

Is the post-apartheid generation of South African children aged 14-17 accepting of mixed marriages, or have their parents or other outside influences successfully kept the message alive that mixed race marriages are wrong?



Name: Nyasha Michel

School: *Taken out for anonymity*

Table of Contents:

Introduction: page 3-4

- Defining key elements in research question
- Aims of my research
- Reasons for the choice of topic

Review of Literature: page 4-9

- Background and objectives of research
- Search strategy
- Criteria for selection
- Synthesis
- Limitations of literature review
- Conclusion

Methodology: page 9-10

- Primary Research (Survey)
 - Participants
 - Procedure
 - Research Ethics and Validity
- Secondary Research

Survey: page 11-12

Presentation of findings: page 13-27

Processing of findings/ Analysis of Survey: page 28-31

Limitations: page 31

- Limitations or sources of error in survey
- Limitations with survey group

Conclusion: page 32

- Suggestions for future research

Appendix: page 33-35

- Qualifications of authors cited in literature review

Introduction:

Question: Is the post-apartheid generation of South African children aged 14-17 accepting of mixed marriages, or have their parents or other outside influences successfully kept the message alive that mixed race marriages are wrong?

Defining the key elements in my research question:

- Apartheid: The time of racial segregation and inequality in South Africa, when the white race was deemed “superior” and the different race groups were separated. During this time no “non-white” person was allowed (by law) to marry a white person, and generally races were expected to marry or have relationships within their own racial group. (Ended in 1990 on paper, but ultimately ended in 1994.)
- “post-apartheid generation” therefore means people born after Apartheid had ended (after 1994).
- Mixed-marriage: The marriage between two people of different racial groups (e.g. White and Black, Indian and White etc.)
- "Accepting" - definition: “To believe or come to recognize (a proposition) as valid or correct”. If they are “accepting of mixed marriages” to me that means that they find mixed marriages socially and morally correct.

Aims of my research:

In this research project I aim to find information to answer the following questions:

- What was the "Prohibition of Mixed Marriages Act" and what role did it play in preventing interracial marriages?
- Is the percentage of mixed couples increasing? Why would this be so?
- Is the younger generation more accepting of mixed marriage than the older generation?
- What are the reasons for opposing mixed-race marriage?
- Do mixed couples face discrimination? Are their children discriminated against or bullied?
- Does the media play an important role in changing children’s mind sets when it comes to interracial relationships (movies, television series etc.)?

Why I chose to research this specific question:

I formulated this question because of my personal background. My parents are of two different and very opposite race groups and cultural backgrounds, my father being a white European (from Switzerland) and my mother being a black African lady (from Zimbabwe). Coming to South Africa as the product of an interracial couple and with interracial parents, was quite interesting to say the least. My parents get very different reactions when they go out together; some people stare in bewilderment, others with curiosity and others narrow their eyes in disapproval. Although I have learnt not to pay attention to such reactions I do find myself asking if it is only the older generation who have lived through Apartheid and have been raised in a certain way according to their time, who feel opposed to interracial marriage, or if the perceptions of interracial couples have changed with the post-apartheid generation. I have always asked myself what the people in my school think of such marriages, and if their parents are influencing their opinions. I would like to know if South Africa has made advancements in terms of racial integration and if this has led to a more open-minded generation of young people, which is why I chose this topic for my research project. Therefore I will be conducting mixed research; secondary research in the form of a literature review and primary research in the form of a survey.

Review of Literature:

I have always been interested in how modern society perceives interracial couples, and if the world is moving towards a time in which such couples become the norm and are not discriminated against. I have gathered information on this topic, but have found very little information on how the post-apartheid generation of South Africa feels regarding interracial marriage. This is definitely an area that needs further research. I have used a thematic approach in this literature review, structuring the literature review according to some of the questions (see "Aims" in introduction) I seek to answer in my research.

I used articles from newspaper sites (New York Times), international acclaimed news sites (CNN, Sky News etc.), a magazine article from “T-Magazine” (which is owned and managed by the “New York Times”), a study done by UKZN, a study done by British Future and a few other internet websites to find the information that I needed.

The sources I chose had to come from a reliable and esteemed website (such as CNN, Sky News and the New York Times), or be mentioned by other websites, such as Sky News. They also had to be less than five years old to be valid. I did not take information from websites that were unknown, opinion based and open to the general public for their input. The authors of the websites were credible as they were either journalists and writers for esteemed news centres such as CNN and Sky News, had Masters Degrees or PhDs, or held senior positions in their field of work (such as senior editor or senior lecturer).

South Africa is a country struggling to let go of the horrific past, in the form of Apartheid. During Apartheid, the races were separated, as well as treated unequally. According to “South End Museum”, situated in Port Elizabeth in South Africa, which is a well-known tourist attraction because it is dedicated to explaining and showing the realities of Apartheid, unfair laws such as the Mixed Marriages Act were put into place during Apartheid to prevent different races from being in relationships. However this was more specifically the relationship between a white and a “non-white” person. If the police came to know of a mixed couple, their house would be invaded, they would be arrested and faced imprisonment (South End Museum). According to Alistair Body Evans, the law was put into place in 1949, but was later repealed in 1985.

Now that everyone is free to be with anyone of any race, more and more interracial couples are surfacing in South Africa. However, we do not seem to see the drastic increase we would expect. According to a study conducted by Thabisi Hoeane (2004), only 49% of South Africans agree with mixed marriage. The reason for this seems to be the fact that the different race groups just do not get the opportunity to socialize as often as they should. 56% of South Africans never socialize with people of other races. This is attributed to the settlement patterns. The poorer black people tend to live in the townships, while a lot of the white people stay in higher income areas; this doesn’t give these race groups the opportunity to mix. However, there seem to be more and more mixed schools and 68% of South African adults approve of their children attending such schools. This means that

children will socialise and mix with other races at school, and this will let South Africa move towards a more racially integrated society, leading to more interracial couples.

Worldwide there has been a massive increase in mixed marriages. According to Stephanie Chen (2010), nearly 1 in 7 marriages in the United States of America is interracial or interethnic, and the percentage of interracial marriages is at its highest, partially due to the high amount of immigrants entering the country. The acceptance of such marriages also seems to be growing, especially among the younger generation. In the same article, Stephanie Chen mentions a study done by Pew Research Centre (2010) which showed that support for mixed marriages is highest among the generation of adolescents between the ages of 18-29, with 85% being in favour of mixed marriages. Again, this seemed to be due to the education system bringing the different races together in schools and universities, as well as social media and dating sites. In an article by Susan Saulny (2012), it is stated that in 1987 only a third of the American population agreed with mixed marriages, whereas in 2012 more than a third of the population said that a close relative is in an interracial relationship.

In a study conducted by Rob Ford, Rachael Jolley, Sunder Katwala and Binita Mehta from "British Future" (2012), it was revealed that Britain is also seeing a drastic increase in interracial couples and acceptability in society. In 1986, 50% of the population were not in favour of mixed marriages and in 2012 this decreased to 15% of the population, and with the younger generation of 18-24 year olds, only 1 in 24 was not in favour of interracial marriage. The same study revealed that two thirds of parents said that they were "comfortable" with their children marrying a person of different ethnicity.

This suggests that in Britain, the younger generation is far more tolerant of and far less disturbed by interracial dating or marriage, than the older generation. In an article published by Sky News, James Matthews (2012) referred to the above study conducted by "British Future", showing that 1 in 4 people who were over 65 would not have been happy if one of their grandchildren were to marry someone who was of a different race, but only 1 in 20 of those surveyed who were under 25 years of age, shared that view.

However the future doesn't look rosy for mixed couples. They also face discrimination, as shown in an article written by Stephanie Chen (2010) in the case of one mixed couple who wanted to get married in Louisiana, but the Justice of Peace refused to marry the two. Daniel O'Brien (2014) wrote that one mixed couple went out to a restaurant to eat, and a

valet brought their car after the meal, but as they were driving home they saw that their valet ticket had the words “Jungle Fever” written on it. This is a racist term for an interracial couple.

But why do people oppose interracial marriage? A news article written by Yaba Blay (2013), explains one reason white extremists are strongly against interracial marriage. Americans developed the “one drop rule” during the time of slavery to distinguish between those who are white and those who are black. This rule meant that anyone who had “one-drop of black blood” or who in other words had a black family member (up to fourth generation), was of African descent and would be classified and treated as black. So, one of the reasons people do not want to engage in interracial marriage is because they want to preserve the “purity” of their race. The article goes on to say that black people were also deemed inferior to white people, so another reason could be that the people who still have that mentality, do not want to be married to someone who is or was considered to be socially inferior to them. Many people also oppose interracial marriage due to religious opinions, referring to passages in the bible such as Daniel 2:43 which states that iron and soft clay do not mix and that such a marriage will not last, or Leviticus 19:19 which states that people should not breed different kinds of cattle, sow two types of seeds in their fields, or wear clothes made of two different materials. These verses highlight the command to keep objects of two different kinds apart and not to mix them. Some people feel that these verses also refer to humans (The Holy Bible, English Standard Version, Copyright 2001). All these verses are found in the bible, but are only anti race-mixing if interpreted that way, as there are also pro race-mixing examples such as Moses (a Jew), marrying an Ethiopian woman (Numbers 12:1) and Joseph (also a Jew), marrying an Egyptian woman (Genesis 41:45).

In the case of discrimination of biracial children the leading problem seems to be identification. An article by Joyce Maynard (2012) stated that biracial celebrity Halle Berry has said that she struggled with identification as a child, as children in her (all black) school would tell her that she was adopted when they saw her white mother and when she moved to a mostly white school, the children would put Oreo cookies into her locker (the Oreo cookie is black and white). She said that finding roles as an actress was challenging as she was often labelled as either too black or too white for the part.

Media too influences people's views on interracial relationships. Movies with interracial couples are fast becoming common. An article by Sandy Angulo Chen (2010) showed that these interracial movies are movies such as Our Family Wedding, Away We Go and Something New. An article by Braden Goyette (2013) has shown that there also seems to be a change in adverts and people are challenged with the ideas of mixed couples, such as a recent "Cheerios" advert featuring an interracial family, which caused quite a stir. The advert showed a family, consisting of a black father, a white mother and their biracial daughter. Some comments on the advert were positive, and some even thankful that they showed the diversity in families, while others responded negatively with cynical, racist comments.

Limitations:

Unfortunately there was very limited information on mixed marriages in South Africa, and from the few that I could find most were from unreliable sources (unknown and consisting of contributions of opinions by the general public). Another limiting factor was that the study that I found that addressed interracial couples and the response of the South African public, was conducted in 2004, but was published on an esteemed research website (UKZN) in 2009, so although it was still valid in 2009 and therefore could be used, it might not be very accurate anymore because it was conducted a long time ago and not so long after the end of Apartheid where people may still have been more opposed to interracial marriage. This study found among other things, that only 49% of South Africans approved of mixed marriages (at the time of the study), 56% of South Africans never socialise with other race groups but that 68% of people approved of their children attending mixed schools. These were all very interesting and useful findings. I was also limited with regard to the studies done on biracial or multiracial children, as there were no studies from South Africa and very few sources that came from reliable websites about multiracial or biracial children in other countries. There was very little information on biracial children whether they face discrimination. I found one statistic pertaining to the bullying of biracial children, however since it came from a website where the author and date was unknown, and the creators of the website seemed to have no relevant qualifications I could not use that source.

In this literature review I have found very valuable and important information that applies to my research project. This literature review has shown that: Interracial marriages have

increased drastically, the younger generation (in the US and UK) is more accepting of mixed marriage than the older generation, a lot of mixed couples face discrimination, the biracial children from such couples are often bullied and may have identity problems, and lastly that the media does play a role and can influence people's view, especially young children who may grow up watching movies of interracial families. This makes my own personal research look promising because the facts stated here may mean very much the same outcome here, in South Africa, namely: that the post- Apartheid generation feels very different about interracial relationships than the older generation who lived during Apartheid.

Methodology

I did mixed research for my research project, using primary and secondary research. This is the best method to use because, there is very little research that has been done on this subject, especially in South Africa which is why I chose to use a survey (primary) to find out my own information as well as take into consideration the other (secondary) research that has been done in this area.

Primary Research (survey):

Quantitative Research

Participants:

The group chosen for my survey was a group of 108 students from ... College (name of school omitted to ensure anonymity), between the ages of 14 and 17. The students were of different race groups including: Indian (15), Coloured/Mixed (6), White (65) and Black (22). There were 60 females and 48 males.

Instrumentation:

I used a survey to gather the information that I needed. This survey was multiple choice, to ensure that the surveys were easy and quick to answer.

Procedure:

The survey was handed out to 108 learners just before the start of a lesson, during break time or on the bus home. Therefore surveys were received back the same day, and almost

immediately after they were handed out and filled in. The nature of the survey was explained to the surveyed and instructions as to how the survey should be completed were given at the top of the page.

Research Ethics and Validity:

The research group had the same understanding of the research question as I did, as the nature of the research was explained to them and the survey was in general very straightforward and self-explanatory. The questions were structured in a way that there was no room left for bias or ambiguity.

To ensure the accuracy of the survey, there was a plea at the top of the page that participants answer the survey as honestly possible. The surveys were anonymous and were always collected in a big group so that I did not know whose survey belonged to whom. This gave participants a sense of security, made them feel less restricted and allowed them to answer the survey without feeling that they would be “judged”, or that there could be consequences to their answers. Participants were asked for their consent and did not have to answer the survey if they did not want to. The data collected was kept safe in a folder at home, to ensure that none of the surveys were lost.

Secondary Research

For my secondary research I used the internet. On the internet I found studies (conducted by UKZN and British Future), as well as newspaper articles from online newspapers (New York Times and Huffington Post), a magazine article (T-Magazine), news websites (CNN, Sky News and Liberty Voice), a museum website (South End Museum), an African history website (African History), a bible website (Open bible) and one other internet website (Moviefone).

Survey:

(Please circle one.)

Your race: 1.White 2. Black 3. Indian 4. Coloured/Mixed

Gender: 1. Male 2. Female

Please answer the following questions as truthfully as you can. Please do not write your name at the top so that you can stay anonymous. **Circle your choice.**

1. How do you feel about inter-racial marriage?

- A. I am in favour of it.
- B. I am undecided. Not totally against or in favour of it.
- C. I think it is wrong and am against it.

2. Would you consider an inter-racial relationship?

- A. Yes, race doesn't matter to me.
- B. No, it's okay for other people, but I personally would not do it.
- C. No, I think it's wrong and would not consider it.

3. Do you think mixed couples are victims of discrimination?

- A. Yes, all of them.
- B. Yes, most of them.
- C. Yes, a few of them.
- D. No, none of them.

4. Do you feel children of mixed-marriages are victims of discrimination, at school, or later on in life?

- A. All of them.
- B. Some of them.
- C. Most of them.
- D. None of them.

5. Is there anyone in your family who is in a mixed-relationship?

- A. Yes, one.
- B. Yes, more than one.
- C. No, none at all.

6. Do you feel social media and TV programmes have influenced your view on mixed-race marriages?

- A. Yes, they have made me more aware and accepting of it.
- B. Yes, they have made me more against it.
- C. No, they have not influenced my view at all.

7. Do your parents tell you not to enter into a mixed race relationship?

- A. Yes, they don't want me to be in a relationship with a person of different race.
- B. No, my parents are unconcerned about the race of the person I may be dating.

Presentation of Findings:

Calculations and Collation of Results

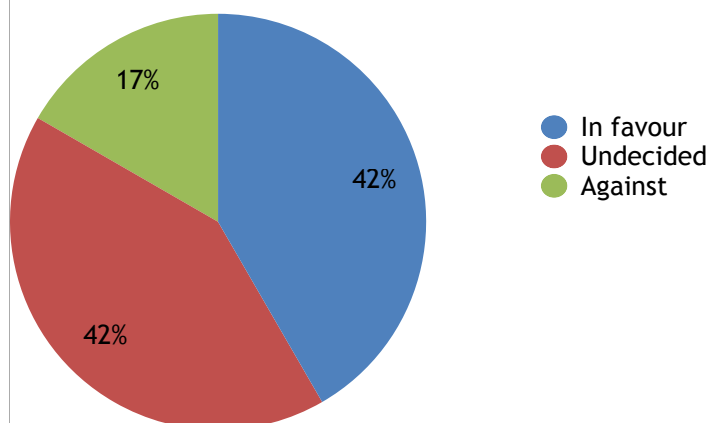
Total sample group (108):

<u>Race:</u>	<u>White</u>	<u>Black</u>	<u>Indian</u>	<u>Coloured</u>
<u>Gender: Male</u>	32	10	4	2
<u>Female</u>	33	12	11	4
<u>Total amount of people:</u>	65	22	15	6

Question 1: How do you feel about inter-racial marriage?

<u>Answer:</u>	<u>Percentage (%):</u>
A. I am in favour of it.	$(45/108) \times 100 = 41.7$
B. I am undecided. Not totally against or in favour of it.	$(45/108) \times 100 = 41.7$
C. I think it is wrong and am against it.	$(18/108) \times 100 = 16.7$

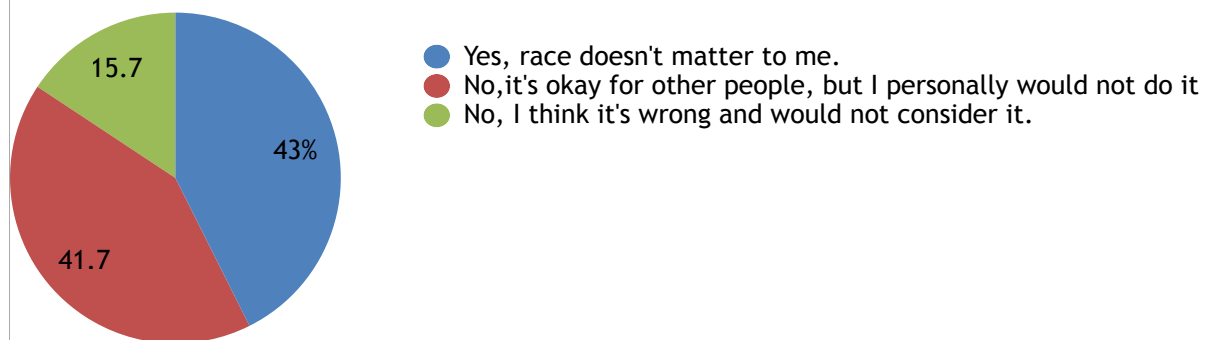
1. How do you feel about inter-racial marriage?



Question 2: Would you consider an inter-racial relationship?

<u>Answer:</u>	<u>Percentage (%):</u>
A. Yes, race doesn't matter to me.	$(46/108) \times 100 = 42.6$
B. No, it's okay for other people, but I personally would not do it.	$(45/108) \times 100 = 41.7$
C. No, I think it's wrong and would not consider it.	$(17/108) \times 100 = 15.7$

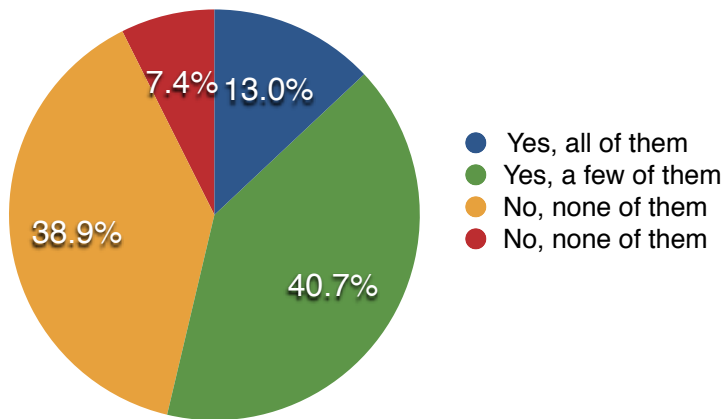
**2. Would
you
consider an
inter-racial
relationship
?**



Question 3: Do you think mixed couples are victims of discrimination?

<u>Answer:</u>	<u>Percentage (%):</u>
A. Yes, all of them	$(14/108) \times 100 = 13.0$
B. Yes, most of them.	$(44/108) \times 100 = 40.7$
C. Yes, a few of them.	$(42/108) \times 100 = 38.9$
D. No, none of them.	$(8/108) \times 100 = 7.4$

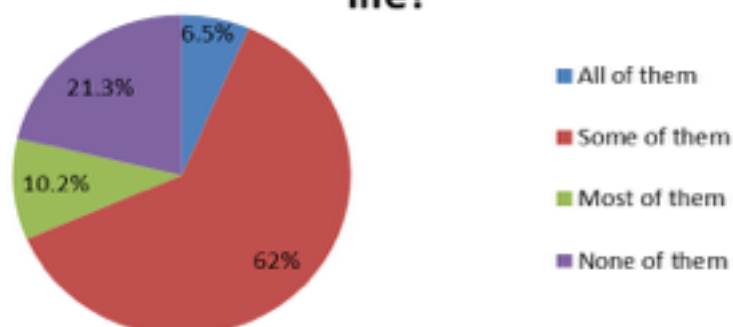
3. Do you feel that mixed couples are victims of discrimination?



Question 4: Do you feel children of mixed-marriages are victims of discrimination, at school, or later on in life?

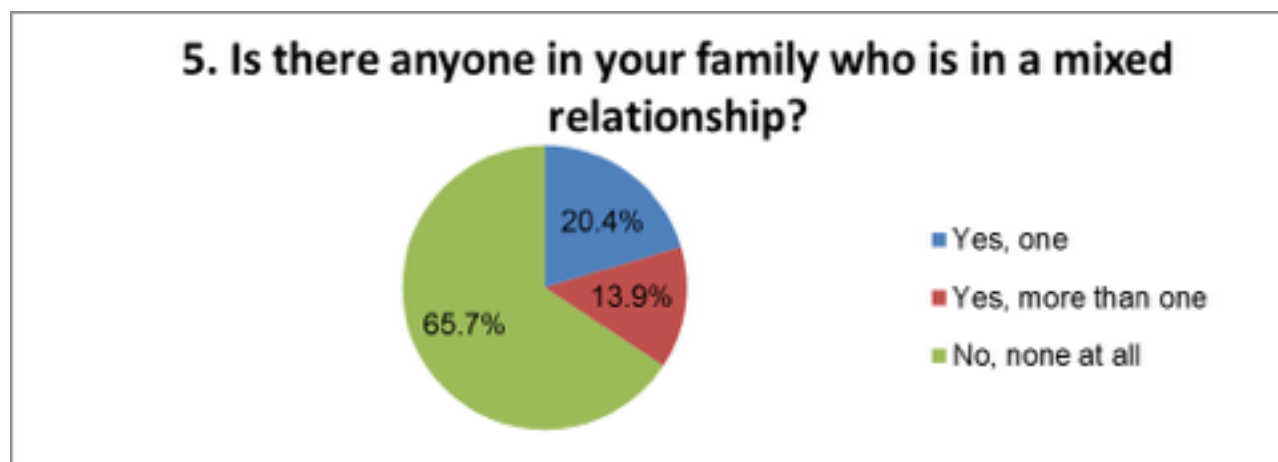
<u>Answer:</u>	<u>Percentage (%):</u>
A. All of them.	$(7/108) \times 100 = 6.5$
B. Some of them.	$(67/108) \times 100 = 62.0$
C. Most of them.	$(11/108) \times 100 = 10.2$
D. None of them.	$(23/108) \times 100 = 21.3$

4. Do you feel children of mixed marriages are victims of discrimination, at school, or later on in life?



Question 5: Is there anyone in your family who is in a mixed-relationship?

<u>Answer</u>	<u>Percentage (%)</u> :
A. Yes, one.	$(22/108) \times 100 = 20.4$
B. Yes, more than one.	$(15/108) \times 100 = 13.9$
C. No, none at all.	$(71/108) \times 100 = 65.7$



Question 6: Do you feel social media and TV programmes have influenced your view on mixed-race marriages?

<u>Answer:</u>	<u>Percentage (%)</u> :
A. Yes, they have made me more aware and accepting of it.	$(49/108) \times 100 = 45.4$
B. Yes, they have made me more against it.	$(7/108) \times 100 = 6.5$
C. No, they have not influenced my view at all.	$(52/108) \times 100 = 48.1$

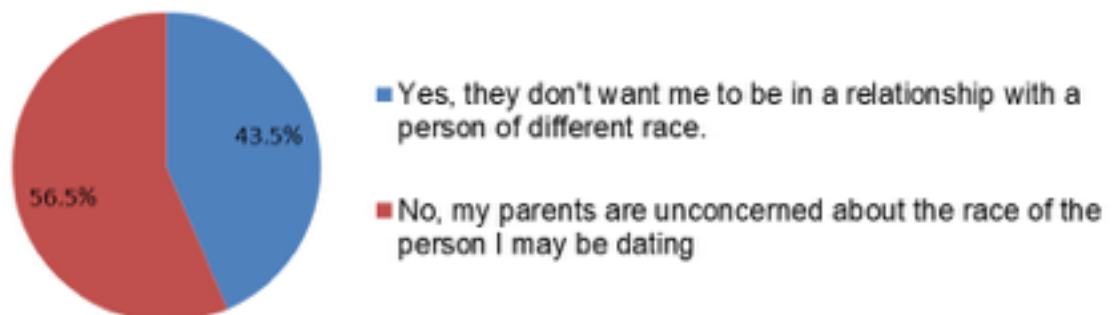
6. Do you feel social media and TV programmes have influenced your view on mixed-race marriages?



Question 7: Do your parents tell you not to enter into a mixed race relationship?

<u>Answer:</u>	<u>Percentage (%):</u>
A. Yes, they don't want me to be in a relationship with a person of different race.	$(47/108) \times 100 = 43.5$
B. No, my parents are unconcerned about the race of the person I may be dating.	$(61/108) \times 100 = 56.5$

7. Do your parents tell you NOT to enter into a mixed race relationship?



According to Race groups:

White

Question 1: How do you feel about inter-racial marriage?

<u>Answer:</u>	<u>Percentage (%):</u>
A.	$(16/65) \times 100 = 24.6$
B.	$(33/65) \times 100 = 70.8$
C.	$(16/65) \times 100 = 24.6$

Question 2: Would you consider an inter-racial relationship?

<u>Answer:</u>	<u>Percentage (%):</u>
A.	$(15/65) \times 100 = 23.0$
B.	$(36/65) \times 100 = 55.4$
C.	$(14/65) \times 100 = 21.6$

Question 3: Do you think mixed couples are victims of discrimination?

<u>Answer:</u>	<u>Percentage (%):</u>
A.	$(8/65) \times 100 = 12.3$
B.	$(26/65) \times 100 = 40.0$
C.	$(27/65) \times 100 = 41.5$
D.	$(4/65) \times 100 = 6.2$

Question 4: Do you feel children of mixed-marriages are victims of discrimination, at school, or later on in life?

<u>Answer:</u>	<u>Percentage (%):</u>
A.	$(6/65) \times 100 = 9.2$
B.	$(43/65) \times 100 = 66.2$
C.	$(5/65) \times 100 = 7.7$
D.	$(11/65) \times 100 = 16.9$

Question 5: Is there anyone in your family who is in a mixed-relationship?

<u>Answer:</u>	<u>Percentage (%):</u>
A.	$(11/65) \times 100 = 16.9$
B.	$(3/65) \times 100 = 4.6$
C.	$(51/65) \times 100 = 78.5$

Question 6: Do you feel social media and TV programmes have influenced your view on mixed-race marriages?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(25/65) \times 100 = 38.5$
B.	$(5/65) \times 100 = 7.7$
C.	$(35/65) \times 100 = 53.8$

Question 7: Do your parents tell you not to enter into a mixed race relationship?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(34/65) \times 100 = 52.3$
B.	$(31/65) \times 100 = 47.7$

Black

Question 1: How do you feel about inter-racial marriage?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(19/22) \times 100 = 86.4$
B.	$(3/22) \times 100 = 13.6$
C.	$(0/22) \times 100 = 0$

Question 2: Would you consider an inter-racial relationship?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(19/22) \times 100 = 86.4$

B.	$(3/22) \times 100 = 13.6$
C.	$(0/22) \times 100 = 0.0$

Question 3: Do you think mixed couples are victims of discrimination?

<u>Answer</u>	<u>Percentage (%)</u> :
A.	$(4/22) \times 100 = 18.2$
B.	$(9/22) \times 100 = 40.9$
C.	$(5/22) \times 100 = 22.7$
D.	$(4/22) \times 100 = 18.2$

Question 4: Do you feel children of mixed-marriages are victims of discrimination, at school, or later on in life?

<u>Answer</u>	<u>Percentage (%)</u> :
A.	$(1/22) \times 100 = 4.5$
B.	$(10/22) \times 100 = 45.5$
C.	$(2/22) \times 100 = 9.1$
D.	$(9/22) \times 100 = 40.9$

Question 5: Is there anyone in your family who is in a mixed-relationship?

<u>Answer</u>	<u>Percentage (%)</u> :
A.	$(7/22) \times 100 = 31.8$
B.	$(3/22) \times 100 = 13.6$
C.	$(12/22) \times 100 = 54.6$

Question 6: Do you feel social media and TV programmes have influenced your view on mixed-race marriages?

<u>Answer</u>	<u>Percentage (%)</u> :
A.	$(14/22) \times 100 = 63.7$
B.	$(1/22) \times 100 = 4.5$

C.	$(7/22) \times 100 = 31.8$
----	----------------------------

Question 7: Do your parents tell you not to enter into a mixed race relationship

<u>Answer</u>	<u>Percentage (%)</u> :
A.	$(7/22) \times 100 = 31.8$
B.	$(15/22) \times 100 = 68.2$

Indian

Question 1: How do you feel about inter-racial marriage?

<u>Answer</u>	<u>Percentage (%)</u> :
A.	$(6/15) \times 100 = 40.0$
B.	$(8/15) \times 100 = 53.3$
C.	$(1/15) \times 100 = 6.7$

Question 2: Would you consider an inter-racial relationship?

<u>Answer</u>	<u>Percentage (%)</u> :
A.	$(8/15) \times 100 = 53.3$
B.	$(6/15) \times 100 = 40.0$
C.	$(1/15) \times 100 = 6.7$

Question 3: Do you think mixed couples are victims of discrimination?

<u>Answer</u>	<u>Percentage (%)</u> :
A.	$(2/15) \times 100 = 13.3$
B.	$(7/15) \times 100 = 46.7$
C.	$(6/15) \times 100 = 40.0$
D.	$(0/15) \times 100 = 0.0$

Question 4: Do you feel children of mixed-marriages are victims of discrimination, at school, or later on in life?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(0/15) \times 100 = 0.0$
B.	$(10/15) \times 100 = 66.7$
C.	$(2/15) \times 100 = 13.3$
D.	$(3/15) \times 100 = 20.0$

Question 5: Is there anyone in your family who is in a mixed-relationship?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(1/15) \times 100 = 6.7$
B.	$(6/15) \times 100 = 40.0$
C.	$(8/15) \times 100 = 53.3$

Question 6: Do you feel social media and TV programmes have influenced your view on mixed-race marriages?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(8/22) \times 100 = 53.3$
B	$(0/22) \times 100 = 0.0$
C	$(7/22) \times 100 = 46.7$

Question 7: Do your parents tell you not to enter into a mixed race relationship?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(5/15) \times 100 = 33.3$
B.	$(10/15) \times 100 = 66.7$

Coloured

Question 1: How do you feel about inter-racial marriage?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(4/6) \times 100 = 66.6$
B.	$(1/6) \times 100 = 16.7$

C.	$(1/6) \times 100 = 16.7$
----	---------------------------

Question 2: Would you consider an inter-racial relationship?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(4/6) \times 100 = 66.7$
B.	$(0/6) \times 100 = 0.0$
C.	$(2/6) \times 100 = 33.3$

Question 3: Do you think mixed couples are victims of discrimination?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(0/6) \times 100 = 0.0$
B.	$(2/6) \times 100 = 33.3$
C.	$(4/6) \times 100 = 66.7$
D.	$(0/6) \times 100 = 0.0$

Question 4: Do you feel children of mixed-marriages are victims of discrimination, at school, or later on in life?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(0/6) \times 100 = 0.0$
B.	$(4/6) \times 100 = 66.7$
C.	$(2/6) \times 100 = 33.3$
D.	$(0/6) \times 100 = 0.0$

Question 5: Is there anyone in your family who is in a mixed-relationship?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(3/6) \times 100 = 50.0$
B.	$(3/6) \times 100 = 50.0$
C.	$(0/6) \times 100 = 0.0$

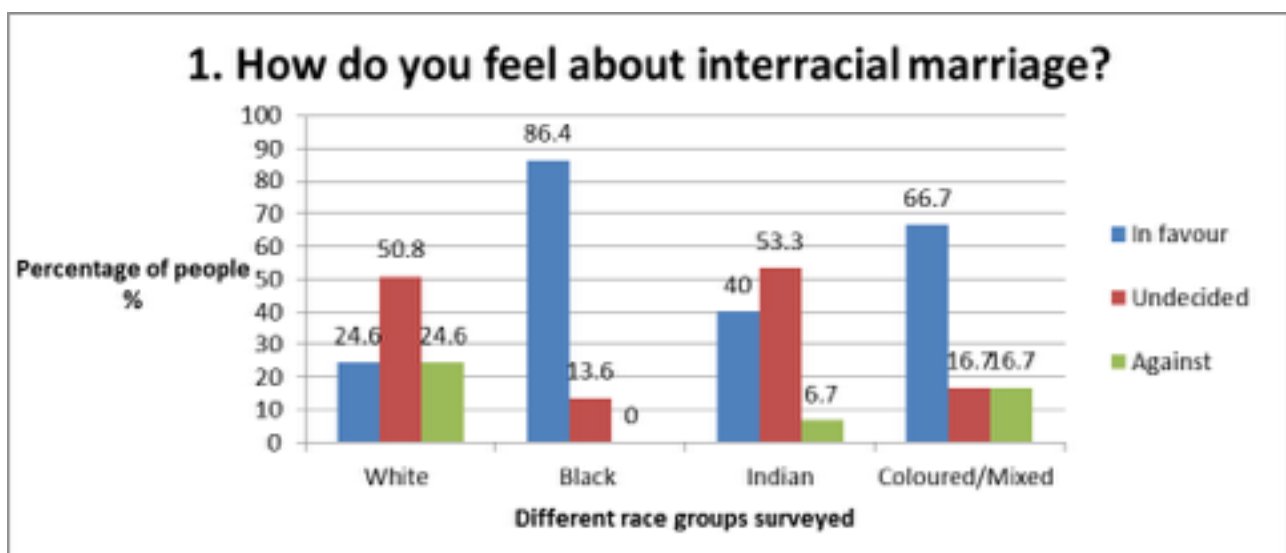
Question 6: Do you feel social media and TV programmes have influenced your view on mixed-race marriages?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(2/6) \times 100 = 33.3$
B.	$(1/6) \times 100 = 16.7$
C.	$(3/6) \times 100 = 50.0$

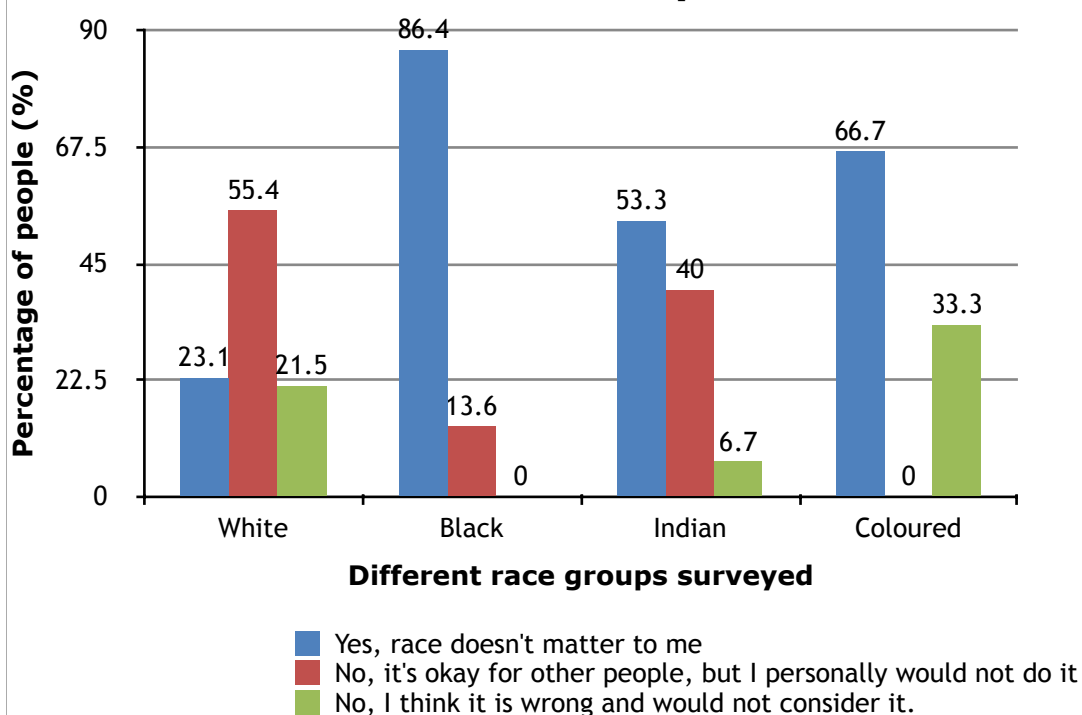
Question 7: Do your parents tell you not to enter into a mixed race relationship?

<u>Answer</u>	<u>Percentage (%):</u>
A.	$(1/6) \times 100 = 16.7$
B.	$(5/6) \times 100 = 83.3$

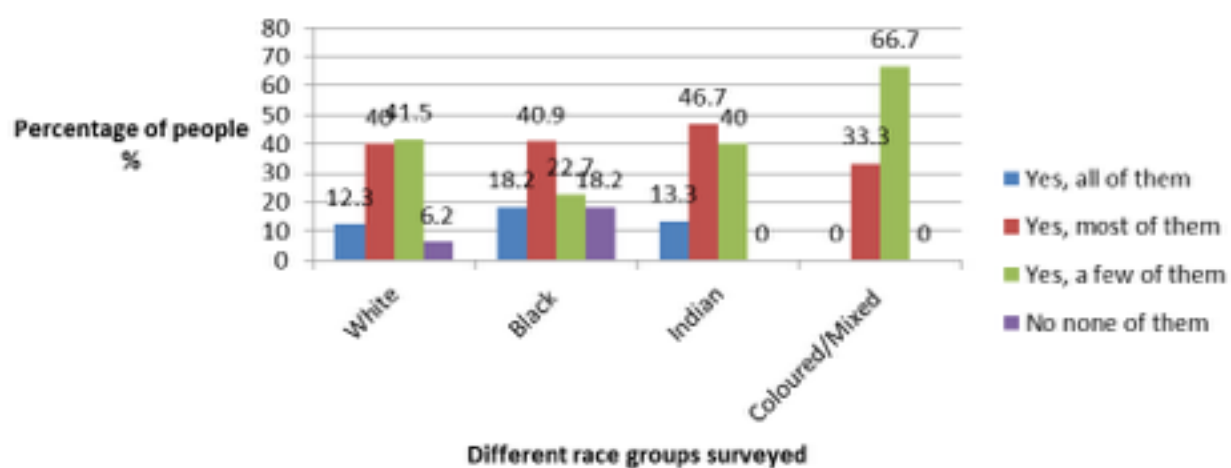
Graphed Results:



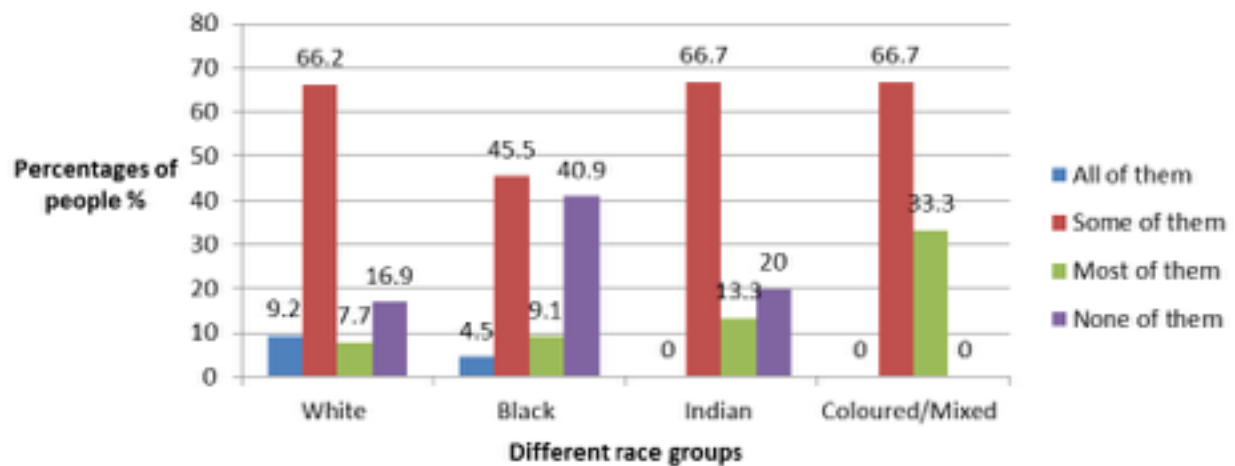
2. Would you consider an interracial relationship?



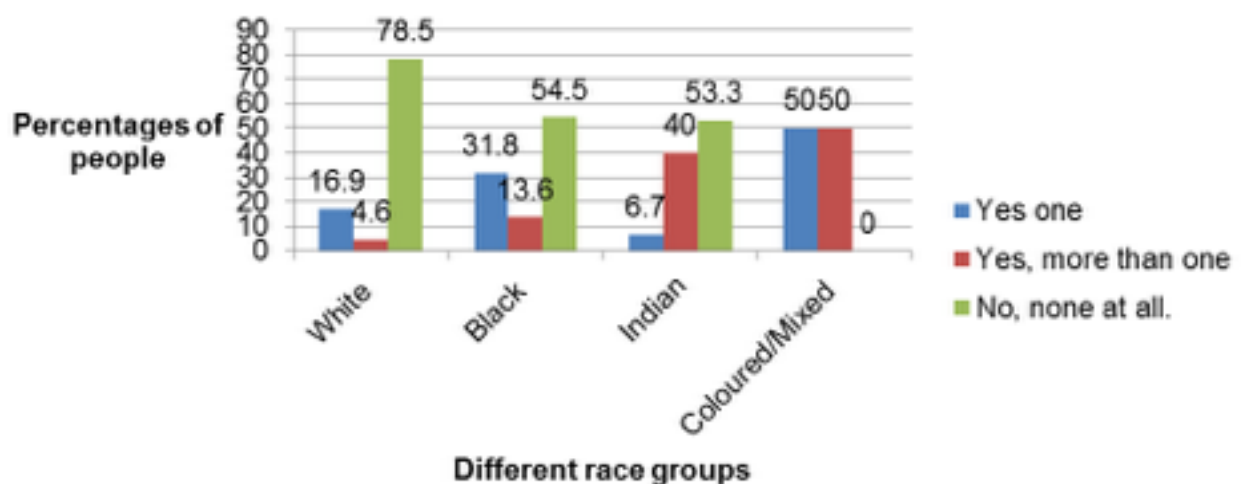
3. Do you think mixed couples are victims of discrimination?



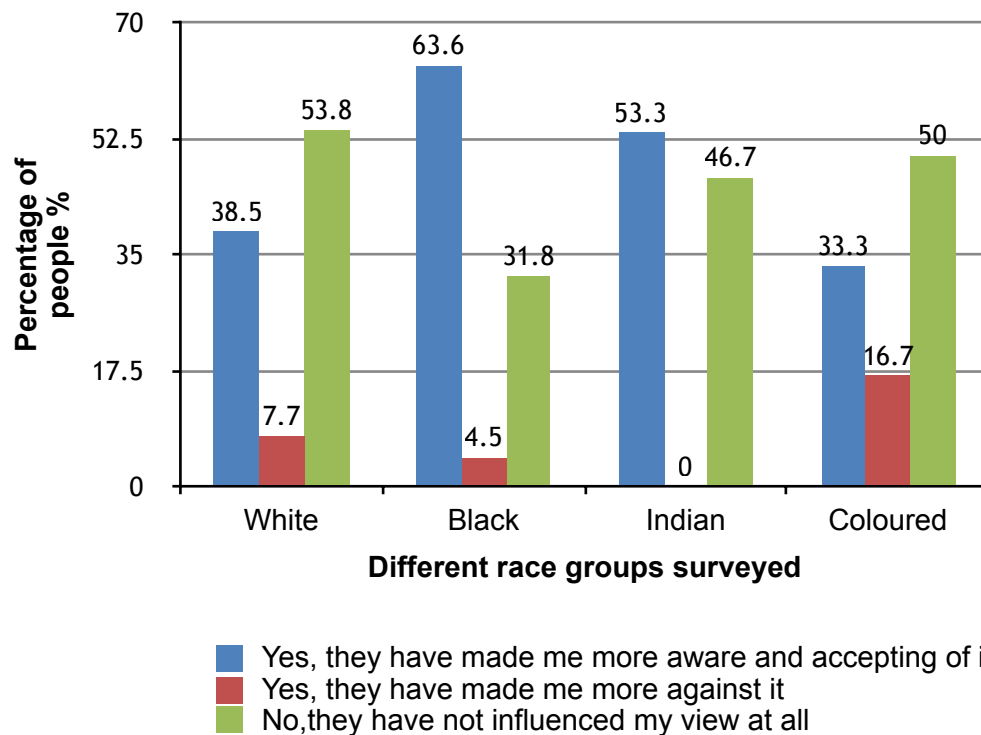
4. Do you feel children of mixed-marriages are victims of discrimination, at school, or later on in life?



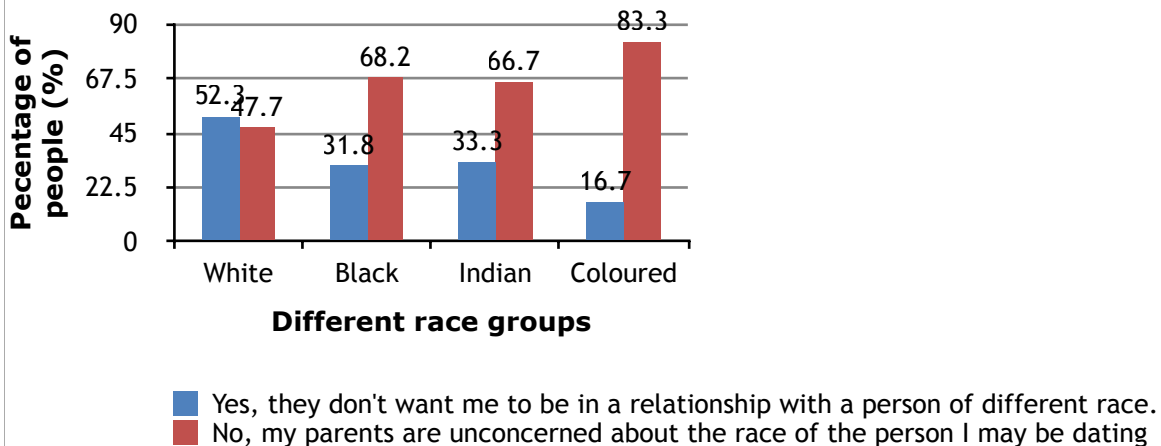
5. Is there anyone in your family who is in a mixed relationship?



6. Do you feel social media and TV programmes have influenced your view on mixed-race marriages?



7. Do your parents tell you not to enter into a mixed race relationship?



Analysis of Survey:

I chose to analyse the results according to the results of the entire group as well as according to race because I began seeing large discrepancies between answers.

Participants:

- Total: 108 children aged 14-17
- Race groups: 65 White, 22 Black, 15 Indian, 6 Coloured/Mixed.
- Gender: 60 Females, 48 Males.

An equal amount of people (42%) was in favour of inter-racial marriage as the amount of people who were undecided and less than 1/5 of the entire sample group (17%) were against inter-racial marriage. This is significantly more than the 1 in 24 of 18-24 year olds in the UK, who were against inter-racial marriage as discovered in the study conducted by Rob Ford, Rachael Jolley, Sunder Katwala and Binita Mehta from "British Future" (2012). Even though there is a difference in age groups, these results highlight the difference between the opinions of their youth and the South African youth. The same study found that in 2012, 15% of the British population were against inter-racial marriage; this however does not have a specific age group and must also have been filled in by older individuals.

The number of people in favour of inter-racial marriage in the surveyed group (42%), is slightly lower than the percentage of the population who "agreed with mixed marriage" (49%) according to a South African study conducted by Thabisi Hoeane (2004). This unfortunately also does not provide an age group and can therefore not be used as an accurate comparison to the figures shown above.

The Black group tops the list, having a higher percentage of people than the Coloured/Mixed group, who are in favour of mixed marriages. The Indian group has the highest percentage of people who are undecided. Almost a quarter of the white population (24.6%) is still against mixed marriages and surprisingly followed by coloureds at 16.7%.

Interestingly the Black group are the only race group in which 0% of the participants were against inter-racial marriage, and they have the lowest number of people who were undecided about mixed marriages.

It is encouraging to see that only 15.7% of the participants still think it is completely wrong to enter a mixed relationship twenty years post democracy . Although this pie-chart shows that more than half (57.4%) of the participants would not consider an inter-racial

relationship, 42.6% of participants would consider an interracial relationship which is a good figure, considering the circumstances (time period that has lapsed since Apartheid, parents who discourage such unions, peer groups etc.)

The White participants top the list in the category “it’s okay for other people, but not for me” and the Coloured/Mixed participants top the list in the category “I think it’s wrong and would not consider it”, which is surprising because they themselves are a product of mixed relationships. It is very interesting to observe that the Black participants have the highest percentage, higher even than the Coloured/Mixed group of people who would consider an inter-racial relationship, while the White group had the lowest percentage of people who would consider an inter-racial relationship.

40.7% of the participants think that most of the mixed marriages are victims of discrimination, together with 13% that thinks that all of the people in mixed marriages are victims of discrimination, 38.9% think that a few of them are victims, while only 7.4% think that none of them are victims of discrimination. All in all 92.6% of participants think that mixed couples are victims of discrimination. This could be a possible reason why some of them feel that they themselves do not want to be in such a relationship out of the fear of facing discrimination. This is an avenue for further research to find out if most mixed couples do face discrimination and why this should be so.

Throughout the race groups the “Yes, most of them” and “Yes, a few of them” had the highest percentages, while “none of them” seemed to have the lowest percentage. The fact that the black group had the highest percentage of people who responded “none of them” could link to the result that the black group was most willing to be in an inter-racial relationship, because some of them don’t see discrimination as too large a threat.

62% of the participants think some of the mixed children are victimised at school. Further research is needed to find out whether this is true and why this should be so.

A high percentage 66% of Whites, 66% Indians and 66% coloureds all think that mixed children are victims of discrimination at school and later in life. 40% of the blacks think they are not victimised and this could be so because the majority of this group are in favour of mixed marriages.

Although 65.7% of the surveyed said that no one in their family is in an inter-racial relationship, the rest 34.3%, (of which 20.4% said that “one” family member was in a mixed relationship and 13.9% said that “more than one” family member was in a mixed

relationship) had at least 1 family member who is in a mixed relationship. This number is far higher than I had initially anticipated and is in tune with the article by Susan Saulny (2012), in which it is stated that “in 2012 more than a third of the population [of America] said that a close relative is in an interracial relationship.” This shows that we seem to be approximately on the same level as America, which is encouraging to see, considering the fact that South Africa is only 20 years post-apartheid.

Interestingly, the Indian group had the highest percentage of people with at least one family member who is in a mixed relationship (46.7%), apart from the Coloured/Mixed people group (100%). This is interesting considering the close cultural and racial ties associated with the Indian culture. They were followed by the black group (45.4%), followed by the white group (21.5%). There is a clear gap between the Indian and Black group, and the White group, who have less than half the number of family members in mixed relationships than all the other race groups.

Only 6.5% of the entire group said that television programmes and social media made them more against mixed marriages, while as close to half (45.4%) said they have been made more aware and accepting of it. However, 48% have said that they feel that the media has not influenced their view at all. This could be because they have a strong negative or positive view of the matter that could not be swayed, or that the programmes that they have watched have been so neutral that they had no effect on them.

The media and TV influences referred to could be ones such as the advert of the interracial family referred to in an article by Braden Goyette (2013) or an interracial movie such as the ones listed by Sandy Angulo Chen (2010)

The role of the media in awareness and acceptance of mixed marriages was evident in all racial groups, showing the undeniable influence television and social media have on our lives. The black group especially, felt that TV and social media have made them more aware and accepting of inter-racial marriages.

43.5% of the participants said their parents do not want them to enter a mixed relationship. The role of parenting cannot be underestimated and considering that democracy is only 20 years old this is understandable. Apartheid is still fresh in these parent's memories and will remain so for a considerable amount of time, it is encouraging to note however, that more than half (56.5%) of parents are “unconcerned about the race of the person” their child may be in a relationship with, which is a satisfactory figure.

However in comparison with the figures from a study conducted by Rob Ford, Rachael Jolley, Sunder Katwala and Binita Mehta from “British Future” (2012), which stated that “two thirds of [British] parents said that they were ‘comfortable’ with their children marrying a person of different ethnicity,” these results seem very meagre, the results from my survey show a far greater number of parents who are against their child being in an inter-racial relationship. Two thirds is 66.7%, which means that there is a 23.2% difference.

Even James Matthews (2012), referred to the same British study, showing that “1 in 4 people who were over 65 would not have been happy if one of their grandchildren were to marry someone who was of a different race.” Admittedly, this may not be a fair comparison because the British participants are most probably older than the parents of the Grantleigh participants, and feelings may be different if it is a grandchild, but it just goes to show that the South African parents still have a long road to travel until they can accept and embrace inter-racial relationships.

52.3% of the white, 33.3% of Indians and 31.8% of black participants said their parents do not want them to be in a mixed relationship. Of interest is that 16.7% of the Coloured/ Mixed group reported that their parents do not want them children to be in a mixed relationship which seems ironic, since they themselves are directly or indirectly products of inter-racial relationships.

Limitations:

Limitations or sources of error in survey:

- People may not have taken the survey as seriously as they should have, and made a joke out of it by choosing answers that may not necessarily have reflected their opinion.
- Due to the surveys being handed out in large groups many people discussed their answers with each other and may have knowingly or unknowingly pressured each other into choosing an answer which may otherwise not have been their choice.
- Although questions were clear, people may have misunderstood some of the questions or not have read carefully, therefore choosing an answer which did not apply to them.

Limitations with survey group:

- Due to the surveys being completed at my school, I had limited access to the different race groups who were in the right age group. For example: There were only 6 Coloured/ Mixed students in the age group that I required. This small group definitely had an effect on the results of the survey when assessing the different race groups, however when looking at the group as a whole, I did have a large group, which definitely added to the accuracy of the survey.

Conclusion:

The relationships between the different race groups in a country that was deeply divided by apartheid will be an issue for some time. To answer the question: "Is the post-apartheid generation of South African children aged 14-17 accepting of mixed marriages...?", considering the results of the survey (42% in favour), the answer to this would be that the majority of the surveyed group are still not in favour or undecided (48%) about mixed marriages, so it will still take time until the majority will be in favour of mixed marriages and until the racial lines are blurred. Clearly the trend is changing as more and more people enter mixed relationships as 34.3% of participants reported that at least one family member was in an inter-racial relationship. Interestingly, it can be seen very clearly that the Black and Indian groups seem more open to mixed relationships than their white counterparts.

Mixed relationships, though they have come a long way, still have a struggle to face in the form of discrimination though the criteria of who gets discriminated against or not is not clear. To answer the question: "...or have their parents or other outside influences successfully kept the message alive that mixed race marriages are wrong?" I would say that with 43.5% of parents who tell their children not to be in relationships with people of different races, the role of the parents in this matter was clearly demonstrated. Even though the role of the media in encouraging such unions has largely been a positive one, it seems that it has also had a negative effect on a few people, with 6.5% of participants reporting that media and television programmes had made them more against inter-racial marriage.

Suggestions for future research:

- As 92.6% of participants think that mixed couples are victims of discrimination, this could be, as mentioned before, a possible reason for them to abstain from being with a person of different race: out of the fear of facing discrimination. Further research needs to be done to find out if most mixed couples do face discrimination and why this should be so.
- As 62% of the participants think that "some" of the mixed children are victimised at school, further research is needed to find out whether this is true and why this should be so.
- More research should be done on the perceptions of interracial marriage of primary school children, as they have grown up in a more racially integrated world from the beginning as opposed to the current teenagers who have witnessed the gradual increase in mixed schools, couples and children.
- More research should be done to discover why people are opposed to mixed marriages and how these perceptions can be changed.

Appendix:

1. Unknown author, Mixed Marriages Act, From: <http://www.southendmuseum.co.za>
2. Alistair Boddy Evans, Prohibition of Mixed Marriages Act No.55 of 1949, From: <http://africanhistory.about.com/od/apartheidlaws/g/No55of49.htm>
3. Thabisi Hoeane, The Ambiguities of Post-apartheid South Africa Race and Identity, UKZN (3/11/2009) From: http://ccrri.ukzn.ac.za/index.php?option=com_content&view=article&id=98:the-ambiguities-of-postapartheid-south-africa-race-and-identity&Itemid=100024
4. Stephanie Chen, Interracial marriages at an all-time high study says, CNN (4/06/2010) From: <http://www.cnn.com/2010/LIVING/06/04/pew.interracial.marriage/>
5. Susan Saulny, Interracial Marriage Seen Gaining Wide Acceptance, New York Times (2012/02/16) From: http://www.nytimes.com/2012/02/16/us/pew-study-americans-more-accepting-of-interracial-marriage.html?_r=0
6. Unknown author, The Melting Pot Generation, British Future (11/12/2012) From: <http://www.britishfuture.org/articles/reports/new-report-the-melting-pot-generation/>
7. James Matthews, Mixed Marriages “More Accepted” in Britain, Sky News (11/12/2012) From: <http://news.sky.com/story/1023609/mixed-marriage-more-accepted-in-britain>
8. Daniel O’Brien, Interracial Couple Receive Racist Message On Valet Ticket, Liberty Voice (5/01/2014) From: <http://guardianlv.com/2014/01/interracial-couple-receive-racist-message-on-valet-ticket/>
9. The Holy Bible, English Standard Version, (Copyright 2001) From: http://www.openbible.info/topics/interracial_marriage
10. Yaba Blay, White supremacist would be black under America's one-drop rule, CNN (2013/11/20) From: <http://www.cnn.com/2013/11/20/living/white-supremacist-one-drop-identity/>
11. Joyce Maynard, Roles Of A Life Time - Halle Berry, T-Magazine (18/10/2012) From: http://tmagazine.blogs.nytimes.com/2012/10/18/roles-of-a-lifetime-halle-berry/?_php=true&_type=blogs&_r=0
12. Sandy Angulo Chen, Most Compelling Interracial Romances, Moviefone (12/03/2010) From: <http://news.moviefone.com/2010/03/12/most-compelling-interracial-romances/>
13. Braden Goyette, Cheerios Commercial Featuring Mixed Race Family Gets Racist Backlash, Huffington Post (31/05/2013) From: http://www.huffingtonpost.com/2013/05/31/cheerios-commercial-racist-backlash_n_3363507.html

Qualifications of authors cited in Literature Review:

Alistair Boddy Evans:

- Honours degree obtained from Heriot-Watt University, Edinburgh.
- Masters and DIC from the Imperial College in London.
- Post-graduate teaching certificate (PGCE) from the Institute of Education, in London.
- History and science writer, who wrote About.com's African History site from April 2011 to March 2014.

<http://africanhistory.about.com/bio/Alistair-Boddy-Evans-6972.htm>

Thabisi Hoeane:

- Senior Lecturer, University of South Africa (UNISA) in Political Sciences.

<http://scholar.google.co.za/citations?user=BtluKqYAAAAJ&hl=en>

Stephanie Chen

- Writer for CNN

Susan Saulny:

- National Correspondent at The New York Times
- Wrote for The Washington Post
- Studied at London School of Economics and Political Science and Yale University

<http://www.linkedin.com/pub/susan-saulny/2a/b94/837>

James Matthews:

- Bureau Chief of Sky News' Scotland
- Studied Journalism at the London College of Printing.

<http://skynews.skypressoffice.co.uk/biographies/uk-and-ireland-correspondents/james-matthews>

Daniel O'Brien:

- American poet/playwright who wrote for The Guardian.

Yaba Blay:

- PhD, African American Studies, Temple University, 2007

- Graduate Certificate for Women's Studies, Temple University, 2007
- Researcher and ethnographer

http://drexel.edu/cip/contact/faculty/blay_yaba/

Joyce Maynard:

- Newspaper reporter.
- Published many books including the book: "To Die For" which was made into a movie.

<http://www.amazon.com/Joyce-Maynard/e/B000APW0YY>

Braden Goyette:

- Senior Editor at The Huffington Post

<http://www.linkedin.com/in/bradengoyette>

South End Museum:

- Well-known Apartheid Museum in Port Elizabeth.

http://www.southendmuseum.co.za/index.php?option=com_content&view=article&id=15&Itemid=2