

The interjection of state into family

InsideOut envision a world in which the historical, structural, and systematic injustices of post-conflict communities are adequately commemorated, addressed, and transformed, ensuring collectively healing, greater peace and human security for all. Our mission is to achieve this vision through creating safe spaces for debrief, self-care and mental health, education, psycho-social and economic development and advocacy. Our specific purpose is to reduce the violence against men, women and children by improving the capacity of black/coloured men and women, illuminating the effects of the identification of being low class or the 'skollie mentality.' In particular those who have been directly affected by political violence and dislocation, the criminalization of being a black/coloured man, poor and unemployed communities, directly affected by violence in South Africa, to address the manifold challenges facing them, their families and their communities.

The colonizers exercised a principle called, 'he who names you owns you.' This was done for domination and control, intentionally by interjecting into black and coloured families by the forceful removal using a clever scheme called economic opportunity, the industrial revolution, migrant labor, forcing fathers, sons, uncles to leave the family in order to provide for their families. A further tactic of fragmenting the family structure was the introduction of the 'skollie' forcing men of color to qualify being human in order to be accepted by society. With this divide and rule tactic, brought with it a crisis of identity and confusion, an entire populous robbed from being land owners to back yard dwellers, from being nomads to the confinement of a block of streets, being their territory which they will defend with their lives, the rezoning of the apartheid state was indeed successful. Now communities have become dependent on the state for its livelihood with the introduction of the grant system. In order for these families to qualify the man, father had to be absent or in prison, thus the state becomes the primary source to the family. This remains true even to today with the 'allpay system.' This intensive engagement of this historical and structural violence, having lasting consequences on poor communities, has to be spoken about and transformed. This resulted in the formation of communities on the cape flats, now born out of structural violence through forced removals and displacement, causing the fragmentation of the support base because families were scattered throughout the different communities, stuck in structural, political, economic, psychological and gang violence with devastating consequences for women and children.

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1. A term given by the Apartheid state for coloured males defining them as less than human, animalistic with the only skill of self-mutilation and elimination. It can also mean scum. A gangster or somebody who deliberately breaks the law, a petty thief.

With this backdrop to a complex identity fused in oppression and violence, it is no wonder that the populous are entrenched with trauma which is perpetuated with the most atrocious forms of violence. The legacy of dehumanization, violent and criminal systems of slavery, colonization, and Apartheid, impacts our ability as human rights activists resulting in a belief that we must prove ourselves to be accepted causing us to walk in the cycle of self-defeat.

Cycle of self-defeat experience by coloureds:

1. Silence
Silence is used to escape the pain of the past traumatic experiences with the hope of keeping it away from the children.
2. Over-disclosure
Should the person have a similar traumatic experience the first emotions that accompanied the event will resurface and given the opportunity to share will do so with little restraint.
3. Identification
Children who live with traumatized parents may continually be exposed to post-trauma reactions which can be unpredictable and frightening. In order to survive they adopt similar behavior patterns
4. Re-enactment
Given opportunity for advancement they will doubt themselves and recommend someone else for the job due to lack of self-belief.

InsideOut wants to be bold enough to question, expose and offer alternative practices and methodologies to the mainstream stereotypes underlying current social discourses addressing the question of mental health resulting from the past and access to services.

2.1 The Apprenticeship of Servants Proclamation of April 23, 1812 passed by Sir John Cradock, who dispossesses the Khoi and San people into the race classification Coloured/Kleurling

2.2 Dispossession of first nation indigenous Khoisan ancestral land was legalized in 1809 through the Hotentot Proclamation/Caledon Code

2.3 The late Mrs De Klerk, former wife of President FW De Klerk, was quoted in the Sunday Tribune, 5th February 1989, 'you know they are a negative group. The Definition of Coloured in the population registration is someone that is not black, and is not white and is not Indian, in other words a non-person. They are the leftovers, after all the nations were sorted out. They are the rest.

It is not coincidental that these Apartheid beneficiary and settler groups at the core of the historical systems of dehumanizing people in order to steal their land and possessions remain largely unaccountable as the violence rages on. It is important to discuss debate and unpack

the trauma, learn the lessons and build a future that looks different from the painful past and the scars that remain visible in our communities. We need to keep those who benefitted from these violent systems accountable for their role in the ongoing violence that plagues us daily.