years as the 'Coloured bourgeoise'" (Lever, 1970: 253). What was happening back in the 18th century could possibly speak to what is understood in recent years as 'Colourism' in South Africa. According to Mbatha (2017), "Colourism refers to the prejudice treatment of individuals based on varying degrees of skin tone" (2017: 1). This possibly made it easy for the discrimination against other slaves with darker skin pigmentation from a very early stage in South African history. This is interesting as the term 'Colourism' is a rather contemporary concept yet even back during the years of slavery, it was alive and present. From a historical perspective, people who identify as Coloured, with their varying shades of skin and hair texture played a role in their identification during the start of what became known later as Apartheid. The significance presented by the concept of 'Colourism' unpacks how the varied shades of slaves and later 'Coloured individuals' had a direct impact on their lived experiences.

As early as the 18th century, slaves were treated differently and one of the reasons for this was due to some having lighter skin and those who benefitted included the Mulattos (Lever, 1970). These benefits ranged from not having to do hard labour outside in the fields but rather work inside the house, as 'private' slaves (Pilgrim, 2000). They were socially regarded by settlers as admirable compared to other slave groups. They were also given some degree of freedom, which gave them a sense of advantage compared to slaves.

The differential treatment of these lighter skinned slaves extended to social and economic preferences which were not extended to darker skinned slaves (Bodenhorn, 2002). 'Mulattos' in South Africa, as time went by, compared to other slaves in society were given an intermediate status (Bodenhorn, 2002), which furthered the 'othering' notion between the Mulattoes and slaves. The Mulattos would act and believe they were somewhat different from other groups of slaves, so in this way the idea of 'othering' stemmed from the mere differential treatment of Mulattos by the settlers (Wallenfeldt, 2022).

White settlers valued the so-called 'Mulattos' as their population increased in the 18th century, this was due to 'Mulattos' being regarded more attractive than others (Wallenfeldt, 2022). The marriage of 'Mulatto women was something that was encouraged by VOC though the same company at the beginning of slavey made it illegal for whites to marry slaves (Ross, 2022). It is important to make the clear distinction that white settlers engaged in sexual activities with not only slaves but Mulatto women as well Khoi women, and as mentioned, Mulatto women were regarded more desirable (Ross, 2022). During this time, the slaves were seen as one group and no one really cared to tease out the differences between them.

During this time, there was an increase in the population of Mulattos and they grew assimilating with groups such as Bastards (Lever, 1970). The 'Basters' were also a 'mixed' group, however they were specifically from Khoi and European descent, whereas Mulattos were from Europeans and slaves. Race for centuries has been the center of society and during this time sex intersected with race. The produce of this was part of the creation of the people labeled 'mixed' or even 'bastard' or 'van die Kaap' (Hendricks, 2000). When one looks at Mulattos and Bastards, the differences that has been identified by academia and initially classified them as all coming from mixed-race individuals. During the late 18th century academia expressed the idea of 'mixed individuals' as one grouping. But we now know that there were multiple reasons for the 'mixed' title from the 18th and into the 19th century.

2.4 Griquas in South Africa- Nineteenth Century Coloured Identity

According to Klopper (2008) "in South African history, the Griquas, originated from beyond the Cape Colony's northern border as a group that sought to differentiate itself from the Colony" (Klopper, 2008:105). "The Griquas further tried to disassociate from the Dutch colonisers and offered to an alternative political structure indigenous group" (Klopper, 2008: 105). What is worth highlighting regarding the influence of Griquas with regards to the formation of the Coloured identity within the early years. In the later 19th and early 20th century, there was an increase in the number of organisations and groups that started to advocate for Coloured interests. It should be noted that as the Griquas moved up north from the Cape Colony, the migration of Coloured people across South Africa started, into what is today known as the 'Northern Cape'.

"As years went by in the 19th century, the Griquas were regarded as the last vestige of unbroken and uninterrupted Khoi heritage and identity" (Morris, 1997: 106). Furthermore, 'the Griquas were very similar to other mixed groups (Nama/Mulatto and Bastards) in South Africa during the 17th and 18th centuries, their language was undoubtedly 'Hottentot'" (Nurse and Jenkin, 1977: 73). In South Africa, the social group that became to be known as 'mixed' were a very diverse group and there existed many differences among this group. During this time, the social construction of what became known as Coloured people were based on negative stereotypes that played a role on how the identity is viewed broadly in the society (Adhikari, 2005 b).

European settlers and white farmers started moving inland South Africa as they got comfortable in the Cape, and during this time, the sexual interactions between the settlers and Khoi and enslaved women continued (Bickford-Smith, 1995). Throughout the years, all the off-springs of these sexual interactions and in some instances rape, became known as 'Bastards' (Bickford-Smith, 1995) and interestingly, these offspring could then not be classified as the of the forementioned 'Mulattos'. These two groups, Mulatto and Bastard, are believed to come from different origins, even though there are not much difference between them. "It is believed that the 'Bastards' were largely the product of casual, hypergamous miscegenation, rather than intermarriage between white men and Khoi women" (Marais, 2005: 22). Though there were relative privileges awarded to Bastards, they were not fully integrated or accepted in society just as other indigenous groups and slaves. This space was reserved for 'civilised people' and only for the whites (Marais, 2005). This speaks to how they were also hoping to become part of the white society but were never allowed to.

Recent work done with indigenous communities on oral history traditions, confined the findings to interpretations of rock paintings by 'authentic', present-day, Northern Cape San communities (Bam, 2021: 22). This shows an attempt to preserve San knowledge and social reality eventhrough the erasure of the history of Colourendess across decades. Different parts of South Africa hold significant historical marks that need to be preserved, especially since the violent erasure Khoi, San and other indigenous people faced a dark past of colonialism and Apartheid in South Africa. Throughout history, those who did not identify as black or white were constantly faced with the reality of fighting for their very existence in this country. It is therefore encouraging and reassuring to know about the work done in the Northern Cape in recent years to preserve Khoi knowledge through rock paintings that were significant in the history of Khoi, San and other indigenous people.

As the 19th century went by, it is said that most of those who formed part of the Basters moved out of South Africa and entered neighboring countries such as Namibia (Bickford-Smith, 1995). That is why there exists a community that either sees itself as Coloured or is regarded as such within the Namibian region. Furthermore, the movement of Bastards were not focused on Namibia solely but other countries such as Zambia, Zimbabwe and Swaziland. However, those of the Bastards that stayed in South Africa changed their name to 'Griqua; as the term 'Bastard' was a term that had negative connotations to it.

"This was a move to counter the shame of miscegenation attached to their name the 'Basters'/ 'Bastards'" (Marais, 2005:23). Furthermore, "Griqua society was remarkably inclusionary in assimilating people from different ethnic groups" (Marais, 2005: 23). To assimilate was made easy since Bastards and Griquas was told to have had features. Furthermore, part of the Griqua population lived alongside Xhosa communities that resulted in possible assimilation. This could be seen in the further in the linguistic borrowing from how Afrikaans is spoken with a mixture of isiXhosa by some Coloured people.

Further, according to Nurse & Jenkins (1977) "another group that formed part of the 'mixed' category were the Griquas, first known as 'Karixurikwa' but who adopted a name more agreeable to Dutch tongues and ears, so they called themselves 'Griquas'" (Nurse & Jenkins, 1977: 71). It is said that they are what is regarded close to the KhoiKhoi within the South African polity (Nurse & Jenkins, 1977). "It is noted that the 'Griquas' played a key role in the formation and further established the 'Coloured bourgeoise' in South Africa" (Nurse &

Jenkins, 1977: 71). This was due to the same relative privilege experienced in society as other non-white, but also not black, groups in previous centuries.

2.5 Colouredness during Apartheid – Twentieth Century

During the 20th century, the demography of the residents was 236 000 white, and 484 000 were Black, Coloured and all other non-white groups, and Cape Town was regarded as the capital of the Britain's Cape Colony (Bickford-Smith, 1999). Further, during this time, the emergence of the what is known today as 'Coloured' and brought all non-black and non-white people to come together (Adhikari, 2005 b). However, over the years before this particular point, there was already some sort of social grouping formed by people with mixed ethnicities in the Cape.

> Colouredness stood for the stresses, contradictions and evasions produced by the impossibility of racial purity, and its indeterminacy provided a despised but necessary flexibility that absorbed the strains of the system at the time. Further, it was central to the system of racial classification, and because it was inherently destructive to the very system. Coloured identity was at the time, among the most heavily policed concepts during Apartheid, and significantly, also during the earlier colonial period (Baderoon, 2014: 19).

There were Coloured organisations in the Apartheid regime that had the interests of Coloured people. Organisations such as the African People's Organsation (APO), this organisation focused on the needs and social progression of Coloured people. Further, "the APO was started by a group of Coloured political leaders" (South African History Online [SAHO], 2018). "The organisation was based on the idea of "an organisation for Coloured people that would not be organised around one single or specific issue" (SAHO, 2018).

Coloured people are during this time faced challenges that were unique to their living reality at the time and APO brought attention to how these challenges are often neglected and the importance of combating them (Adikhari, 2005b). Further, Coloured people during the time had fear of the rise of segregation and the APO was seen as a vehicle for them to express their Coloured people wanting to assimilate (Adhikari, 2005b). By the early 1940's, the rise of Apartheid and the fight against the oppressive regime became very radical and this resulted within the collapse of the organsation. However, "it is notable that the APO did shape Coloured political thought and culture for decades after its demise" (SAHO, 2018). It also played a role in how those who aligned themselves with APO expressed their Coloured identity during this time.

For them, the creation of the category 'Coloured' vindicated their position in the way in which governments manipulated differences within the working class. Working within the binaries of black and white, oppressed and ruling class, there was no room for intermediate groups and hence Coloureds, by virtue of their structural position, were identified as black (Hendricks, 2005)

According to Adhikari (2005) "white privilege served to encourage racial exclusivity among members of the Coloured community. This was by heightening their group consciousness and promoting them to rally together in defence of their rights" (2005: 73). "There were many ambiguities evident in the APO, which espoused non-racial and assimilationist ideas but in practice promoted Coloured separatism" (Adhikari, 2005: 73). The APO was a key organisation for highlighting the political needs of Coloured people and Coloured politics in South Africa. This further emphasises the social reality that those who identified as Coloured were in at the time and the APO was a typical depiction of what they were encountering. However, there was a somewhat mixed expression of the Coloured identity during this century, with some wanting to separate from the identity and others rather starting to accept it (Adhikari, 2005a) One could state that it was mostly those who formed part of the 'bourgeoisie' who promoted and advocated for the continuity of separatism. As mentioned before, this is the particular group who wanted to disassociate from the Coloured identity with hopes of forming part of and being accepted by the white society.

During the momentum of the APO, there was a newspaper that advocated for the interests of APO (Adhikari, 2005a) which was further proved to be an authentic voice of the Coloured petite bourgeoise (Adhikari, 2005a). "The APO and its newspaper inevitably displayed ideological inconsistencies and were ambivalent in their political outlook" (Adhikari, 2005a: 79) The predicament of protection versus between assimilation and Coloured separatism on the other hand. The white supremacy put pressure on the APO for their position regarding their intermediate status (Adhikari, 2005a). This shows how the APO found itself in a very awkward position where they wanted to form part of all other 'non-white' black inclusive politics fighting the oppressive system, but also wanted to assimilate into white society. This was the case with some of the Coloured people in general and it reveals the confused reality this particular group of people lived with, due to the political atmosphere in the country.

The focus of Coloured people during the 20th century was associated with completely discrediting slavery and to cement the heritage of Khoi and San people as indigenous people

(Adhikari, 2005b). Throughout the history of South Africa, from the end of slavery to Apartheid, Coloured people had to constantly fight for recognition (Adhikari, 1986). Various groups were formed to fight for the rights of Coloured people and in 1913, the Teachers' League was created to protect Coloured teachers (Adhikari, 2005b).. Though it seemed that during Apartheid Coloured people were not representing, however the Teachers' League played a role in the political and social needs and additionally, brought the light the unique challenges of Coloured people. During this time, it was further challenging for Coloured people to understand their identity throughout the centuries in the history of South Africa.

The Coloured community at the time had assimilationist aspirations and this was embodied through the approach taken by the Teacher's League (Adhikari, 1993). Further, the organsation was open to white middle-class norms and values as part of the assimilating dreams of the Coloured community at the time (Adhikari, 199). The Teacher's League was apparent on all levels to its captivity to the identity of Coloured people and their status and identity (Adhikari, 1993). They contradicted themselves by claiming non-racialism principles but at the same time tried to assimilate with white society to enjoy relative privileges. The contradiction of the Teacher's League is a relatively constant narrative throughout this century and these different organisations were depicting the reality of Coloured people in South Africa at the time.

Another organisation that had an influence on Coloured politics during Apartheid was the Non-European Unity Movement (NEUM) formed in 1946 as the Apartheid system became legalised (Adhikari, 2006). The NEUM had a very strong non-racial stance and was a trademark for their political philosophy (2006: 406). The movement further challenged racial labelling within South Africa, when racial grouping was at its peak. The movement was rather class-connected and related, compared to the Black Consciousness philosophy thinkers who focused on race. The non-racial stance in the approach by the NEUM was evidence of Marxist thinking during this century and speaks more to the leadership of the organisation than to the reality of the Coloured people.

According to Adhikari (2006) "various media outlets, from radio to newspapers, shared and broadcasted current political affairs during this time. '*Torch*', a local newspaper, was seen as the mouthpiece for the NEUM" (Adhikari, 2006: 98). Further "it is noted that it fell squarely within the Trotskyist tradition on the South African left and was fully Marxist" (2006, 98). '*Torch*' reported on how the NEUM was focused on class-related issues in the middle of the country being separated and labelled by the government. Furthermore, they hoped white

working-class people would later realise that their fundamental interests were with the rest of the black working class as Apartheid had a capitalist agenda (Adikhari, 2006). This emphasises the movement's core focus on nation building and non-racialism. The NEUM had a very strong non-racial stance which was a trademark for their political philosophy (2006: 406). The movement further challenged racial labelling within South Africa, when racial grouping was at its peak. The movement was rather class-connected and related, compared to the Black Consciousness philosophy thinkers who centred on race.

According to Adhikari "for the Non-European Unity Movement, race and racialism is a mere excess of capitalism, to divide people" (2006: 100). This highlights the non-separatist ideology the NEUM had towards the government and its segregation agenda at the time.

It should be noted that the '*Torch'* did however speak about "Coloured people as a group with a common history that forged them together into a distinct social entity" (Adhikari, 2006: 108). This echoed the sentiments of the Apartheid government when the formalisation of the 'Coloured identity' occurred. Furthermore, "the NEUM stance on Coloured protest politics was that of a non-racial underpinning with regard to engaging with the 'Coloured identity' in the sense that the movement rejected the salience of racial identity or of 'Colouredness' in South African society and politics" (Adhikari, 2005: 129). "The influence of the radical movement on Coloured identity was relatively superficial, as, by 1960, non-racial thinking with regard to Coloured identity was confined to a small group of 'elite Coloureds'" (2005 b: 130). With the intensity of the Apartheid state and the separation of different social groups in South Africa, the focus on race became more urgent and apparent. As much as the NEUM was a non-racial movement, during the most heightened moments of Apartheid, the concept of 'race' could not be avoided as the government used it in almost every aspect of society. Therefore, the rise of radical movements and organisations that fought for the marginalised in South Africa was paramount.

During Apartheid and even still in post-Apartheid, it was very apparent for Coloured people that their identity within the South African context is very diverse and the idea of double consciousness was their reality since society was focused mostly on white or black people (Baron, 2022). There is a constant sense of other South Africans, whether black or white, who want to tell Coloured people who they are. As Baron (2022) alluded to, Colouredness comes with many complexities that further place Coloured people in a position of having to present a

double consciousness that constantly require them to understand where they fit into the black vs white debate.

According to Baron (2022) “during Apartheid, Steve Biko’s Black Consciousness Movement addressed blacks in an inclusive way, especially those who were marginalised and opposed by the Apartheid government” (Baron, 2022: 134). This included Coloured people who were granted some privileges during the Tricameral Parliament, but were still marginalised and experienced exclusion, just as many others did who were oppressed. “Biko assisted in charting a way forward when various oppressed groups formed into a ‘Black solidarity’ movement” Baron, 2022: 137). Although Biko had a vision of doing away with the classifications introduced by the Apartheid state that caused division, by initiating the inclusion of ‘Black’ for all minorities who suffered injustice during Apartheid, the years of pain and fighting to be recognised brought Coloured people together. Years of trying to form an identity and finding where to belong and exist were done away with. During this era the reality for those who identified as Coloured was a constant experience of being denied what they defined as and where to belong.

According to Adhikari (2005a) “as much as Apartheid activities called for Coloured organisations to be merely radical in their approach, it was only after the Soweto uprising of 1976 that the emergence of Coloured resistance organisations came about” (Adhikari, 2005a: 5). During this century, the idea of Coloured rejectionism and assertiveness was on the fore within the South African political sphere and this was mostly seen within the Apartheid era that was influenced by the United Democratic Front (UDF) (Adhikari, 2005a).

Since its conception, “the UDF has been associated with the inclusive, non-racial stance of the ANC, and further, their political philosophy was informed by the values of the Freedom Charter” (Adhikari, 2005 a: 146). The influence of the UDF highlights the inclusive nature of the society and the forward-looking vision the political organisation held; this was important for democracy and national unity. This became a big component of defining the new South Africa and starting to shape what that could possibly be and what it would take to get to such a position in South Africa. The non-racial stance by the UDF was a kick-start to looking into what a democratic South Africa would possibly look like.

The launch of the UDF in Cape Town in 1983 was within the Coloured community called Mitchell’s Plain, Rocklands community hall (Adhikari, 2005a) The attendance of this gathering was extremely shocking as thousands of people from various organisations showed up. One of

the main strengths of the UDF was how many organisations started to join together in South Africa during Apartheid (Seekings, 2000) to fight against the oppression faced by all 'non-white' social groups in society at the time. It is also notable that UDF is credited for bringing the NEUM and the Black Consciousness Movement thinkers together, and to focus on building a new South Africa, based on democracy and unity (Seekings, 2000). The element of unity was another common theme as the 20th century drew to an end, and many Coloured people found themselves joining this movement. This was because the UDF recognised and saw Coloured identity as more than a mere group of people of mixed ethnicities (Adhikari, 2005). This was due to those who identified as Coloured at the time expressing these particular sentiments of wanting to be recognised and seen within South Africa.

There was a section of the working-class Coloureds who did not agree with the politics of the UDF (Adhikari, 2005a: 06). This was due to their relative acceptance of the 'Coloured identity' even though at the time Coloured people were also treated unfairly. The fact was that they were closer to white people compared to black people. This again speaks to the relatively privileged experience of Coloured people and their hopes of assimilation into white society. By mid to late 1980 the UDF was at its strongest and this was during the height of the Apartheid regime in South Africa (Adhikari, 2005a). This brings to light the differences within the Coloured community at the time, where part of the group wanted to assimilate with white society and others accepted their differences. In addition, added pressure was applied by the government with their segregationist legislature agenda and attempts to divide South Africans. The reality of Coloured people during his time was a divided one which placed them in a confused state at the start of the demise of the Apartheid regime.

'Coloured' was legalised during the regime of Apartheid the Apartheid government in and became a term that was inclusive to all who were not formally part of the 'black', 'white', 'Indian' and' 'Asian' which made it a term that just brought everyone together (Franchi and Swart, 2003). The formation of the group in South Africa came about centuries before this point in history as different social groups over the years who formed part of what was known as 'mixed' became known as 'Coloured'. This meant all the Mulattos, Bastards, and even those who were part of the Khoi and San, were all placed together under one category. Today, it is understanding that the Coloured identity is a diverse social group with diverse historical lineages that further explains the diversity of the group. As the Apartheid regime reached its end, it is important to look into understating and recognising the diversity within the Coloured community of people. The change into the democratic regime of South Africa meant those who

were previously marginalised and oppressed were granted the opportunity of freedom, and importantly, freedom of expression. And this allowed Coloured people not to assimilate into the oppressing white society.

2.6 'Global Colouredness'- Coloured Identity or Mixed Identity in the World

The term 'Coloured' as an identity is not globally accepted, expressed and claimed, however, for the purpose of this thesis, the term 'Global Colouredness' is used to describe what has become known across the world as 'mixed or multi-racial'. It is important to note that there remains a difference between mixed-race and what has for decades been known in South Africa as Coloured. It is therefore of paramount importance to make the claim that 'Global Colouredness' speaks to the different mixed-race or ethnicity experiences throughout the world and does not refer to the term 'Coloured' being present in the different parts of the globe. Though the term 'Coloured' is only found in the South African context, this section provides the term an inclusive definition that encapsulates other mixed race experiences on the contintent.

Dating back to the emergence of the slave trade, colonists enforced a distinct difference between 'race' and 'ethnicity'. It further made it clear that natives belonged to different ethnic groups and other social groups such as Asian, Arab, white and even 'Coloured' fell under the race category (Mamdani, 2005). This difference was seen across various spheres of their social reality according to how the law applied to them. Those who fell under 'race' were regarded as civilised whereas the natives under ethnicities were in dire need to be civilised (Majavu, 2009). In these early days that one could place the Coloured identity within the idea of the 'favourable' side of society. Mamdani (2005) further states that those who fell under these race categories had rights and were rewarded social privileges and preferential legal treatment. It is important to note how slavery and colonialism are recalled and remembered as part of negotiating current ways of being in the world (Gqola, 2010) and further gave birth to the possibility or idea that freedom from slavery was the start of reinventing the identities lost during colonialism. The idea of imagining oneself anew, going back in time to evoke slave pasts for post-Apartheid negotiating of identity, became possible (Gqola: 2010). During the time of slavery, the idea of 'Coloured' was not as common as it is within our current dispensation, but the formation and claiming of the identity certainly takes one back to slavery and colonialism.

According to Gqola (2010) “folk memories of South African slavery, mostly in the Western Cape region where most slaves came from, are absent and further do not give accounts of the social lives during that time” (Gqola: 2010:4). This demonstrates how the erasure of indigenous people took place, resulting in hazy memories. Coloured identity certainly existed during this time, long before the formalisation of the identity much later during Apartheid.

According to Milnerton-Thorn (2009), “the disavowal of mixed-race children by European fathers is a common characteristic of colonisation in parts of Africa, Southeast Asia and Australia” (2009: 186). This particular narrative of white fathers being absent after impregnating non-European slave women can be seen in different parts of the world and contributes largely to the colonial project. The ‘mixed-race’ term is used across the world in different texts describing different social realities. However, the reality of mixed-race people in South Africa particularly is much more complex and detailed. According to Palmer (2015: 2) “as a minority in South Africa, Coloureds suffer similar issues of displacement and dysfunction minorities in other nations face – such as African-Americans or First Nations in the United States”.

Colourendess as a form of identity and as a term has a long history and a complex heritage throughout the world. This layered history is understood differently, and depending on which side of the equator one is on, the term ‘Colouredness’ carries different meanings. The historical significance in different parts of the world further impact how Colouredness is understood. This also relates to whether Colouredness is used as a classification in the specific part of the world and whether those who form part of the Coloured binary are regarded as legal citizens. In some parts of the world, for example the US as mentioned, Coloured identity is not a classification, but rather, it carries negative or derogatory meanings.

While many who were regarded as “Coloured” or Muslim during the colonial era knew that their descendance is from slavery they were of slave descent (Gqola: 2010). Therefore, Coloured people were places with other minority groups. Furthermore, even black people lost part of their history and culture during the years of slavery. This shows that it was not only Coloured or loosely termed mixed descendants who struggled with belonging after colonialism and even Apartheid in different parts of the world. The coloniality left behind begs all humans to journey back to themselves and to search for what is lost and potentially define themselves. Similarly, those who identify as Coloured, are not only on a journey to self-discovery, but also to claim their history, despite most of it being viciously erased.

2.7 Colouredness in Africa: Being African and Coloured

It is of utmost importance to make the clear distinion of the term 'Coloured' within the context of discussing both the idea of 'Global Colouredness' as well as beign Coloured on the African continent. The term is only seen and understood as a sense of culture that derived from a classification. However, this is not the case in others parts of the world though some scholars such as Muzondidya (2009) and Milner-Thornton (2009) do refer to those in other African countries of mixed decent as 'Coloured'. Making this distintion further places emphasis on the rich diversity of the term but also the parralel lived realities of all those who do not fall in the clear lines of balck or white.

Coloured identity is seen not only in South Africa but in other countries such as Namibia, Zimbabwe and Zambia (Muzondidya, 2009). Though the term itself 'Coloured' is not used in the different parts of Africa, the experience of being mixed race on the contintent should be investigated, whether these experiences are simialir or different is part of the diversity of being Coloured. According to Muzondidya 2009, those who identified as Coloured in Zimbabwe occupied a similar middle position among whites and other black groups. Furthermore, in Zimbabwe, Coloured people defended and promoted their identity and this was due to the benefits and privileges attached to that identity at the time (Muzondidya, 2009). This is one dynamic of the group of people that identify as Coloured, not just in Zimbabwe but in other parts of Africa as well. This is about more than just a certain group of Coloured people wanting to assimilate into Western culture, but this narrative has been constantly perpetuated throughout different scholars writing on Coloured people.

According to Muzondidya (2009), "the dynamics of Coloured group creation were negotiated within a process of self-definition which occurred among Rhodesians as they defined themselves in opposition to colonialism and with one another" (Muzondidya, 2009: 178). This is different from the social reality of those who identified as Coloured in other parts of Africa. The reclaiming of their identity emphasises that even though the state tried to erase and challenge their identity, they remained confident in being defined as Coloured. One could possibly argue that the presumed relative privilege Coloured people received at the end of colonialism is a reason why they stuck with the identity even though there were some negative connotations attached to it.

It is important to note that the "Coloured identity has always been highly contested, not only by groups who made up the culturally diverse Coloured community, but also by outsiders"

(Muzondidya,2009: 178). The diversity of the Coloured community, not just in Zimbabwe but in other parts of the continent and world, could be seen as a reason for the current state the identity is in: a state of constant competition for 'a good life', therefore one cannot help one's neighbour because I need to get there before you. This backward thinking is the result of why most Coloured people across Africa are constantly on the margins, living in an intermediate state. According to Muzondidya (2009) Coloured people in Zimbabwe emphasised a historic connection to the Coloured community in South Africa, and largely saw themselves as a community in diaspora (Muzondidya, 2009: 178). These historic ties can possibly be traced back to the end of slavery when many of the Nama, and later Mulatto people, migrated out of South Africa to neighbouring countries such as Zimbabwe and Namibia.

The history of white colonial men having sexual relations with black slaves and the offspring of these relations falling under the 'Coloured' identity. "The records of the fathers were part of public records which meant that all Coloured children were born illegitimate in Zambia" (Milner-Thornton, 2009: 186). This furthers the point of erasure of Coloured people on the continent and the continuous narrative of Coloured people being simply a product of mixed race and therefore illegitimate. "It is important to recognise the significant role of colonial sexual relations in the creation of Zambia's Coloured community" (Milnerton-Thorn, 2009: 190). This point is taken further and it is noted that due to there being fewer white women, it made it easier for white men during colonialism to have relations with black women. The sexual slavery of all black women during colonialism went much deeper than being impregnated, but part of the colonial project to deny these women the right to their bodily autonomy. This manifested through giving birth to children who were regarded as illegitimate and who later experienced a sense of being outcast from mainstream society. According to Milner-Thornton (2009) "even though it is recorded that Coloured people existed in South Africa and other places in the subcontinent, the Zambian experience differs, because the majority of Zambian Coloureds are the descendants of colonial British men" (2009: 185). The difference is highlighted through the social reality of Coloured people in Zambia, although there has not been enough research in looking into their history during colonialism. The brutal experience of exclusion by not being part of the public records and later with their emancipation from slavery and the end of colonialism, meant that they experienced the exclusion.

In the colonial Zambian context, Coloureds lived as Coloureds among Coloured people, as in other parts of the world such as Asia and Australia, all sharing their predicament of social alienation (Milner-Thornton, 2009). However, Coloureds in Zambia experienced social

alienation on a deeper level where they were denied social reality, further blurring the history of Coloured people in Zambia. This could be part of why the term Coloured is not used within other parts of the continent due to the erasure experienced throughout history.

According to Namibian.org's (2010) newsletter, *Safari2go*, which celebrates Namibian Coloureds, "Coloured people in Namibia are people with both European and African (especially Khoisan and Bantu) ancestry, as well as Indian, Malay and Malagasy ancestry, especially along the coast and areas bordering South Africa" (Namibia.org, 2010). "They mentioned that many Coloureds have immigrated to Namibia, been born in Namibia or returned to the country at later stages when they achieved independence" (Namibia.org, 2010).

Coloured people in Namibia assimilated with the Black community and rather formed what can be defined as a national Namibian identity. Even though this was most probably not the case throughout the history of colonialism, many specifics of the social realities during slavery and colonialism have been erased. Furthermore, the Namibia's indigenous groups are still bearing perceived inequality between Coloureds and Blacks (Nillson, 2016). The state plays a key role with regard to the social reality of Coloured people and further amplifies the differences between the indigenous groups.

Currently, in Namibia, most Coloureds live in towns and villages (with Windhoek and Swakopmund with large Coloured populations). The people are generally well educated; they work in a wide range of professions such as education and the civil service; and many also work as fishermen in Walvis Bay (Safari2Go: 2010). The Coloured people in Namibia ultimately form part of the national identity and come from the various tribes that exist in the country. They form part of these existing tribes.

2.8 Conclusion

This chapter sought to provide an analysis of Colouredness as a term across different social realities broadly in the world, then narrowed down to the African continent and then in the Southern African region. Lastly, it showed the need to look at Colouredness from a de-urbanised perspective that allows for academic literature to give a distinct interpretation of Coloured literature. As shown in the chapter, 'Coloured' can be understood in different ways and therefore there is a great need for literature on the Coloured identity in smaller parts of the world to be studied. Though 'Coloured' as a culture is only celebrated in South Africa, the

experience of being Coloured or loosely defined ‘mixed-race’ is present in other parts of the contintent.

Different factors determine ‘Colouredness’ and how others relate to the identity and term loosely impacts how it is ultimately studied and understood. Identity is such a crucial part of any person’s life and for those who identify as mixed-race globally but Coloured nationally, it is confronted with much contestation. Furthermore, “critical mixed-race research has to continue to push through these complexities and strive to be more intersectional, recognising the many dimensions that impact mixing and mixedness, as well as more inclusive in terms of thinking outside one’s own geographic location and academic discipline” (Childs, 2018: 381). The complexities should not be viewed as an invitation for media, academia and society at large to weakly define those who want to identify as Coloured, as ‘mixed-race’. Rather, this should be an opportunity for identity studies and critical race scholars to further unpack the nuanced reality of being someone of multi-racial heritage descent.

Furthermore, Chapter 3 will further unpack the small-town analysis of Colouredness, specific to the Eastern Cape, Makhanda. This is done by adding the voices of the participants to the study, contributing to existing literature by unpacking the mentioned themes. Additionally, it will allow for a different perspective of Colouredness to be at the forefront of knowledge production. Colouredness as a term and way of identifying can be traced from different parts of the world and further is expressed completely differently, depending fromwhich angle one tries to make sense of the term.

The Coloured identity or Colouredness should be celebrated across regions instead of being questioned and belittled. Those who identify as Coloured should be granted the opportunity to talk for themselves, to speak on their own lived realities and find commonality with the diversity. The Coloured identity in South Africa is very colourful, filled with different stories, rich cultures and histories, making up the complex, difficult and diverse heritage that Coloured people draw towards in contemporary South Africa.

Colouredness has been understood differently in various decades and in different geographical regions across the globe. However, there remains an over-emphasis on a particular social reality of Coloured people. As shown, Colouredness is also different within the South African context depending on which part of the country you are in. There remains the need to look into how Colouredness is understood and expressed, especially in parts of the country that are often overlooked due to Coloureds as a social group being in the minority. This thesis aims to provide

an analysis and an understanding of Colourendess from a small-town perspective, located in the Eastern Cape, Makhanda.

CHAPTER 3: FINDINGS AND DISCUSSION: "THE LITTLE THINGS, THEY MAKE US WHO AND WHAT WE ARE"

3.1 Introduction

Many scholars and writers have studied and analysed the idea of 'blackness' and 'whiteness' in different realities, both in South Africa and the world at large. However, there still remains a quest to examine those who do not form part of the groups known as black or white – those who identify as 'Coloured' (Nillson 2016). Although Coloured identity in South Africa finds its roots in the Cape of Good Hope, known today as Cape Town, there are remain other Coloured people in other parts of the country. This thesis aims to provide a small town understanding of how the Coloured identity is expressed by the youth of a small town – Makhanda – in the Eastern Cape.

This chapter will provide an in-depth account of the discussion relating to the responses of the participants and how the different themes were formed from the interactions with the participants. As mentioned, all the participants gave themselves pseudonyms and these will be used throughout out this chapter. The stories of the participants are the main focus of this chapter and I hope I have done justice to the different accounts of Colouredness expressed herein.

The main aim of this thesis is to provide Coloured people who have been previously marginalised, with a voice to speak for themselves about themselves, therefore much of this chapter consists of direct quotes by the research participants. This further allows for the experiences of the participants to be adequately reflected. In "*Exploring the meaning of quotations*", the authors Brendel, Meibauer and Steinbach (2011) reflect on the importance of direct quotations in research and how meaning-making is derived from inserting these direct quotes.

The themes covered in this chapter are: the use of language; the ambivalence towards the Coloured identity; unpacking the layered history of the Coloured identity; the different sites of community for Coloured people in Makhanda; and unpacking the 'Ghost Town' Coloured experience. Other themes include: The negative and positive interplays of being Coloured; how minorities are not ever asked about themselves; and lastly, the different ways of being Coloured, including gender and sexuality.

3.2 "Ons praat ons eie taal" *(*we speak our own language*)*: The Use of Language, Afrikaans and Accent

In forming one's identity, language is one of the key defining factors that signify where one belongs. According to Palmberg:

> language plays a crucial role both as identity marker and as the medium for national symbols. In most of Africa the role of the metro-politan languages makes for an extraordinary situation, where the national identity is developed through a language medium which is not the mother tongue of anybody in the country (1999: 15).

Language plays a crucial role in our everyday lives as we communicate and express ourselves. In most cases Coloured people in South Africa speak Afrikaans, although the Afrikaans that they speak is often not the Afrikaans spoken by some white South Africans. According to Stell (2013), the formation of Afrikaans has been the object of much theorising with opposing lines of thought (2013: 763). Furthermore, language plays a historical role in tracing an understanding of our heritage, but most importantly in finding community.

According to Lotus:

> *You go home where the majority of the people in the community speak and communicate in Afrikaans. Yet you have black friends that expose you to isiXhosa. You go to a GP and he assumes, because you are Coloured, you speak Afrikaans and he communicates with you in this suiwer ('pure') Afrikaans that you are not very familiar with. Therefore, I said at the beginning that expressing my Coloured identity and language is a very touchy and tricky subject as it involves multiple layers of factors to take into account when understanding it.*

Depending in which context Coloured children are brought up in South Africa, they are taught either in English or Afrikaans, or as in some cases lately, both. However, Coloured people are constantly questioned about what their native language is and this remains part of the many confrontations Coloured people in South Africa have to endure.

Leah also notes:

> *The idea of Afrikaans brings one to boere Afrikaans the way they speak Afrikaans differs from how Coloured people speak Afrikaans. They speak suiwer Afrikaans whereas us Coloured people speak Afrikaans with English in-between and sometimes even isiXhosa it is really a mixture. But with Afrikaans, we do not speak what is known as suiwer and that is really all I can even say. The Afrikaans we speak as Coloureds is broken and mixed. It reminds me of the rainbow nation that South Africa is today. The Afrikaans we speak are made up of our interactions with one another.*

When unpacking the social reality of Coloured people in South Africa, it is difficult to pin down which language is predominantly spoken by the social group. This is because Coloured people across South Africa, depending on where they find themselves, speak either Afrikaans and English or Afrikaans and isiXhosa. For instance, in Durban, Coloured people mainly speak English with some isiZulu, yet in places such as Cape Town and even in the Eastern Cape, Coloured people speak mainly Afrikaans with some isiXhosa.

Lotus again said:

> *So, language is a very touchy subject, especially in our current days, because for Coloured people across South Africa, there is no universal language that we all speak such as other ethnicities such as isiXhosa or isiZulu people in South Africa. Coloured people do not identify or reply to one specific language for us to express ourselves, however, the language that is most spoken in the Coloured community is Afrikaans.*

In more intimate spaces such as the Eastern Cape with predominantly Xhosa people, Coloured people speak Afrikaans. This is seen in Makhanda overall but also in Ghost Town. All the participants exclaim that they speak Afrikaans and grew up with the language. Further, the Afrikaans spoken by Coloured people in Ghost Town is different from white Boer Afrikaans or the type of Afrikaans studied at schools and universities.

This is further expressed by Courtney when she states:

> *It is as if I have noted that the Afrikaans, we [Coloured people] speak is not as white Boer people. Our Afrikaans is a meilingselmous (mixed with other languages) one can say. Is it now kombuis or something like that. . . We don't speak suiwer Afrikaans ("pure" Afrikaans).*

It is said that Afrikaans came from Dutch and when one looks at the Dutch language, even the Netherlands language, one can see how Afrikaans can find its roots there. However, the Afrikaans spoken by Coloured people is not the same as the Afrikaans that has similarities with Dutch and the Netherlands.

However, Leah stated:

> *Even this year, I am doing Afrikaans and Nederlands at university, and my grandfather always encouraged me that it will be easy because I got a distinction in Afrikaans when I finished my Grade 12 and the two are basically the same. But for me, it is completely different, if someone would read it, I don't think I would understand it. This is because of the way we speak Afrikaans; you don't hear it when someone reads or speaks Nederlands. But if you were to speak this suiwer Afrikaans, you would hear it when someone speaks Nederlands. Now that I am studying the language, it is really difficult for me and not as easy as my grandfather made it out to be. It makes one also think of*

> *how you hear people say Afrikaans is not from here (South Africa) This is not the Afrikaans we talk about as Coloured but rather the regarded suiwer Afrikaans, which is close to Nederlands as mentioned, could have roots outside of South Africa.*

The Afrikaans language has had a particularly interesting history in South Africa, as the language came with the oppressor and became known as the language of the oppressor. However, oppressed people (Coloured people) speak the language as well. It therefore places the language in a difficult position and further questions why Coloured people speak the language of the oppressor. However, it is made clear that the distinct type of Afrikaans Coloured people speak is not that of the white boer (oppressor) but rather a language that has been fostered over the decades of the existence of Coloured people in South Africa.

Lotus further states:

> *… in most cases when it comes to language, I feel like we as Coloured people do not fit in because when I am in an Afrikaans-dominant environment where people mostly speak suiwer Afrikaans I feel like I do not fit in. Similarly, when I am in an English-dominant speaking environment I feel out of space. And because of my upbringing, I understand some isiXhosa and speak some of it but when I find myself in an isiXhosa-dominated environment I cannot really contribute to conversations. I honestly struggle to find my place in broader society when it comes to language and expressing myself with a particular language.*

The struggle Coloured people endure with language is a multi-dimensional saga, as they struggle to find their own language spoken across the country. When they speak what is regarded as 'suiwer' (pure) Afrikaans, they are mocked for trying to be better than other Coloured people.

As Courtney notes:

> *This is also because of the fear I had of being viewed by others at home as trying to act better talking suiwer Afrikaans, they will say "Heee kyk hie sy wil nou kom praat van yskas" (teasing "heee look you now want to talk about yskas" [when we talk at home about a fridge]). Even when we would have to do oral in high school, you could not say you are for example "Ek like chips" ("I like chips") but rather you would have to say ek hou van chips. When we talk, we would say "Ek like chips" but when you had to write it out you would have to say 'hou' instead of like because that is the proper Afrikaans, [but] not the way we speak it. So, I would not express myself using suiwer Afrikaans because I know at home my mother and the rest of the family would look at me and think "Mmmhhh sy try om haar hoe Afrikaans te hou" ("Mhhhh she is trying to act high and mighty"). Other things such as grondboontjiebotter (peanut butter), isn't it 'peanut butter'? And other specific words that are in suiwer Afrikaans. Ja, I think that is what I will say when it comes to expressing my Coloured identity and the role language Afrikaans plays.*

According to Hamans,

> for speakers of Dutch, Afrikaans, one of the eleven official languages of South Africa, does not seem far away. Dutch sailors already established a refreshment station at the tip of South Africa, the Cape of Good Hope, in the 17th century. This station grew into a real settlement that formed the basis for present-day South Africa. (Hamans, 2024: 97)

The relationship of 'pure' Afrikaans to Dutch could be seen as early as when the settlers arrived at the Cape of Good Hope. It is therefore no secret that Afrikaans finds its origins from Dutch and the Netherlands. According to Bam (2021), "It is recorded that from around 1590 a 'jargon' (a forerunner of Afrikaans) was already merging between the indigenous people in the Cape and the visiting Europeans" (2021: 43). Further, the South-African linguist and archive researcher Franken came across a copy of Van Rheede's diary in Cape Town.

On the basis of this information, Franken (1927) stressed the importance of the 'fornication' between sailors, VOC-employees and free whites on the one hand and Khoikhoi and slave women on the other, for the development of a new language at the Cape. He also concluded "that a new form of Dutch emerged, a 'broken language', as Van Rheede called it, due to the contact between the different groups" (Hamans, 2024: 104). The formation of the 'broken Dutch' spoken during this period could possibly be the emergence of the Afrikaans spoken in South Africa. However, the 'broken-Afrikaans', or rather as some of the participants put it, 'kitchen Afrikaans' further shows how the Afrikaans language moved through time to become what it is known for and how it is used today. Additionally, prior to the 1800's, the Griqua spoke a form of Afrikaans that was already in general use by indigenous people. The Afrikaans that was spoken by Griquas and other descendant communities has a different pronunciation and even vocabulary to those used by white Afrikaners in South Africa (Bam, 2021: 43).

Writing in Cape Times, Eusebius Mckaiser states:

> The Afrikaans which I speak with my family isn't the Afrikaans which you mostly hear in the media and popular culture. It is, of course, our own Coloured dialect and tongue. It is a mix of Afrikaans and English, and words from other languages, and we pronounce words, not as "standaard Afrikaans" demands that we do, but of our own choosing (Mckaiser, 2016).

The manner in which Coloured people speak, from how they pronounce words to their accents, is distinctly different from how Afrikaans is spoken by white 'boere' South Africans. Further, the accents of Coloured people around South Africa differ from province to province. The manner in which Afrikaans is spoken by a Coloured person from the Western Cape is distinctly different from a Coloured person who is from the Eastern Cape or Northern Cape. Whereas

one would be able to tell that a Coloured is from Kwa-Zulu Natal by the way the speak, they normally can't even speak Afrikaans but rather English. This further complicates Coloured South Africans relationship to language, particulary Afrikaans, it shows the complexity of language in general within the South African context.

3.2.1 A Specific Makhanda/Grahamstown[2] Coloured Accent

As mentioned, language is a key factor in identifying one's belonging, however, accent plays a further significant role in identity expression and community building. Within the Coloured identity, people from different provinces speak Afrikaans distinctly differently. For instance, a Southern Cape accent is completely different to a Northern Cape accent and further, different to the accent of someone from Makhanda. According to Eusebius McKasier, "when it comes to Afrikaans, Coloured communities nationwide might share the commonality of not speaking Radio Sonder Grense Afrikaans but, beyond that, there are interesting and important differences in dialect, accent, vocabulary, and so on, between Coloured people from different" geographies (McKaiser, 2015).

Isabel Lucas amplifies this by noting:

> *I believe the Coloured dialect is different from what can be known as boere Afrikaans. Besides the dialectic of Afrikaans being different to the suiwer Afrikaans, Coloured people also have a specific accent when speaking both Afrikaans and English. There is a particular Grahamstown/ Makhanda Coloured Afrikaans slang and accent that is different from that of other parts of South Africa.*

However, Autumn Stone has a different relationship with language and expressing their Coloured identity:

> *Afrikaans does not really play a role; I choose to express myself in English most of the time. But when I am around my people and is actually just great to know and understand what they are saying and be able to communicate with them without any barriers or not being able to speak the language. Afrikaans for me is just that – Afrikaans.*

In the Eastern Cape, people from different small towns carry their accents with them, depending on where they are from. One can hear when someone is from Uitenhage/Kariega or Gqeberha compared to someone from Makhanda. Further, accent and most importantly the English language, is often associated with class which has a colonial legacy attached to it. Not

[2] The name change of Grahamstown to Makhanda only took effect in 2019. At this time most of the participants have already resided in Grahamstown (now known as Makhanda) for years. They know their upbringing to be that of 'Grahamstown' and most still refer to Makhanda as Grahamstown in the Coloured community in general.

only speaking English, but the manner in which one speaks the language has become a marker for whether people are successful and how much respect they get in society.

In addition, within the Western Cape province, the Coloured community speak Afrikaans with a different accent and uses dialec that is not used in other Coloured community across South Africa. 'AfriKaaps' is regarded as a response to the hegemony of "suiwer" Afrikaans and tries to dismantle the invisible hierarchy of the Afrikaans language (Van Heerden, 2016). This is not only within the context of Afrikaaps but in all other parts of the country where Afrikaans is spoken and calls for the possibility of decolonising Afrikaans for Coloured people.

Tatum Lucas notes:

> *. . . and that actually saddens me because I find my roots from deep in the Northern Cape, Garies in die Noord Kaap, in die Wes-Kas (in the Northern Cape, Western side). And I grew up with Aunt Griekie from Garies – those people man. We would go out and do the reel dance in the sand and we just have fun. And for me like, language is supposed to be linked to tradition but the way we view it today just English has to be on top. I understand it is a necessity for your future potential earning, I understand but we really should not associate it with class, man.*

According to a study done by Savedraa, Rosenberg, and Macedoc (2021) on the relationship between language and ethnicity among Coloured students in Cape Town, they found that the Coloured community speaking Afrikaans is in a somewhat delicate position of 'in-between' – not white, nor black – and therefore, without clear status. "To a certain extent, the traditional 'racial' bias makes them invisible. Linguistically, their home language represents the white Apartheid power" (Savedra, 2021: 99). "The spoken variety of that language (Afrikaans mixed with English and other linguistic elements) however, is seen as 'slang', impure and for the uneducated, satisfying neither the white community speaking 'proper Afrikaans' nor the black English-speaking community" (Savedra: 2021: 99-100).

Further, Eusebius powerfully reflects on language by asserting:

> Sure, you have the odd kykNET channel for coloured viewers, and some hip-hop groups here and there asserting truths about our communities. But these exceptions stand out precisely because they are exceptions to the norm of white Afrikaans hegemony. That hegemony will continue for as long as coloured communities remain on the margins of this country economically, socially and politically (McKaiser, 2016).

There remains a need to 'decolonise Afrikaans' in order for Coloured people in South Africa not to be regarded to be speaking the 'white man/oppressors' language which requires work not only by other South Africans but Coloured people themselves. As Eusebius reflects, "I

should not hesitate to speak my brand of Afrikaans publicly. But I do. And that reveals self-loathing that requires deep personal work to undo. We need to decolonise and liberate Afrikaans, yet" (Mckaiser, 2016).

There exist a hierarchy within language in general, where English is regarded the most affluent language to speak, not only in South Africa but in most parts of the world. Further, the hierarchy within the Afrikaans language stems from the historic use of Afrikaans for the benefit of the Afrikaner (Van Heerden, 2016: 22). The power dynamics of the use of Afrikaans is the cornerstone for other forms of Afrikaans to be spoken across the country. This begs the question 'what would a decolonised Afrikaans look like for Coloured people in South Africa?' and this is based on where you find yourself as a Colourd and what the values relating to language and expression are where you find yourself geographically.

3.3 Ambivalence: Being Coloured vs. Others Who Are Neither Here Nor There

There exists an ambivalence among Coloured people regarding the acceptance of the 'Coloured identity', a category that was legalised by the Apartheid government. Within the history of South Africa, Coloured people both rejected and embraced the identity, however, the Coloured youth in Ghost Town do portray a sense of pride in the identity. But also, a sense of just acceptance because that is all they know.

This is seen as Leah notes: *"I identify as Coloured; it is all I know. . ."*. And Lotus exclaims: *"Being Coloured is awesome!"*.

Their pride is closely related to being Coloured specifically and seems to also compare it to other races. As much as the 'not black enough, not white enough' narrative is not as explicit as it was in the Apartheid years, there still exists what I call a push-and-pull, not only from Coloured people themselves, but also other races in general.

For instance, Autumn Stone notes the following that indicates the push-and-pull phenomena Coloured people face in South Africa:

> *Being Coloured has made me who I am. It has taught me that you have to stand up for himself because Coloureds rarely stand up for each other but rather bring one another down. Whether it is family or friends, if it is not beneficial to have your back, they won't. That has been my experience with my Coloured community. However, I am proud to say that I am Coloured which has made me strong and given me the spirit to fight for themselves. So, for me, I would say identifying as Coloured is hard but at the same time, it makes us tough.*

Although most participants exclaimed that they were Coloured and could not stop talking about liking the idea of being Coloured, some did have a sense of hesitation, or rather, were not as excited loud and proud about being Coloured. This speaks to the push-pull of claiming a Coloured identity and though it is not explicit, it is present. Some participants, like Autumn Stone, reflected on how it is not always easy to identify and claim the Coloured identity. This could be the reason for the push-and-pull when identifying as Coloured.

The majority of the participants expressed that they are proud to be a South African identifying as Coloured, whereas a few were undecided regarding showing a sense of pride about being Coloured. The expression neither here nor there particularly describe the responses of a few of the participants. They seem to simply accept the identity because it is all they know and it was given to Coloured people years ago, before they were born. So, it is truly all they know. However, there seems to be a general lack of interest in further understanding the identity and the history of the Coloured people within the broader South African history.

Most other participants portray a sense of extreme pride regarding their Coloured identity. For instance, Tatum Lucas notes: *"I identify as Coloured, fully through and through. I always say this, first things first, unapologetically Coloured"* (Tatum Lucas). HuisBaas expresses:

> *I am proud to say I am Coloured. I think it is one of the races that stands out uhmm as well as when we look at the history of how Coloured people came into existence. We come from the Khoi, so I think that it is something I feel proud about and maybe also so do the other Coloured people, hopefully.*

The ambivalence further portrays hopelessness among Coloured youth in South Africa and particularly in Makhanda, Ghost Town. There further exists a sense of the youth being apolitical and this contributes to the stereotypes of what a Coloured person ought to be in society. This is often attached to negative stereotypes such as gangsterism, school drop-outs, smokers and teenage pregnancy, among others. Though there might be some truth to some of the negative stereotypes, the young people in the Coloured areas of South Africa are living in a generation where they do not feel heard. Whether they express pride in being Coloured in South Africa or not, there remains a lack of willingness from the youth in Coloured areas to be part of local debates. As mentioned, there is a sense of an apolitical attitude from the youth, not only in mainstream politics but also in their willingness to act and do something to address their challenges.

Courtney Notes:

> *I think my peers don't really care about how they express and talk about their identity. I think they feel neglected because there are no job opportunities and we are always placed last for almost everything.*

In an autoethnography, Arendse (2021) maintains that:

> decolonial thought encourages the rejection of colonial and Apartheid fallacies about the culture that seek to divide diverse people of color. Coloured identity and culture should therefore be celebrated as the expression of plurality and diversity, and not made to conform to uniformity. Having said this, the same power that has been taken from Coloured [women] can be reclaimed through the creation of a socially and materially more meaningful identity. This stance against antiracism sometimes silences the narratives of Coloured [women], as the focus on race oversimplifies the intersection of race and gender. (2021: 524)

This provides a different account on how Colouredness should be regarded within the democratic South Africa and how gender further complicates the Coloured experience. Women in general have, over the years, lived through deliberate silencing. With her work, Arendse (2021) not only provides Coloured women with a voice and agency but also another perspective to understand Colouredness: a perspective that allows Coloured people, and also society in general, to recognise and celebrate Colouredness in a world that does not always allow for Coloured people to claim and embrace their identity.

One can possibly understand why is it not easy to exclaim that one is Coloured due to the negative stereotypes held about Coloured people and difficulties escaping these. How Colouredness, or the Coloured identity, is viewed in South Africa should be considered holistically, allowing the identity to shine in both good and bad ways. Pirtle (2023) notes that

> Erasmus (2001) put forth a taxonomy of racial identity options for Coloureds. This taxonomy emphasises personal significance and suggests that Coloured identity ranges from striving towards whiteness, eagerness to be authentically black, clinging to Khoisan history, or trying to transcend racial categories, often signalled by qualifying their Coloured identification with 'so-called' (Erasmus, 2001 in Pirtle, 2023: 395).

This has placed a heavy toll on Coloured people to claim their identity within post-Apartheid South Africa as they are presented with a constant fight for not only belonging but also claiming an identity.

3.3.1 Rejecting Colouredness

The layers of the heritage of Coloured identity are what makes it complex to not only express, but also to trace the layered history of the identity in South Africa. It is therefore difficult to excite a sense of pride in or claim the identity when it is constantly questioned, and at times even Coloured people also do not know themselves. The history of the identity is not something Coloured people talk about enough to try to understand who they are, beyond their own grandparents and family tree.

The complexity of the identity is further recognised beyond the national borders due to the unique South African social history and experience. In countries such as America, the term 'Coloured' has a different social association and understanding of the identity compared to the South African experience. The term is regarded as offensive to them, whereas in South Africa it is a legalised category that has been celebrated over the years.

Tatum Lucas mentions:

> *So, in our rainbow nation, to identify as Coloured for me, first things first, it is a race. It is a race; I hate the fact that the world does not view us as a race. for example, with Tyla situation that happened recently, I did not like that or agree[d] to that. But if you look at it from a historical perspective, I understand they (Americans) were called Coloured and they did not like that. In America now, they did not like that term Coloured. But today, we take the Coloured term and we identify it as a source of unity. In our Coloured area, we have this unapologetic way of showing you Coloured, we have a sense of ubuntu. So, for the Americans to try take that away from us was sour for me. I felt a bit sour they took the word Negro, Nigga and they brought a sense of unity, brotherhood to it, sisterhood, ubuntu again, a sense of acceptance. So why could they not accept our struggle was my question. So ja, I am unapologetically Coloured by race. If people try to take it away from us so much, it feels quite disheartening. Because it really means so much for me to be Coloured and for us as Coloured people to be out there on world stages being recognised and celebrated. For many years we have been in the outskirts and it seems like we will always remain there if we do not push the boundary.*

It is important to note that Tatum Lucas made a very significant point by stating how Coloured people somehow over the years remain on the outskirts and how, although Coloured people do prosper, they remain systematically marginalised. This has resulted in many of the Coloured youth in South Africa losing hope in a changing society that fails to provide opportunities for them. They are labelled as lazy and not working hard enough. The youth therefore, tend to become apolitical and do not participate in civic engagement, opting instead for diversions such as drug abuse, violence and crime.

The rejection of Coloured identity has been experienced since the Apartheid years. Some Coloured people with more European physical features had hopes of being accepted as whites in society. However, other Coloured people who were not as light in skin pigmentation meant that they could never dream of being accepted within the white Apartheid society. Although none of the participants explicitly denied being Coloured, the rejection of the identity and the history it holds within South Africa remains to be part of key debates around Colouredness.

This gives birth to the political concept called 'Colourism' within Coloured communities throughout South Africa. According to Dixon and Telles (2017) in Phoenix and Craddock (2024) "Colourism is a form of prejudice and discrimination contrived from an appearance-based hierarchy that disadvantages people with dark skin and phenotypical features that do not resemble those associated with whiteness" (2024: 4). We live in a society where there exists a spectrum of beauty depending on how light your skin tone is. Even though society has been celebrating melanin over the years, we still find that light skin is regarded as more desirable. This reflects the universal and past colonial standards of what is considered beautiful and attractive. These remain debates that should be brought to the forefront of the national and even international debates. There are some Coloured people who refuse to be associated with Colouredness due to them having more European or Indian physical features.

While Coloured rejectionism is not prevalent in this research project, identity is not openly accepted with pride by all South Africans. According to Adhikari (2005a) 'Coloured rejectionism' was a movement that might have started as early as the 1960s but gained great momentum by the end of the 1980s. The history of Coloured rejectionism is seen during the Apartheid Era in South Africa where assimilation into whiteness was a privilege for those who could possibly pass as white during the time. It is seen in Palmer (2015) further state that the Coloured people in KZN has a sense of undermining themselves and their identity, this is done through self-denialism, self-marginalisation and ultimately the and adherence to racial constructs that can at times harm their ability to recognise their Africanness. The rejection of the classification passed by the government at the time was linked to Coloured people fighting against the Apartheid government. However, "despite the dismantling of the Coloured legal identity at the state level, the Coloured racial identity remains a strong part of everyday experience" (Pirtle, 2023: 397).

3.4 Claiming Khoi and Malay Heritage

The layered heritage of the Coloured identity in South Africa dates back to the slave trade in the Cape of Good Hope, where we already find a diverse group of individuals co-existing and interacting with one another. Today, some Coloured people hold onto the fact that they originate from a Khoi lineage whereas others draw and lean more to the Malay heritage.

In most cases, when we talk about Coloured identity and its history, there is often a mention of it being a mixture of many things, however, it stops there. The 'many things' mentioned are not spoken about and teased out. This allows for the generalisation of the heritage of the Coloured people to flourish.

This is evident as Tatum Lucas notes:

> *But if you look at me, I am Coloured by probably five, six generations so I grew up as Coloured. My mother's grandfather had German heritage and my dad's great granddad was Tanzanian. So ja, and it is obvious that the tradition comes in where the government threw us. But in that came something beautiful was created. I understand the Coloured identity to be, you get black you get white, obviously get many other ethnicities within those, for example if you are white, you can be from British descent, you can be from Dutch descent, Swedish and even. And when you classify as black you get Zulu, you get Xhosa, you get Venda, there is a spectrum. And when you get Coloured, it comes in more depth, you identify firstly as Coloured and then we go to our roots, our Cape Malay which one can track back from Indonesia.*

Not many of the participants reflected on the rich history of Colouredness in South Africa; some openly admitted that they do not know much about the history of Coloured people and hoped that this would inspire them to look into their own history. This draws attention to how Coloured people have over the years allowed people from other races and nations to speak about them and for them. The rich diversity of Colourendess is one with a complex reality, where not all have the very same descendants. Some can trace their Khoi or San background, others their Cape Malay or even Griqua or Nguni.

The Khoi and the San are what most of the Coloured people draw on when they talk about their historical backgrounds. Others mention the Muslim Malay heritage and how they find their historical lineage coming from that specific history in the Cape of South Africa. Others make mention of the Griquas and Garies in the Northern Cape region of South Africa. All of these are part of the multi-layered heritage of Coloured people.

Courtney mentioned this regarding the history of Coloured people:

> *What I know about the history of the Coloured people is that when the settlers from Europe came to South Africa and started mixing with different people. And white men would even rape black slaves and Khoi San people and the offspring of these sexual interactions and rape brought about Coloured people in South Africa. I think they segregated us, putting the black people on one side and Coloured people on the other side, I think they did this because they were scared. They might have been scared because they saw us as Coloured people and did not know how to identify us because it is always black and white. They segregated us black people because these settlers and colonists were scared that Black people were gonna have an overthrow of power. Because Coloured people do not identify as either of the two, Black or white, too dark to be black but also light to be black. And they did not know where to put us apart as Coloured people.*

As we move to more contemporary times, in the last three decades, Coloured people have expressed a historical attachment to the Griquas who originate from up north in South Africa. This shows that the geographical significance of where you find yourself in South Africa (which province) further determines historical heritage, whether Malay or Griqua, people draw from to express their identity as this is seen as their ancestral lineage and provides them with a heritage to be proud of. Since the deliberate erasure of the histographies of Colouredness, one should be extremely mindful of one's own background within our modern-day South Africa.

In her fairly recently published book called "*Ausi told me: Why Cape Herstoriographies Matter*", June Bam (2021) traces Khoe and San indigenous knowledge through knowledge hubs in the Cape that preserve indigenous knowledge. Many Coloured people today, as seen in this research project, claim the Khoe and San as part of their heritage and where they find their ancestry. There has been a growing resurgence of claiming the Khoe and San heritage in South Africa, not only for it to be recognized, but for rights to be afforded to those who self-identify as Khoi and San. Although it was deemed unconstitutional in 2023 for lack of participation (Constitutional Court of South Africa, Case CCT 73/22), necessitating a revised version, this legislation undoubtedly represents one of the most significant milestones in the legal recognition of the specific rights of the Khoe and San in South Africa. Indeed, it grants legal recognition of the "functions and roles of traditional and Khoe and San leaders" and provides for the "establishment of a traditional council, a traditional sub-council, [and a] Khoi-San council" within the communities. Several criteria are required for a Khoe and San community to be recognised, including the "existence of distinct cultural heritage manifestations" (section 5 (1) a, iv) and "a proven history of the community's existence from a particular time to the present" (section 5 (1) a, v).

> "However, if demonstrating these heritage manifestations is therefore crucial in granting specific rights, this governmental manoeuvre only partially addresses Khoe and San claims, notably because it perpetuates a denial of recognition of their self-proclaimed status as indigenous people" (Quemin, Duval & Lahaye, 2024: 25).

According to Baderoon (2014), "Islam and slavery were so closely connected during the slave period that the word 'Malay' came to identify the enslaved people at the Cape because it refers to the lingua franca of Bahasa Melayu spoken by them" (2014: 9). Further, "these slaves came from different territories around the Indian Ocean, and specifically at the Cape the word 'Muslim', became attached to the Malay and then later Coloured people in the Cape" (2014: 9). The history of Cape Malay is one of constant division and erasure. Holum (2021) "states that following the arrival of enslaved South-East Asians at the Cape, the colonial records and slavery historiography contributed to an Orientalist identity that separated 'Malays' from 'Other Coloureds' at the Cape" (2021: 18). The division could possibly be due to the difference between the Malay and other groups such as Griqua and other social groups. It also stems from the visible presence of their descendants who today constitute the 'Cape Moslem' or 'Malay' community (Holum, 2021: 18). "More recently, the sense of identity of this community has been strengthened by a resurgent 'Malayism' that rests on rediscovered diasporic links, a vibrant cultural heritage, and a history of slavery marked by discrimination and disadvantage" (Harries, 2014: 175). Due to those who identified as Malay during the time moved away from the Cape, to others parts of the country. This could possibly result in them losing their culture and religion as in other parts of the country it is not often that one would hear from Malay than in the Cape. The erasure of their religion could be the reason why some who claim Malay descendance, not practice Islamic faith. Furthermore, the introduction of Christianity and the missionaries during the time of colonialism and after, could be part of the reason for the loss or change in religion and faith.

In recent years, there are South Africans who have not only claimed, but embraced the Griqua identity even though this was denied to them in the past. In the 17th century, though there has been a convergence towards the Northern Cape of South Africa throughout history. In this research project, Tatum Lucas makes mention of his historical paternal descendants in the Northern Cape, Garries, and reflects upon how they would visit frequently when growing up, and therefore acknowledges that part of his history, our history. However, Waldman (2007) "makes note that the Griqua comprise an extremely diverse category of South Africans: they are defined neither by geographical boundaries nor by cultural practices" (2007: 10). Further, "it said that the Griqua have been described as a sub-category of Coloured people and not as

constituting an ethnic group" (2007: 10). This addresses the possible erasure of the Griqua within democratic South Africa and their continuous fight for recognition in society. "In part, this has involved the redefinition of their identity: previously 'Griqua' under Apartheid, they have become KhoiKhoi for international and more recently, national practice" (Waldman, 2007: 13). The change of the name 'Griqua' not only highlights their agency of wanting to be part of the democratic dispensation but also the vibrant history carried and preserved so that still today there are those who claim this identity.

3.5 Culture: "The way we cook our food, and the other little things we do"

The question "Do coloured people have a culture?" is a question that has not only made the rounds in social media but also within the academic arena. The question undermines a group of people in South Africa and further denies their voices and social reality from being heard as part of the discourse, both in society and in academia. When discussing Coloured culture, there are the tangible and intangible things that the participants focus on when they speak about culture. These include the way female Coloured individuals protect their hair, the specific food Coloured people cook, cars and Stance and all the other things that they seem to not be able to put in words – 'the little things'.

Tatum Lucas draws from the idea of Cape Malay to express his Coloured heritage and states:

> *So, we must identify as much as possible with and in our African roots, within our Cape Malay roots, 'cause that is obvious where the samossas and those things come from that is also part of us. I don't know why I am thinking food so much but I think that is how I have been raised in this Coloured household but when I think tradition, it really just comes back to food.*

Courtney notes that:

> *I feel Coloured is not just a race, it is a culture. Because there are different things, we do that we do not find in other races. Remember you get mos a white and black person reproduce a child and then that child is now also classified as Coloured. Yet, I do not believe that child is Coloured because we Coloured people have a culture, man. Like a way life live or a lifestyle, I don't know how to put it. I really don't know how to describe but I feel like it is really not just race but culture and even the manner in which we speak and the way we cook our food, and the other little things we do. For instance, celebrating the 21st is a big deal for us Coloured people. Such small things really make us Coloured.*

The Coloured identity can be referred to as a 'melting pot' of different cultures that portray the colourful and complex history of Coloured people in South Africa, since there is no singular culture that Coloured people draw from to explain their current existence and culture. Coloured

people over the years created and started their own culture, for instance, 'Stance'. This is when young Coloured people come together and show off their low-slung cars and celebrate their love and passion for cars and drag racing. This has become part of the Coloured culture in South African Coloured communities and has brought young Coloured boys and men together from different social realities. Most young Coloured men look up to those who are part of the Stance community and make mention of how they cannot wait to buy their own Golf and become part of Stance. This also explains how young men in the Coloured community seek to belong and to form part of an inside group that they can relate to, so they have created their own community out of shared interests.

HuiBaas states:

> *So, ja I think Coloured people are very competitive when it comes to those two things because ja, I think style is always a big deal for Coloured people. So ja, everyone wants to look the best, especially among the young ones in society, so ja. And even Stance plays such an important role in young people's lives in the Coloured area. I know every young boy when he grows up tells himself he wants to have his own Golf or Tazz to drive one day. So ja, I would say most of my peers are like, those who are interested in Stance, every young boy wants to drive a golf, they want to basically Stance the car.*

Tatum Lucas also notes:

> *I got myself a Golf MK1. I've tried so hard to [be] a typical Coloured. That is just because I was in an elitist space such as Rhodes. I speak better than my fellow Coloured people you know. So, I had to try a bit harder to be Coloured. If it makes sense. Because I was not actually seen as Coloured. My mother is a bit light in complexion.*

Leah expresses:

> *Even the fact that most Coloured people like wearing gowns until whatever time. You would only see that in our community. And even wearing swirl kouse. Only our people as Coloureds do those things. So ja, I would say I express the way I am Coloured through all these little things, they are significant to us cause you will only see it in our community. It is hard to pinpoint it but it is the day-to-day things we do. We tend to overlook these things because we see and live it every day but we do not see it in other social groups in South Africa.*

And Isabel Lucas states:

> *I express my Coloured identity through how I keep my hair and the routines of rolls and a swirl kouse, these are traditional hair-related moments for young Coloured girls. As much as hair is very diverse within the Coloured community, there is a particular hair texture that most Coloured people have that further unites Coloured people.*

The distinct mentions by Leah and Isabel Lucas of the wearing of pantyhose, or as known by Coloured girls 'swirl kouse', remains something done mostly within the Coloured community

by Coloured girls. These are the key features that ultimately make Coloured people, who they are: Coloured. In almost every Coloured household one finds a female with pantyhose. It is generational, although these days some make use of bonnets, swirl kouse will forever remain something that distinctly Coloured girls use. They make use of the pantyhose and wrap it around their heads

As Dooms and Chutel (2023: 67) explain: "In any culture, food is a marker of community, recipes carry our memories; ingredients carry our stories of struggle or wealth". The stories that are carried through generational recipe books, form part of culture preservation, they carry the ugly but also the beautiful reality of Colouredness throughout history.

Isabel Lucas makes mention of food when expressing her Coloured identity in Makhanda:

> *For both the Coloured experience in Makhanda and Ghost Town as well, Coloured people are very much about food and use it as a way of expressing themselves, expressing their Coloured identity. The specific way in which the Coloured people make their food, pickled fish and other spicy food tracing their Malay roots.*

Courtney also notes:

> *We celebrate pickled fish and I know my black friends would always ask for some pickled fish from me during Easter time. And I would always share with them because their parents at times do not know how to make pickled fish the way our people do.*

In their book called "*Coloured: how a classification become culture*", Tessa Dooms and Lynsey Ebony Chutel reflect on the very question of "Where do Coloured people have culture?" In the book, a chapter titled "*Huiskos: identity on a plate*" Ebony Chutel notes that

> often, when that stinging criticism is levelled that Coloured people have no culture, I know it is not true by the virtue of the plate of food lovingly and uniquely put down in front of me at family gatherings. Like any culture, we borrowed, we have reinvented, but we have also preserved our identities on that plate. (2023: 68)

This is why, in any Coloured community, on a Sunday afternoon you will find 'seven colours' spread of food, different kinds, on the table after church. These small traditions are part of what has become Coloured culture.

Cooking slavery is a very interesting dynamic to understand and trace the existence of the very diverse slave groups and their distinct historical contributions to how we understand Colouredness today. Throughout the centuries, Malay slaves had strong ties with food and community, which during the slave period was an anchor for the preservation of culture and tradition (Baderoon, 2014). This history can explain why some Coloured people in South

Africa today, like participants in this research study such as Tatum Lucas, cannot think of anything else but food when it came to how he expresses Colouredness.

3.6 The Different Sites of Community in Makhanda for Coloured people

In small community's people come together in places such as churches and even sports events (like barber shops in the African-American context), where they find a sense of community. This is seen and experienced in Ghost Town, Makhanda, too, where not only men, but all people come together in the community and create spaces for conversation and recreation. Within small communities, the idea of 'it takes a village to raise a child' is a meaningful real experience, where the whole community feels like family. The broader Coloured community in Makhanda has such a sense of community too. These spaces where people gather include, but are not limited to church and sport (including the Fabian Juries annual Rugby and Netball Tournament & 'Stance').

Considering sport, men often regard the gym as a space that allows them to have tough, true, raw conversations. In most social spaces in society, sites which are open for public dialogue, do not always allow for men to speak about their own feelings or ideas concerning life. Sport remains a unifying element that brings men together, and this is also seen within the small area of Ghost Town. Different participants, specifically Tatum Lucas and HuisBaas, described how they found a sense of identity within sport and playing games in the streets of Ghost Town when growing up. Even though this has faded out as they were growing up, it remains an important element of their upbringing that ultimately shaped who they became.

3.6.1 Church

There are many churches within the Coloured community and in Ghost Town there are three churches and almost ten in the broader Coloured area. Coloured people gather in religious spaces and find a common sense of being in such spaces, where Coloured people of different races and backgrounds come together. The church as is regarded mainly as a site or space of community for females and women, however, older men are also seen to be part of this site of community. This space is used for more than regular weekly gatherings but as an opportunity for possible dialogue and expression. These gatherings become spaces of belonging, spaces of being for Coloured people in Makhanda and closely in Ghost Town.

Church and the Coloured community are closely intertwined, Autumn Stone notes:

There are Pinkster church groups and they are amazing. I know that we are not the only race that has pinkster church gatherings but when you go into that church, these two churches are literally next to each other and if you are drunk or whatever you did not have a great Saturday, you will lay in bed. But when you get up and go to the shop and walk past one of the churches, you can feel the presence of God, you just feel better. Whatever you went through, just that small word you heard from that pastor makes you feel better, that is what stands out for me in Ghost Town. And that is also what I believe makes Ghost Town such a special place.

Lotus mentioned:

The participants started by speaking about when we were younger, we expressed our happiness through food, dance, and music. However, most of what I can tell about my experience living in Ghost Town is the focus of going to church, most importantly and being respectful, the morals and values that the participants are carrying with them through life.

3.6.2 Sport

The annual Fabian Juries Rugby and Netball Tournament is a day to celebrate for both young men and women in sports, from the different areas in the broader Makhanda community. The focus is on rugby and bringing Coloured boys/men together. This is an opportunity for young men to come together and have these uncomfortable, vulnerable conversations, spaces that are not often provided for young men in society.

As mentioned above, the gym also creates a space for men to exist and talk about issues that concern them where they are not granted a platform to speak. Various participants make mention of sport when they think of their Coloured identity, but also the specific area they grew up in and how sport was an important factor.

HuisBaas notes:

When I think back to when I grew up in Ghost Town, I would use the word 'fun', 'fun-times' and the reason why I am saying this is because there were always in the times that I grew up, there were always sport that was played in the street.

Similarly, Tatum Lucas reflects:

And I'm just thinking back now like if I, growing up as a kid, we did not dream thingy as kids but we, the guys that were older than us, like I remember every Friday afternoon we use to play cricket in front of Yoemans (local tavern in Ghost Town) and the whole community would like come to together, it became like a thing.

The reflection by Courtney fully encapsulates how sport not only brought our community together but there was a sense of pride expressed to belong to the community.

Courtney said:

> *Also, when I think of Ghost Town, I am reminded of the Fabian Juries Rugby Tournament, where we can see how the area comes together and united as one. The power that sports has, it truly brings people together and I can see this with the Ghost Town community every year when the inter-area tournament takes place. I still have the memories on my phone of the year that we won the tournament and everyone from Ghost Town ran onto the field and everyone was happy and one big family, I believe that makes us unique. And even with the national team when South Africa plays, I can watch at home because we do have a DSTV but no, I want to go to Ghost Town to the local tavern and be among my people as we enjoy the sport that brings us together.*

The sense of community that comes from both church and sport is very evident in Ghost Town as it provides Coloured people a space to not only unite but to find a source of pride when co-existing in these spaces. These sites of community, church and sport, are not the only community pursuits.

Even though there are many differences that divide the Coloured community, moments such as the Fabian Juries Rugby and Netball annual tournament in Makhanda have become a form of showing pride, not only in being Coloured, but a Coloured from Ghost Town. Rugby has further become a key means to get young boys off the streets to eradicate drug abuse within society. Further, 'Stance' is another opportunity for young men to come together with a common interest in cars and to dismantle the idea that Stance is a crime.

3.7 The Value System of Helping Others

The idea of personhood is that of being together, to have a sense of belonging, a community to find yourself in, one you can claim to be a part of. Humans cannot live in isolation, and when one lives in close proximity to others, a value system is created. This is exactly how I describe what is present in Ghost Town. Many of the participants talk about Ghost Town as their home even though many do not reside there any longer. They reflect on their upbringing and make mention of how living and growing up in Ghost Town has made them become who they are today. Furthermore, Ghost Town, like many other Coloured areas, has socio-economic factors such as poverty, alcohol and drug abuse that contribute to how the area is experienced and related to.

Huisbaas mentioned:

> *I think one would just know Ghost Town is a Coloured area because you will see a lot of people sitting on corners and at the shops standing around, as well as, little kids playing around in the street, playing sports, cricket or even rugby. I think one would*

> *notice a big difference see when someone was born and raised in town compared to Ghost Town. When you come from a different side of town into Ghost Town you will see as I have mentioned kids playing around and people standing on corner stops, things you don't normally see in other areas.*

Some of the participants no longer reside in Ghost Town and have moved to other areas in Makhanda; some even moved out of Makhanda as a whole. Their insights and experience are very valuable to understanding what makes the Ghost Town Coloured experience unique and special, and worth studying. While these participants have moved to different areas within the broader Coloured community, they shared their experiences of how different it was living in Ghost Town compared to living in other areas, even outside of the Coloured community.

Courtney has resided in different areas in Makhanda, mainly within the Coloured areas, and had this to say

> *As I mentioned, I stayed in many areas in the Coloured community in Grahamstown/ Makhanda, and in Extension 9 even and places such as Vergenoeg and Hooggenoeg and now in town. And of course, in Ghost Town and I still prefer Ghost Town out of all the mentioned areas, I still go there and I still enjoy and love Ghost Town. And I believe that should also say a lot about the area and how I am just comfortable to be in the area...*

Further, Lotus also once resided and grew up in Ghost Town but now resides in another area, and she had this to say:

> *I have been out of the area for a few years now but I still feel very much welcome and the people in the community will always express a sense of pride whenever they see me because they saw me grow up. Ghost Town instilled various elements in my character as I learned from a young age to give a helping hand whenever possible and look out for the next person. Whenever I go to Ghost Town the older people in the community will always ask me where I have been and express how proud they are to have seen me grow up and do well in life. It is hard to just walk away from that because those are the moments that made me, that makes Ghost Town.*

Lotus notes

> *There might be similarities, however, there are differences and one sees it when we come together for church and youth gatherings. I think their living realities might be different but I cannot fully speak on other areas as she does not know much about how they live. People from other areas have their own story to tell and this is a Ghost Town story. However, from Ghost Town, I can definitely speak about the artistic influence and given a chance to really dream as we looked up to other hard-working Coloured individuals. It is the same idea of living in the township, your space was not made for one to succeed, so we are always pushed to dream and want more in life and to work hard.*

Interestingly, Leah further mentions:

> *But living in Ghost Town really helped me with having confidence in how I speak and it also helped me with how I express myself, and express my Coloured identity. One thing about the people in Ghost Town they are not shy, they would walk in their nightgowns until any time of the day without any care. They would walk with their gowns to the shop, even to the local tavern called Yoemans. But interestingly enough, on my father's side of the family, my grandmother really hates to see with a nightgown on. And this is interesting because my father's side of the family is not from Ghost Town but my mother's mother, who is from Ghost Town does not make a big fuss about it. She would always tell me if you are comfortable walking in your nightgown to the show then go ahead.*

Both Lotus and Leah express in different accounts how the small area 'Ghost Town' has somehow impacted on them growing up and helped shape them into who and what they are today. Both have experienced Ghost Town in different ways, but both reflect on the sense of community they experienced in the area and how it is not the same now, living in another area in town. This emphasises the key small-town experience of being Coloured – that of belonging and finding a sense of community. Living in Ghost Town proved to the two that they were glad for their upbringing in a small area that looked like them, talked like them and therefore became extended family. The close-knittedness of Ghost Town is another factor that provides the communal element in the area. Most participants reflected back on their upbringing in Ghost Town and associated it with the saying 'it takes a village to raise a child'.

A small area truly allows for the people to all form a close bond because of the intimacy of a small space. Co-existing and sharing a lived experience further draws people together especially in rural spaces. there is a feeling that everyone is family. Ghost Town for Lotus represents not only upbringing but 'family'**.** Returning to her upbringing, she reflects on the communal sense of belonging within Ghost Town where the saying 'it takes a village to raise a child' comes into play because the area is so small that every adult becomes one's parent. She says:

> *You are looked after and cared for even if you are not part of a specific household, there is a sense of empathy. It doesn't matter who you are, in the community but if you were in trouble, they would be there for you and not look the other way.*

There is a sense of togetherness within the Ghost Town community that the participants have not experienced elsewhere. This speaks to the value system and the closeness found within the small area of Ghost Town, therefore resulting in the people living there looking out for one another.

One can possibly relate this experience to what Melissa Harris-Perry terms 'fictive kinship'. According to Harris-Perry (2013), fictive kinship assumes that inequality is primarily due to lack of vision. Therefore, if a black woman *sees* another black woman – her 'sister' – in a position of power, she herself will feel pride (Harris-Perry, 2013). Further, the idea of fictive kinship creates pride within a particular social group, in this case black women. I argue that similarly, small Coloured communities experience fictive kinship as in Ghost Town, whereby the shared value system ultimately results in pride from those who still reside in the area and those who left: the value system of wanting to help the next person and seeing them as your own family, and feeling that when they succeed, you succeed as well. This is what the participants within this research study have reflected on when they think of what Ghost Town means to them. Lotus even mentioned how, when she goes to visit her grandmother who still resides in Ghost Town, other elders cannot help but exude their pride when she pulls up with the car, she bought a few years ago.

3.8 "I am a Proudly Gay Individual"

From a very young age femininity in a boy or masculinity in a girl is seen and respected. Therefore, 'coming out' in the Coloured community is always seen from a very young age where families do not rebel against it. Although queer-identifying individuals in the Coloured community do get teased and bullied, it remains a safe environment for queers. One of the participants mentioned how the Coloured community in Makhanda was much safer for him, compared to Gqeberha, when he realised he was gay and wanted to express it.

Autumn Stone explained:

> *The notable difference between my two experiences of being Coloured in Port Elizabeth and now in Grahamstown, I could not express myself in Port Elizabeth. And I am a proudly gay individual. So, when we moved back to Port Elizabeth when I was in Grade 5, and I felt like I was in a different space, I could not be myself because at that age I was already out but I could not be myself. And the community of Grahamstown at first did also have their judgement but they were there for me without me feeling that I have to pretend not to be who I am. They were not okay with me being gay but they were fine with loving me for who I am. Whereas in Port Elizabeth it was not the same, I felt like I had to stay at home all the time because I was not used to people staring at me because of the way I talk, and the way I walk. And I think that is why my family moved back.*

After Uganda passed an anti-homosexuality bill to remove the LGBTQIA+ identity, Eusebius McKaiser, as an openly queer political analysist in South Africa, wrote about it in the *Herald*

Live. McKaiser was specifically perplexed at the silence of president Ramaphosa and of South Africa in general and how this demoralises the values of our constitution. He stated:

> … let's be clear on just how absurd this Ugandan bill is. First, it criminalises those identifying as gay. That means my sense of self, even as a private act, is deemed immoral by Ugandan state, before I have even done anything, like engaging in consensual same-sex sex. (McKaiser, 2023)

Although our national constitution protects and respects homosexual people, our silence on the injustice experienced in our neighbouring African country speaks volumes about the so-called tolerance of homosexuals in our country. This is why there was a lack of action by our leading party when this occurred. Since it did not happen in South Africa where the constitution 'protects' homosexuals, it was easy to turn a blind eye on what took place right here on the African continent.

Further, this bill by Uganda "forces members of society to conspire against the queer community. You could get yourself into legal trouble just renting property to gay people" (McKaiser, 2023). The impact of this bill further criminalises anyone who even associates with someone from the LGBTIA+ community and this alienates homosexuals. This experience of alienation is an ongoing social reality for most homosexuals, even in South Africa, where Constitutionally protected rights do not always prevail in society. This further has an impact on how a homosexual expresses their identity and also how they 'come out' in communities. As mentioned, in some communities 'coming out' as a homosexual is not a reality, however there are instances where homosexuals decide not to 'come out' and rather live lives in accordance with their community's standards. Judith Ancer writes in the Sunday Times that

> even though the post-apartheid constitution in South Africa was the first in the world to outlaw discrimination based on sexual orientation, in practice people who are gay, or perceived to act or dress in gender non-conforming ways, still struggle to find physical safety, never mind social acceptance, here. (Ancer, 2012)

Being Coloured and gay is an experience of being doubly marginalised: being denied Colouredness but also gayness.

> According to Lunde (2023) "The notable characteristic of 'moffies' or gay men as a sexual minority is that this identity articulation is often well accepted within Coloured communities. This acceptance is credited to the fact that moffies' gender subversion does not threaten the normative gender binary of masculinity and femininity" (2023: 78).

This provides another explanation of the acceptability of queer Coloureds in society, or it could be regarded as a tolerance of queerness due to it not causing much disruption within society. Generally, a hyper-heteronormative society (as in South Africa is) places queer people in a marginalised position, so Coloureds who are gay have to not only fight for Coloureds to be recognised but also their gayness.

Interestingly, for Autumn Stone, the only openly gay participant in this research project, 'coming out' was much easier for them when they lived in Makhanda than when they grew up in Gqeberha. However, Mayeza (2021) and Morris (1997) both note that the climate of homophobic violence that pervades South African society suggests that coming out can be risky (Mayeza, 2021: 293). In the same study, Mayeza (2021) found that there are various factors that prevent queer individuals from coming out and living as gays. They are: the normalisation of heterosexuality, religion and rejection and lastly, complex family relationships and silence as a parental reaction (2021: 297-299). All these factors mentioned by Mayeza, (2021) are indeed part of what keeps queer people from expressing their sexual identity freely in society and disclosing their orientation to their family. Coloured communities in general are similar to most other communities in South Africa in their hostility towards homosexuals living their true lives as homosexuals, but Autumn Stone's different experience brings some form of hope for the next generation or queer Coloured individuals coming out in a Coloured community in a small town.

3.9 Coloured People are Viewed as Gangsters, associated with Violence and Drug Abuse

There remains a need for the various negative stereotypes held about Coloured people in South Africa to be done away with. Violence, anger, gangsterism, drug abuse and many others are some of these negative stereotypes. One cannot deny the years of violence in Coloured communities such as Eldorado Park in Johannesburg and the Cape Flats in Cape Town, however Coloured people are more than the violent past. Coloured people, as diverse as they are, come with different realities and different backgrounds and should therefore be viewed and understood with the backdrop of their rich diversity.

Courtney notes that:

> *I think other races or communities/areas view us as 'gevaarlik' (dangerous). Other communities view us by these negative stereotypes of Coloured people being lazy, they just want to have children and they like to smoke and drink and all those negative*

> *things. Ja that is how they view us, and I know even tell them sometimes "hey moet nie kom se AL die kleurlinge is so nie" (hey do not say ALL Coloured people are like the negative stereotypes) and I really hate this. But on the other hand, I did have some positive interactions, where other races, especially the isiXhosa black people would tell me Coloured people have "nxa style en lekka vibes" (nice style and good vibes).*

As much as there remains negativity attached to the Coloured community and Coloured people in general, some people from other races and ethnicities have shown a sense of genuine curiosity towards the Coloured identity. They often ask questions and want to know more; some would even admire the beautiful women and how Coloured people are a diverse social group. The curiosity expressed by other races further emphasises how significant the diversity of the Coloured identity is and how much it is worth being studied.

Isabel Lucas interestingly noted:

> *The white and Black people in Makhanda I interacted with and are friends with are very fascinated by the Coloured identity and Coloured people in general. They always have questions to ask and show a keen interest to want to know more about the identity and this shows that South Africans do not know much about one another, especially about the Coloured identity.*

Additionally, Leah notes:

> *So, growing up I had black friends from my primary school at Good Shepherd. They never looked at me in a different, weird light. So based off of their interactions and my experience, I would say other races do not have a negative view of the Coloured people in Makhanda.*

Huisbaas also mentioned:

> *Sometimes you would hear that Coloured people are gangsters: reason being might possibly be drawn from conclusions to how we dress maybe and how we speak. And also, when we look at big cities such as the Cape Town in the Western Cape, where in those Coloured communities the crime rates are very high, ja it is basically the highest in South Africa so uhmm … like a place such as Grahamstown, Coloured people who are not known might be placed under that category or be seen as a Cape Coloured. Ja, I also think if people get to actually know you then they . . . I won't say other races look down on Coloured people but their opinions, in most cases they change their opinions about Coloured people once they get to known too. Like similar to me, I met white guy[s] and became friends with them in High School at P J Oliver and could see at the beginning … nahh … they were just there around me but once they got to know me, we became closer, where I would even go sleep over at their homes or they would invite me to their birthday party or I invite them. Ja, so I think it comes down to them (other races) getting to know the individual Coloured person they actually change their views towards that person.*

Coloured people experience racism both from black people telling them that they are black and should not try to claim whiteness, while at the same time the same time white racism still persists post-Apartheid. According to Pirtle (2022) when asked about experiences of racism and prejudice in contemporary South Africa, Coloured people continue to name white South Africans as perpetrators more than any other group. Further, when sharing their experiences of white racism and discrimination, it was often followed by frustration that it still remains so long after Apartheid ended (2022: 7). How Coloured people in South Africa are viewed remains an othering in some instances and spaces. Even though the Apartheid regime which used classification to divide races ended decades ago, divisions that still exist for reasons other than simple classification.

In a comparative study done by Dziewanski and Henry (2023) in which they perform an analysis of Coloured gangs in Cape Town and Indigenous gangs on Canada's Prairies, they find that within the city of Cape Town the most powerful street gangs are found within the Coloured area (2023: 240). Even though this is the reality within the Western Cape and Cape Town, this should not indicate that in all cities and towns, Coloured communities are the most dangerous. However, this has been the case, as noted by the participants that were often told how violent and gangster-like Coloured people are. Huisbaas in particular mentions that it might be the manner in which Coloured boys speak or the way they dress that likens them to someone from a violent gang. It was after his friends from other races and their families got to know him better that they realised that he is nothing like the stereotypically depicted Coloured boy in South Africa. However, many people in South Africa are influenced by the generalisation of Coloured people living in big metropolitan cities and being members of violent gangs. This therefore stresses the need for different Coloured communities, such as in small towns such as Makhanda, Irving Heights/Ghost Town, to be part of knowledge production and add to existing knowledge. Coloured communities in small towns such as Makhanda, Irving Heights/ Ghost Town.

3.10 Conclusion

This chapter provided an analysis of the findings of this research project by highlighting the themes and unpacking them with relevant literature to understand how Colouredness is expressed and understood by the youth in Irving Heights/Ghost Town. Throughout this paper I argue that Colouredness can be expressed in many different ways and that the complex history

within South Africa adds to the multiplicity of the Coloured identity and how Colouredness is understood in contemporary South Africa.

Though majority of the literature on Colouredness in South Africa is focused on the Cape as it finds it roots within the Cape of Good Hope, Coloured people exist in other spaces, and smaller spaces than the Cape. Therefore, the reflections and insights of the research participants contribute a unique perspective on Colouredness in South Africa. This was done by adding directly the words and phrases used by the seven participants whom self-identify as Coloured.

The themes might be similar to what other academics have found in their work; however, the insights of these participants uniquely contribute to Colouredness in South Africa. The themes that came out of this research project are: language and the use of language to express Colouredness; the ambivalence to expressing Colouredness; Coloured pride and Coloured rejection; andclaiming of Khoi and Malay heritage by the participants, the contested question of culture and whether Coloured people even have a culture specific to them. Within Coloured communities there are sites of community where Coloured people come together, places such as church and sport. Especially as Ghost Town is a small part of the broader Coloured community of Makhanda, there is a value system of helping others in time of need and treating each other as family. Values learned in this space help to shape the inhabitants' futures. The last two themes validate being proudly gay and Coloured, and how living in the Coloured area in Makhanda helped with 'coming out' as gay. The last theme is about how Coloured people are viewed as gangsters and how violence is often attached to being Coloured in South Africa.

The themes mentioned above outline not only the different ways that the youth express their Colouredness but also how they understand the term within the context of a small town in South Africa. The themes contribute to existing knowledge through the incorporation of their voices into academia, to show that they are worthy of being part of research. Even though the youth are not often asked about themselves, as young Coloured individuals they do create spaces in society to express their Colouredness. This confirms their agency to express and show how they relate to Colouredness – an agency that might not be practised within mainstream political spaces, but in small spaces such as Makhanda, Ghost Town as this thesis shows.

CHAPTER 4: CONCLUSION

This aim of the thesis was to examine and analyse Colouredness in South Africa in a small-town, Makhanda, focusing on a small part of the Coloured community called Irving Heights/Ghost Town. This study showed the complexities of the term 'Coloured' in the South African context and also within the African and broader global context, specifically in the United States. The complexities of the term 'Coloured' are drawn from how the term is understood and expressed differently across the different provinces in South Africa. This is linked to the history of the country and shows how the term was a classification that was originally forced onto people but which over many years become their culture with the people self-identifying as Coloured.

In the history of South Africa, shows that the slave trade in the Cape of Good Hope brought slaves from different regions in the world such as Indonesia, India, Madagascar and Ceylon, to the Cape. Interactions, such as voluntary sexual engagements and even rape, between slaves, indigenous people who occupied the land at the time, and settlers took place. The offspring of these interactions and engagements led to mixed-race people called Mullatos, later Basters or Bastards, and later still to Griquas. Throughout all these interactions, the Khoisan people (combination of the Khoi/Khoe and the San) existed too, although they gradually diminished and faded out as the generations went by.

It is the complex history of South Africa and the very existence of what became known as the Coloured identity that urges one to ask what Colouredness is and how is it understood and expressed. The diversity of the identity remains a phenomenon to be unpacked and further analysed in order to provide a holistic understanding of the identity and the term. Many factors influence how Colouredness is viewed and expressed in South Africa, and as mentioned, differs from province to province. Further, the geographical region whether in a metropolitan area or a small-town, Colouredness is understood differently. Since existing academic literature focuses on places such as Cape Town, Johannesburg and Durban, this thesis provides an understanding of Colouredness in a small-town, Makhanda, narrowed down to a small part of the Coloured area called Irving Heights/Ghost Town.

This research study, through snowball sampling, recruited seven participants who self-identify as Coloured, have lived or are currently residing in Irving Heights/ Ghost Town.

The themes that came out of this research study present the thoughts and insights of the participants and further contribute a unique perspective of how Colouredness can be understood and expressed in South Africa. Since the majority of the literature focuses on Colouredness in metropolitan areas, this thesis attempts to fill the gap of how Colouredness is expressed by the youth in a small-town. Importantly, the thesis does not aim to generalized about how small-town Colouredness is expressed and understood in all small towns, but rather provides a perspective on how Colouredness is pexressed and understood in Irving Heights/Ghost Town, Makhanda.

The themes discussed in this study start with language and the use of language in expressing Colouredness is South Africa, further the use of Afrikaans and its relation to Coloured people in Makhanda when they express their Colouredness. Since Colouredness is expressed differently across South Africa, accent and dialect plays an important role in how Coloured people show their Colouredness. Throughout the history of South Africa, people did not have a choice in being classified as Coloured, resulting in some people rejecting the identity while others embraced it. This thesis examined how there is an ambivalence when it comes to identifying as Coloured, with some people showing extreme pride whereas others being neither here nor there, accepting it for what it is. Further, the rejection of the identity was also discussed to provide a holistic analysis of how Coloured people in South Africa relate to the identity.

Another theme that was discussed in this thesis is that of heritage and culture, and whether those who identify as Coloured have a culture. The findings of this thesis show that the Coloured youth in Makhanda, Irving Heights/Ghost Town rely on specific elements of South African history to define their heritage. Many draws from Khoi and San and the Cape Malay culture, since that is where their families claim their great-grandparents come from. When it comes to culture, the ‘little things’ that they do on a daily basis forms part of their culture. The food they eat, to the way they celebrate birthdays such as 21st birthdays and how Coloured girls protect their hair using a pantyhose and wearing night gowns during the day are all expressions of their culture. They define these ways of behaving as Coloured culture in Makhanda, Irving Heights/Ghost Town.

Community is a very important part of finding a sense of belonging in a world that constantly divides people. The small community in the Coloured area of Makhanda shows a closeness where everyone knows everyone else in the area, and treats each other as family. They show their Colouredness by having one another’s back and experiencing a shared-value system in

Ghost Town. Living in this small Coloured community. Coloured people create spaces to co-exist and further express their Colouredness. These spaces or sites of community are the church, where people come together for a common good, and sport, which not only brings people together but further ignites a sense of pride in being a Coloured from Ghost Town.

This thesis examined how Coloured gay-identifying individuals express their Colouredness, and their experience in small-towns like Makhanda when it comes to claiming their gay identity publicly. This thesis shows the intimacy of a small area helps when it comes to being oneself and living one's truth. There is a lot said about Coloured people in South Africa, and many generalisations have become the norm when people talk about Coloured people. The association of violence and gangsterism occurring in some Coloured communities in South Africa result in people believing that all Coloured people are like this. However, this is not the case in all Coloured areas, as in Makhanda, violence and gangsterism are not common everyday reality.

Lastly, due to the limited number of participants, my sample does not reflect the experiences of the whole Coloured community in Makhanda or those residing in Ghost Town. The study, however, provides a platform for Colouredness to be studied in different ways. As this study shows, Coloured identity in South Africa remains contested. This serves as an opportunity for academia to further surface the ways in which Colouredness is expressed, understood and related to in different contexts, such as urban and rural. Further recommendations would be to illuminate the ways in whichColoured people define and claim their heritage. The present study showed that some Coloured people rely on Malay and even San history when unpacking their heritage. This is ultimately a call for more research to be done on Colouredness and the Coloured identity.

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