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N.C.W. NEWS

Vol. 30

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Official
Organ
of the

NATIONAL COUNCIL OF WOMEN OF SOUTH AFRICA
NASIONALE VROUERAAD VAN SUID-AFRIKA



Do unto others as ye would they should do unto you

N.C.W. NEWS

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Address: 532/3 CTC Buildings, Plein Street, Cape Town, South Africa.

The points of view expressed in this journal in no way commit the National Council of Women of South Africa, the Honorary Editor or the Editorial Board.

Articles, suggestions and items of interest to our readers are always welcome. Copy (typewritten if possible) should reach the Honorary Editor at the above address not later than the 30th day of each month.

National Council of Women of South Africa

Headquarters Office: 507, Milron, Zastron Street, Bloemfontein, South Africa

N.C.W.S.A. members and representatives of affiliated societies are cordially invited to call at the office during the mornings from Monday to Friday, or by appointment.

EDITORIAL

We regret to have to hold back an obituary notice concerning Madame Sonia Vinaver, Executive Director of the International Council of Women, whose death occurred suddenly recently.

We carry again this month several of the papers read and discussed at the Status of Women Conference held in Johannesburg during November 1963 and hope to publish a further series during the next few months.



PRESIDENT'S LETTER

Bloemfontein,
July, 1964

My dear Colleagues,

WHEN I wrote my last letter to you we had not received the office equipment, and all that goes with it, from Durban. What an important day for us, the members of your Board of Officers, was Saturday, 6 June. Early in the morning I received a phone call and knew that the long-awaited pantechnicon had arrived and had been directed to Milron. What excitement—it was when we beheld the numerous trunks, tea chests and boxes that we really realized the significance of the responsibility we had undertaken. Undaunted, however, the members of the Board of Officers set about the task of unpacking and it was within record time that our office looked as if we had been working in it for a lifetime. You have probably guessed the reason . . . Yes! We were fortunate indeed in the way the precious possessions of the National Council of Women of South Africa had been packed, each container meticulously catalogued, every single key with its label. Expressions of appreciation are usually seen only by the person to whom the letter is written, or, at most, the members present at a particular meeting. We must therefore take this opportunity of expressing publicly our indebtedness to our Immediate Past President, Mrs. Mary Asher, and the members of her Board of Officers for the way in which the transport of a not inconsiderable amount of material was arranged. Very careful thought and planning went into this major undertaking and all the members of the new Board of Officers are deeply grateful for this.

It took only a short time to find our way about the masses and masses of files. From this you will realize that we have now settled down to a regular routine and we trust that soon we shall have caught up with our day-to-day work; it has necessarily taken time to attend to the accumulation of correspondence which arrived during the month of May.

As an office-bearer of a Branch Council I often wondered why it was necessary to have copies of the Minutes of Branch Council meetings sent to Headquarters office. As an Honorary Secretary with often inadequate typing facilities and then as a Branch President, having to make sure that these Minutes had been sent off—"For what real purpose?" I often wondered. Should similar thoughts enter into the minds of others, I can assure you that I now see this procedure in a very different light. The Minutes from our Branch Councils are read with extreme

interest, they are a wealth of information and what a picture is obtained of earnest, worthwhile activity throughout the country.

No Branch Report can ever, adequately reflect everything that happened during a particular period, still less can all these details be incorporated in the Report of the Honorary Organizing Secretary. It is by reading the monthly minutes as they come in from the Branches that we realize the truth of the statement that the National Council of Women is "the conscience of the nation". We realize what a force for good we have in our Branches. It is a pity that we are unable to share these minutes with you all. From the Uitenhage Branch Council we learnt of the quarterly drive for "Older Friends". These guests were driven to Van Staaden's Pass where the tea room was "invaded". The Johannesburg Branch has started a "Birthday Fund"—members have been asked to give one cent for each year of their age and to make the donation in the month in which their birthdays fall. (Sums in excess will not be refused!)

Members of Rustenburg Branch are preparing to entertain their Teenagers during the winter school vacation—tennis parties, parties on Saturday nights, picnics are amongst the items on a varied programme. This Branch, too, is giving Kupugani invaluable assistance by arranging for lectures in the location and outlying villages.

Mrs. Margot Petzall told the members of the Benoni Branch about the "Teaching of Languages by Modern Oral and Visual Aids", a new system which she has devised and for which she has been able to take out a patent. So I could go on . . . and on . . . and on . . .*

The Continuation Committee of the Status of Women Conference has now been disbanded. We trust that the findings of this enterprising undertaking will not just be relegated to the archives. At Conference we were constantly being made aware of the points of interest. It is to be hoped that those vigilant members will continue in their efforts to make the country aware of the information collated. Where the Continuation Committee has left off, Branches must now take over.

The Atmospheric Pollution Prevention Bill has once again been "shelved". This is a great disappointment to us all but we know that everything possible was done to press for its introduction during the last session of Parliament. We are grateful to the Convener of the Parliamentary Committee, Mrs. V. C. Davie, who has now given us a summary of recent legislation. It appears in this issue of the N.C.W. NEWS and will be studied with interest by all members.

From the newsletter of the National Council of Women of Australia we see how Victoria has, like South Africa, been concerned with the use of pesticides. They received the following answer from their Department of Agriculture, which makes recommendation to primary producers regarding the application of pesticides: "this Department is well aware of the hazards to humans, both producers and consumers, and also to wildlife and useful insects, caused by the unwise or indiscriminate

* Members should also read Branch News with care and attention!—**Honorary Editor.**

LIGHTNESS BEGINS WITH EASY-CREAMING STORK

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S T O R K

STK 358-FP

use of pesticides. Provided producers take the common-sense precaution laid down by Government authorities, pesticides can be used quite safely and the community can gain the benefits, arising from the use of pesticides without harm to human health."

The newsletter of the International Council of Women has been received. This is a Memorial Number to Madame Marie-Helene Lefauchaux, the Honorary Past President of the International Council of Women. This is a worthy tribute to an outstanding woman. As only very few of our members, unfortunately, subscribe to this informative Bulletin, I wish to repeat what Mrs. Mary Shaw, the Honorary Recording Secretary of the International Council of Women, said of her:

"Madame Marie-Helene Lefauchaux had a statesmanlike brain, an indomitable fighting spirit for the advancement of women's education, rights and civil duties, a keen sense of strategy and tactics, allied to her feminine qualities. In her unceasing work for women of all races, as French Government representative on the United Nations Status of Women Commission, its delegate to the U.N. Human Rights Commission, and during her Presidency of the I.C.W., her achievements were outstanding. Her tragic death leaves a sorrowful gap in the lives of her many friends, of all races and creeds, all over the world."

The members of the National Council of Women of South Africa, together with sister councils throughout the world, mourn the loss of Marie-Helene Lefauchaux.

News has just arrived of the sudden death on 20 May of Mme. S. Grinberg-Vinaver, Executive Director of the International Council of Women, who was formerly Chief of the Section on the Status of Women in the U.N. Mme. Vinaver was playing an important part in the organization of the forthcoming meeting of the Executive Committee in Interlaken. The sympathy of the members of N.C.W.S.A. has been conveyed to Mrs. Craig-Schuller McGeachy and the Board of Officers.†

When this letter reaches you I shall, please God, have returned from Interlaken and be anxious to tell you all about the meeting. I write, however, on the very eve of my departure, enheartened by the many kind wishes I have received and expecting much from what promises to be a stimulating week.

With my cordial greetings,

Yours sincerely,

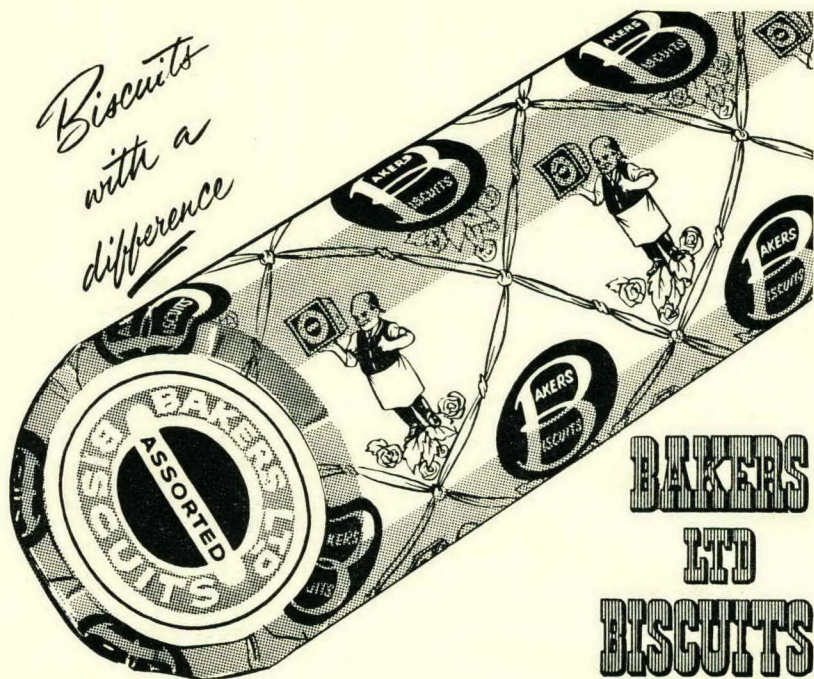
SHEILA MACKENZIE—President, N.C.W.S.A.

† See Editorial.

(Continued from page 23)

The progress of the African nurse has more than justified the beliefs of one great doctor who pioneered the training of non-White nurses. In 1902 Dr. Macvicar said of his proposed scheme of training non-White nurses, "I am confident that there is that in the African character which will respond to this training and that in time, if we do our part without losing courage we shall have a new type of African womanhood developing higher than anything to which African women have yet attained, strong, reliant and helpful."

The entry standard of education in those days was much lower than what is required to-day, as we are all well aware. Science is developing every day and so to cope with the new trends the standards must also go up.



(Continued from page 4 opposite)

It has been found that there are girls with good intelligence who are handicapped through limited funds in taking higher education, though their school records are good. Of course it is understandable that a girl with more years at school would find things easier to understand than one less educated.

She can express herself more freely on paper and has better prospects in the future; with all the post-graduate courses opened here and overseas. In our own country we read in the newspapers of new openings in post-graduate nursing quite often these days, and many more to be started in the near future. There are private agencies that have played a very important part in sending nurses overseas on bursaries, for further study. Some of these nurses have brought honour not only to themselves but to their homeland as a whole. One such nurse was the first to go on a study leave from our country and the fact that by the time she came back she had been given a senior post by her employers proved that the African woman in the professions is out to raise the standards and not to lower them.

There are many professional women of our African society in the field who are holding responsible positions and learning a lot. The main thing—and I think it is important—is the fact that they are ready to learn. They do not feel that because they are where they have managed to get, it is enough. The fact that a secondary school teacher can give up a good salary to go back to school and study law seems to me to be real hunger for knowledge, and as the women in any given community are the educators in the home this is a good sign.

Work of the Parliamentary Committee

by Vera C. Davie, Convener

SUMMARY OF MORE IMPORTANT BILLS BEFORE PARLIAMENT OF RECENT WEEKS

Most of the business before the House since the Easter recess has been concerned with the passing of new contentious Bills tabled earlier in the session, and now being voted upon. Most of them have dealt with financial matters but there are several of some interest though, strictly speaking, not within the scope of the N.C.W.S.A. platform.

A Bill to establish a **Munitions Production Board** [A.B. 87—'64] consisting of industrialists, engineers and munitions experts to control the production and supply of munitions to the Government, the purchase of the necessary raw materials, the investigation and research into matters relevant; the signing of contracts, etc.

A Bill to **Amend the Standards Act, 1962**, [A.B. 83—'64] enables the Council of the Bureau of Standards to frame, amend and substitute draft building regulations (Standard Building Regulations) for the benefit of local authorities. The Council may acquire immovable and movable property, hire or let such property and supply services, and may establish laboratories and other facilities. The regulations may be adopted in full or in part by other bodies such as (as I interpret it) the S.W.A. authorities, and the Territorial authorities.

This is merely an extension of the work of the S.A.B.S. which was constituted to establish and control standards in all production.

A **Land Settlement Amendment Bill** [A.B. 67—'64] deals with the acquisition of land (for farming), the purchase by the government of land (farms) on behalf of owners; the financial assistance and terms available to applicants and the relation of these to their conditions. This is, I think, merely an extension of the existing provisions designed to keep farmers on the land.

A Bill to establish a **Tax Reserve Account** [A.B. 79—'64] into which presumably, some of this year's budget surplus will be paid. Money thus set aside (and invested) will be used as and when required to supplement the Consolidated Revenue Fund to meet expenditure on services normally charged to the revenue account.

The above Bills are of interest but not within our platform; the following are of more concern to us, as they bear in some aspects on education.

There is a Bill for the **Admission of Attorneys, Notaries and Conveyancers**, amending previous legislation.

The **Admission of Advocates Bill** [A.B. 75—'64] late in the session seeks to control the admission of persons to practise as advocates of the Supreme Court of South Africa and a number of laws of the Provinces and on the Republic are repealed in part or wholly. It lays down the qualifications required, etc., and is of importance to practising advocates and to the Universities who have their own courses and regulations for the granting of degrees in Law.

There are the usual requirements of South African Nationality or of permanent residence in the Republic, and of bilingualism, and provision is made for the admission of persons trained and practising in "designated" countries.

In the training of advocates the standard to be attained in both official languages and in Latin is laid down.

A **National Study Loan and Bursaries Bill** [A.B. 95—'64] seeks to establish a fund for students. Money paid into the fund by the State and by donors will be used only for the purpose of granting study loans or bursaries or both to students in need of financial assistance to help them to continue or to complete their studies at any university, declared institution or vocational school.

The committee to administer the fund will consist of: the Secretary for Education, Arts and Science (chairman), three representatives of donors, the

chairman of the University Advisory Committee, the chairman of the Committee of University Principals and a representative of the University Colleges.

The secretarial and administrative work will be done by the department of Education, Arts and Science. The committee will advise the Minister on any matter relating to the fund or to the granting of loans, etc. The Minister, after consultation with the committee, shall determine annually the basis on which money for loans and bursaries, shall be made available to students.

Liquor (Law) Amendment Bill [A.B. 90—'64] does not alter the 1963 Act but deals largely with details about licences, etc., e.g. the transfer of licences from one licensee to another when property changes hands; certain licences may not be transferred without the Minister's authority, but the Minister will not refuse transfer unless he thinks that transfer may give rise to or aggravate monopolistic conditions in the trade (does not apply to foreign liquor licences or to wine farmers' licences); temporary licences granted only to certain people; hours within which liquor may be sold and delivered; limits the time for the recovery of money owed to licensees of bottlestores and of grocers' wine licences (this has applied to bottlestores and is now extended to grocers). There are also clauses regulating the storage depots, sales of liquor by wholesale licensees.

General Laws Amendment Bill, 1964 [A.B. 92—'64] seeks to amend laws on a great variety of subjects including The Magistrates' Courts Acts, but the clauses causing most discussion and protest are those proposing amendments to the Suppression of Communism Act, 1956.

The three important ones are:

Section 15, page 9: Extending the death penalty for people who have trained for sabotage to those being trained in the Republic.

Section 27, pages 11 and 13: Powers of court in dealing with recalcitrant witnesses. Imprisonment not exceeding 12 months can be imposed, and on expiry the person may from time to time be dealt with under this provision. Any magistrate has power to impose the maximum period. There is a right of appeal.

Section 29, page 13: Powers of court in dealing with accomplices as witnesses for the prosecution. Any witness suspected of being an accomplice can be compelled to be sworn as a witness and to answer any question the reply to which may incriminate him. If he answers fully and satisfactorily he may be discharged from all liability and his discharge must be recorded, but the discharge can be nullified if, when called as a witness of the trial, he refuses to answer or fails to answer fully.

N.C.W.S.A. regrets the postponement until 1965 of the **Anti Air-pollution Bill**. This is an agreed measure and should be passed without much discussion, but in the last week of the Session it was crowded out by "more important" business.

The Sunday Sport and Entertainment Bill was also postponed. Opinion on this Bill is sharply divided.

(Continued from page 19)

There are also a few women in trade unions and political bodies. Now and again, during voting, women are seen in uniforms recruiting voters for various parties in existence in the township.

So you will agree with Mrs. Brandel in saying—"the general trend of evidence suggests that women, while continuing to carry the responsibility that was theirs in tribal life, have also taken many, if not most of the new urban responsibilities". I believe you all agree with me that it is the township woman who is the greatest carrier of Western ways of life into her home and community.

In spite of all these stresses and strains, a stable urban African class is beginning to emerge, and this is to a great extent due to the resilience of the township woman.

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less too. Let Javel
make your white
cottons and linens
whiter, clean-
smelling and germ
free.



KJ157

The Free Production of Margarine

As all members of N.C.W.S.A. know, the Council has stood for the unrestricted production of margarine in the country and pressed for this for many decades. We publish some interesting facts concerning the shortage of fats and what could be done to make up the shortfall.

CRITICAL SHORTAGE IN SOUTH AFRICA

—from the Margarine Institute for Healthy Nutrition.

Although health experts state that the overall minimum fat consumption in the Republic should be well over 1,350-million lb. per annum, South Africans are consuming an average of less than half of that amount. Butter is at present able to supply 100-million lb., or only a tenth of the total visible and invisible fats requirement. For this reason, restrictions on yellow margarine—the only alternative accepted throughout the world—must be lifted as a matter of public urgency.

These figures are arrived at on the basis that the 20-million people in the Republic, South-West Africa and adjoining High Commission territories should be consuming 3 oz. of fat per head per day from all sources. This is the minimum amount laid down by world medical authorities for a proper balanced diet.

But White South Africans consume an average of only 2 oz. a day and the Bantu only $\frac{1}{2}$ oz. per day. Consumption is in the form of "visible" fats such as butter, cooking fats, cooking oils and so on, while "invisible" fats are obtained when eating meat, milk, cheese, eggs, fish and cereals. Assuming that "invisible" fats make up half the total fat intake requirement, this means that 675-million lb. should be consumed in the form of visible fats.

At the present level of production of butter (100-million lb.) controlled white margarine (approx. 16-million lb.), cooking fats (approx. 30-million lb.), and cooking oils (approx. 76-million lb.), the country is still 453-million lb. per year short of fats. If this deficit was made up in the form of butter imports, it would cost the Republic more than R120,000,000 a year—nearly 10 per cent of the country's total import bill.

South African military rations allow for 2 oz. of butter per day. On this basis the Republic needs 912-million lb. of butter per annum.

In terms of military requirements well over two million high-producing dairy cows are needed to meet potential butter demands. These figures are based on calculations made by the well-known South African dairyman, Mr. J. Neill Boss, who stated in the *Farmers Weekly* of 15 April, that to produce the recently imported 11,000,000 lb. of butter (at a cost of R3,000,000) would require 25,000 "top notch" cows going "all out" for one year. Since these imports were made, the president of the Johannesburg Stock Exchange, Mr. A. J. F. Ferguson has warned that as a result of a deterioration in South Africa's balance of payments, a serious adverse trade balance may move the Government to take corrective action.

Statistics published in *Agricultural News*, Pretoria, show that the country's cattle population has made no marked advances since 1939, the only addition to the 11,853,000 head of beef and dairy cattle being 700,000. Dairy farmers are to be congratulated on a spectacular rise in dairy output, but it is obvious that the industry cannot, even in its wildest dreams, hope to fulfil South Africa's need for a fat spread as well as the ever-increasing demand for milk and cheese.

Mr. S. P. van Wyk, Assistant Director of the Department of Agricultural Economics at Glen College, Bloemfontein, stated when he opened a course for dairy farmers in May that the standard of dairy production in South Africa was shockingly low. *Die Volksblad* quotes Mr. van Wyk as saying that the Republic will have to increase its dairy production by 30 per cent in the next ten years. However, such an increase would only bring butter production to 130 million pounds per annum which on present population figures alone would still leave a shortfall of 428 million pounds per annum by minimum world standards.

WHAT'S GOING ON UNDER HER HAT?

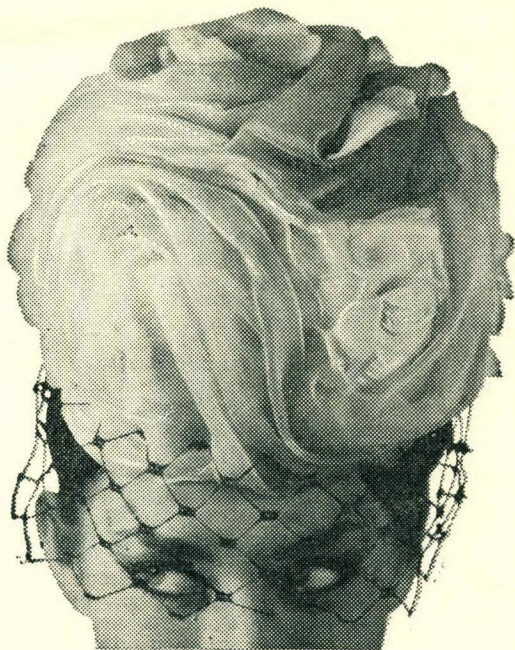
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The White population on the platteland has dropped by more than 200,000 since before the last world war and continues to decrease steadily, standing now at only 496,000. Economic stimulus that could be given to agriculture through government support of the nation-wide campaign to raise the population's fat intake—particularly the lower income group—to the minimum level through the introduction of yellow margarine, would bring new prosperity to the farmer. It would also encourage more people back to the land.

The 1962 report of the Dairy Industry Control Board stated that 25 cents per lb. was the minimum price possible to create a useful demand in the non-White market. Yet it was announced on 25 May that 33 cents table butter was being specially subsidized by the country and sold in African townships at 30 cents a lb. There is no household butter (third grade) on sale in the townships although a strong campaign to sell this butter was launched in the African market in time of surplus. Little is being done to encourage the emergent African market and one might ask what has become of cheaper third grade butter?

No positive action has been taken apart from the incredible decision to import butter rather than use local oilseeds, quantities of which, instead of being used to make yellow margarine, had to be exported at a loss of several hundreds of thousands of rand. Last year, 22,857 tons of high quality edible kernels (used mainly for "roasting" overseas) were exported at R24.53 per ton higher than the local price. However, on 34,820 tons of **crushing** nuts, a loss of between R15.83 and R18.93 per ton resulted—a total of R629.693—because they were not used internally for products such as margarine.

The call for liaison between oilseed farmers and dairymen stems from close relationships existing between these two forms of farming. Nutritious skim-milk from the dairies (the world accepted cure for malnutrition) is used together with oils in the manufacture of margarine. Groundnut or sunflower "oilcake" remaining after the oil has been expressed is of major importance to farmers as an animal feeding stuff. So much so that it was necessary last year to crush a quantity of nuts earmarked for export and sell the oil on the lower world market to provide sufficient "oilcake" to feed the country's beef and dairy herds. This oil could have been used to make yellow margarine.

There is no doubt that South Africa's spreading fat deficiency by world minimum standards of 453 million lb. could be met by the country's oilseed producers. Their output per acre is between 55 and 190 kg. of oil compared with the cow's fat yield per acre of only 20.9 kg. Under irrigation, the oilseed output is appreciably higher.

Questions have been asked as to how margarine compares with butter. Margarine is identical in calorific content, nutritional content, texture, digestive qualities and spreadability. It contains the same "sunshine" vitamins as summer butter, which is butter at its best, and the vitamin content remains constant throughout the year, whereas butter's nutritional value fluctuates with the seasons.

As regards price, margarine is considerably cheaper. South Africa is one of the only countries in the world where margarine is not yellow. Afrikaans- and English-speaking consumer and women's organizations throughout the country have passed strong resolutions urging the Ministry of Agriculture to withdraw legislation prohibiting yellow margarine and limiting production to a low quota which was introduced in 1950 to protect the dairy farmer who cannot meet the nation's requirements.

The housewife, as well as the oilseeds and margarine producers point out that since 1950 there has been a vast change in the demand and potential for fats in the Republic. There is no fear therefore, that the dairy farmer will lose his markets especially as margarine producers are governed by a controlled quota system.

Agrekon, the quarterly journal of the Department of Agricultural Economics and Marketing, states in its April issue:

"As shortages have to be supplemented by imports, the question is frequently asked whether it would not be desirable, on account of the difficult position facing the dairy industry, to increase the producer price still further in order to overcome the shortages by an increase in local production."

This argument is open to question when the humanitarian aspect of a fat deficiency of millions of pounds is totally disregarded—and some parts of the country can obtain nothing but imported butter and repugnant-looking white margarine.

Footnote: Within four months of the 1950 legislation affecting margarine, 43 per cent of former users gave it up completely because of a repugnance towards a margarine in a white, fat-like form. Nothing can remove the psychological distaste of spreading a white fat.

THE STATUS OF NON-EUROPEAN WOMEN

by Mrs. Deborah Mabiletsa, B.A. (Social Science), Director of the Entokozweni Welfare Centre.

The African woman in our community plays a significant rôle as a mother, wife, and housekeeper. Outside her home she is a worker and a wage earner in an effort to supplement the family income to meet its minimum demands. To this end she finds employment as a domestic servant or an unskilled labourer in industry. Some take up a profession. The South African Nursing Association had a registered membership of 4,484 African nurses in 1961. This number has certainly increased in a recent issue of the *World*, some 310 non-European student nurses were reported to have passed the Intermediate Course for General Nurses conducted by the South African Nursing Council. The statistics on non-European women in professions which have been given reflect some commendable progress. But, in spite of their struggles to improve themselves intellectually and socially, the African women find themselves relegated to a minority status in their community, their chances of emancipation are consistently retarded by a number of factors which impose various restraints on them.

African women are subjected to disabilities arising from various laws, and administrative practices. Julius Lewin in *The Legal Status of the African Woman* gives a comprehensive exposition of the various laws that retard their emancipation and tend to keep their status low. "Unfortunately the African woman is still heavily penalized, both as a member of a race against which South African legislation discriminates and through falling under a non-progressive system of laws".

Let us note that either Roman Dutch law, or Common law or Customary law may be applied to an African woman. The Matrimonial Affairs Act 37 of 1953, which is regarded as the "Magna Charta" of the married European women, and which has enhanced their status considerably, and the Children's Act 39 of 1937 which gives security and protection for their children apply to the African women in legal theory though too seldom in administrative practices. The story of the African woman enduring economic disabilities because she has commonly to support her children without financial assistance from their father is too familiar to us all, in fact it has become an accepted feature of life in the African community.

The present variety of practices relating to accepting African women as tenants in municipal townships cause insecurity and confusion. An African woman can be a municipal tenant only at the discretion of the superintendent. Very often on the death of a man, his widow is in danger of ejection. Under Customary law a woman has no rights of inheritance. In the tribal system, women could not own things other than personal belongings. "A characteristic of the tribal extended unit, was the subordination of its members to the male head", writes Laura Longmore. He controlled and administered all the property they produced, or acquired by other means, and in turn was responsible for their contractual and delictual liabilities.

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The attitude of their menfolk is definitely opposed to equality between the sexes. The old belief that a woman remains a minor and chattel, no matter how she strives to develop is still deep rooted among African men. Millie Graham Pollack, writing about the Indian women at the beginning of the century, is able to conclude that even the important part played by the Indian women in the Passive Resistance Campaign has not raised their social status. She says "*because of Purdah and the ascription of a domestic rôle to Indian women, to-day all these women are back in their homes, and are busy in the usual routine of an Indian woman's place—they are the same dutiful women that India has produced for generations*". Dr. Hilda Kuper assessing their social status about four decades later finds that most Indian women are considered extensions of their husbands. The intellectual women who are very, very few are rated by their own achievements sometimes attained in the face of strong family opposition.

Among the Malay group a section of the Coloured community who conform to Mohammedanism, the men hold "*not only is the woman's place at home but she remains a minor all her life*". The attitude of the Malay men is that of acknowledging a woman solely for the purpose of child-bearing.

African convention was strongly opposed to social equality between husband and wife. Such a traditional background does not make it easy for individuals to adopt western concepts of life. Hence urban African society organized on western lines, has developed very little companionship between husband and wife.

Restrictive legislation and even more effectively, the attitude and behaviour of the European population, restricts the spheres of activity in which the non-European women participate. There is very little demand for their services in commerce and industry. Of the estimated 20,000 Coloured men that were in commerce in 1961, there were only 150 females. In 1956 the Industrial Conciliation Act was amended to provide for the reservation of jobs in all spheres of employment, on racial bar by ministerial decree. "The so-called civilized labour policy"—in effect non-Europeans are taken only if Whites are not available—non-Europeans are deemed to be temporary occupants. This often leads to insecurity and frustration.

The main occupation of the non-European woman as a wage earner is still domestic service of some kind. Of the estimated 143,579 African women in Johannesburg, 74,000 are in domestic service.

As domestic servants they live on the property of their employers and are forbidden to live with their husbands. This denies them their normal sex life and tends to lower their morality as quite often they are ready to cohabit with any available male, mainly the "flat-boys".

According to estimates, only half of the non-European women earn their money in a legitimate way. Because sheer necessity drives a woman to earn money, she resorts to such practices as prostitution, brewing and selling liquor, receives and sells stolen goods and sometimes acts as a runner for fah-fee games.

Laura Longmore sums up the status of the non-European woman in the community in these words, "*The most unhappy creatures in Urban African Society are the womenfolk. She has learned that she can be to some extent free to earn her living, express her opinion about various things, to become professional if she so wishes, but so often in her desire for and exercise of freedom she experiences frustrations. A depressed group suffers many frustrations and unless there is an outlet, these seek escape in the pathological channel of anti-social behaviour. Thus we have the young Coloured woman of our non-European community who plays White, because to her the only chance of enhancing her social position is by being recognized as White. Why? It brings her material benefit also. Does a European girl in the factory not earn far more than her Coloured counterpart! Earlier this year the Golden City Post, published an article about African nurse trainees who straightened their hair in an attempt to pass as Coloureds, because Coloured nurse trainees at Coronation Hospital began their career at R54.00 per month, which is the salary of a senior African Staff Nurse. Finally a good number of young non-European women live in a kind of fantasy world of the American films. They model their lives and deeds on actions of characters*

portrayed on the screen and the various magazines, because they believe that the screen depicts ideal conditions of living in better society."

With acknowledgements to: The Institute of Race Relations; Julius Lewin, *The Indian in Natal*; Dr. Hilda Kuper, *The Dispossessed*; Laura Longmore, *Indian Opinion*. (A Natal Publication.) Drum Publication—August 1961; The Department of Coloured Affairs; State Publication 1961.

THE STATUS OF THE AFRICAN WOMAN IN THE TOWNSHIPS

by Mrs. C. M. Koza, B.Sc., ex-teacher and Ethno-Sociological Assistant in the National Institute of Personnel Research.

The information in this paper has been drawn from two main sources namely (1) reference to books and reports written on the Township woman, and (2) from observations and practical experience. As an African, speaking of African women, I may be rather subjective; for which I would apologize in anticipation.

The African woman includes the poor and the comparatively comfortable, and in each group there are literates and illiterates. Amongst the literates there are professionals and non-professionals. In all these groups we find decent people and the undesirable people, termed "Townies" by Professor Monica Wilson (of the University of Cape Town).

In this paper I will concern myself with the **non-professional** group.

It is in towns—such as our local community—that Africans face the greatest problem of adaptation to new living conditions. This transition from a tribal to an urban way of living is accompanied by various social stresses and strains in all aspects of life.

Urbanization and industrialization have, amongst other things, brought about the breakdown of the African extended family. Family disorganization has followed as a natural consequence of the impact. Many responsibilities previously shared with all members of the extended family are left entirely to the biological family in the towns.

Urban Africans are, therefore, required to shape their own destiny, adapt themselves to the confusing and unfamiliar conditions of urban life. It may well be said that they, as yet, have not been able to accommodate themselves fully to this environment.

The Economic Aspect: One of the greatest problems of an urban woman is poverty. Evidence from a number of studies indicate that the vast majority of families in the townships subsist on incomes below the Poverty Datum line. The Poverty Datum line is based on the minimum requirements for the maintenance of health and basic comfort.

The township woman is, therefore, faced with the constant grinding struggle to feed and clothe her family and to meet the other essentials of living. It is her constant effort to try hard to keep the expenses of the family down. I remember a case of a girl, with her gym turned inside out, during normal work at school, showed patches of sample pieces, neatly sewn not to show. On close examination this showed an effort to reinforce the gym at parts that were wearing off. This patchwork quilt, in form of a gym, was an example of the efforts that enterprising mothers take to keep the expenses down on the family budget.

It is a mother that struggles to meet the demands of teachers to keep her child in school. When there is trouble in school—she attends to it. Women are often the driving force behind the education of their children. It is from township women that we meet mothers of University graduates, teachers, nurses and social workers.

It would have been anticipated, and is generally presumed, that the majority of African wives and mothers are in gainful employment to supplement their husbands' wages. Recent studies, however, indicate that this might not be the case.

In one sample of 320 township women, the majority of whom were wives of heads of households, 38 per cent were in gainful employment. The most frequently stated reasons, for not working of those not in employment, were ill-health, and the care of children and other dependants.

The validity of these reasons can easily be accepted. Whatever the reasons, and many spring to mind—under-nourishment, constant mental strains and anxieties—there appears to be a high incidence of chronic ill-health amongst township women.

The care of children and other dependants also present a real problem to the housewife unsupported by members of the extended family. Crèche facilities are limited, and it may be that the cost of making alternative arrangements exceeds the wages which an untrained woman could earn, and may not warrant the family upheaval which results from her going to work.

The working woman is employed as a charwoman, nanny or domestic servant. A fair and growing number are found in factories, in shops as pressers or cleaners. A very few can be found working for private doctors as receptionists. The working housewife returns home, in many cases, to fulfil her domestic duties as well. A few housewives, especially in poor areas, such as Zola, Tladi, Pimville, etc., may take up some unlawful way of making a living, such as selling of liquor, participating in fah-fee and such like.

It has lately become a common sight to see elderly women selling oranges, peanuts, fatcakes, etc., at school gates, bus stops or stations, and clinics. This is, however, not permitted as they do not have licences, and often face the humiliation of running away and having their commodities confiscated.

What Do Housewives Do? Many of her tribal chores are still considered to be women's jobs even in her new environment, e.g. painting of the house, gardening and housekeeping. She may also visit friends or take children or other dependants to clinics and hospitals.

Her Attitude Towards Western Medicine: The inyanga (Native doctor) that was trusted in the tribal days, has remained the means of saving the township woman from illness, and magic cast on her by jealous and spiteful neighbours. Superstition has not been altogether abandoned, especially amongst the illiterates, or the group that has not severed links with rural life.

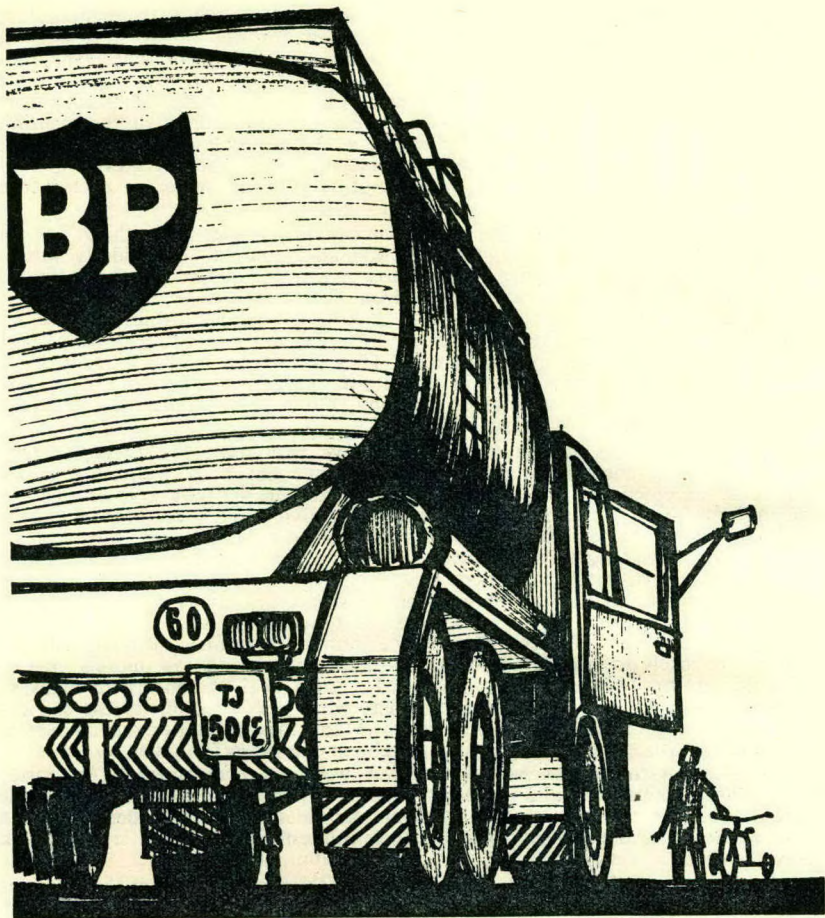
Where the township woman cannot solve her problems, the "inyanga" may be consulted to bring peace between her deserting husband and herself. Help is also sought to make the husband give her money or save some member of the family from illness that is attributed to witchcraft. Some who have taken to religion believe strongly in divine healing, and often you find they turn prophetess and pray for the cure of others.

However, with the extended medical services in hospitals and clinics established near and in the townships, there is evidence that Western medicine is gaining increasing trust amongst the Africans. Women are seen in large numbers bringing children and coming for personal medical attention. Ante-natal clinics are finding it difficult to accommodate the numbers that come. Whereas, some five years ago, women went home to the country to have their babies, to-day it is most common that even wives of migrant labourers come to town to seek medical attention during maternity.

Cookery: Irrespective of earlier tribal differences, township women have come to adopt uniform means and cooking practices. Under traditional conditions Sothos would prepare their porridge soft, sometimes fermented—"ting", and Nguins would prepare it stiff, sometimes dry "uplintha". To-day, in the majority of homes, women prepare commonly stiff porridge—"umga".

Porridge and meat are common foods to all, irrespective of education, economic and social standing. But the Sunday meal is special, and it is then the township woman displays her culinary skills. She combines English, Jewish, French and Afrikaaner ways of cooking. The Indian influence is not uncommon, with various spices added. All these ways of cooking are skilfully combined to suit her taste and pocket. Some of the recipes she invents in this way are worth a note in the cookery books—they produce palatable dishes.

Her Dress: She loves beautiful clothes. It is a feeling of many that a control has yet to be learnt by the township woman in her budget on clothes.



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The younger ones excel in this respect, as they try to cope with fashions, and to be like Mrs. So and So who is well-known for her dress. It is easy to distinguish a woman who has just come to the township from those who have been there for some time, just by her dress. She is betrayed by bright colours which, more often than not, do not blend well. On the whole it is interesting to note and admire the trend of artistic inclination in the dress of the township woman. But, carried from tribal life, is the wearing of hat or doek—foreign to Whites—and the throwing of a scarf or jersey over the shoulders even in mid-summer. This persists from tribal tradition of respect for in-laws, expected from all women.

An apron has also become a very important article of clothing for the township woman. So important, that it is not uncommon to find elderly women in their Sunday garb, wearing a neat apron going to church. I suspect that it was copied from the Afrikaner. (Voortrekker Women's dress).

At this point—I would like to say a little on the "Townies". These are found in all the groups. They are a set that defy all conventional laws. Such women are found more in poor areas. They resort to unbecoming ways of facing the frustrations they meet in urban life. These are the women who take easily to unlawful ways of making a living. Often they indulge in drink and squabbles are common amongst them.

These women do not, in many cases, have permanent residence, for their homes are often unstable or are homes that have not been established in the commonly accepted ways of marriage. Their children are not well brought up and in turn fall victims to undesirable ways of living. They too can be distinguished by their rather exaggerated, fashionable way of dressing, with flashing make-ups, wigs and tight-fitting skirts. They follow, without discretion, the things they see in advertisements in papers, magazines and cinemas. Since all Africans live close together in the townships, regardless of types, many a mother suffers in bringing up a child who gets involved with such people. The teenagers are easily attracted and influenced by such neighbours. She may denounce all her mother's counsels to be "fly" as they call it. Drinking and low morals characterize this group. This has, lately, provoked a great deal of concern to many of the responsible Africans. One often wonders what type of mothers the African Community is going to have in the future. Many mothers suffer the anxiety of not knowing what line their growing daughters are going to take.

Women's Associations: As yet very few women are members of organized bodies, the practical difficulties, such as lack of experience, of leisure, of suitable meeting places and of adequate transport facilities need no underlining. But those women who have begun to widen their interests in voluntary organizations, show tremendous zest.

In their associations, personalities generally are more important than are the aims, e.g. many join because they wish to identify themselves with the president Mrs. Xuma or Miss Soga, or in order to be president or secretary, of the local branch, themselves.

Records are not yet quite understood, nor the concept of the group as carriers of an abstract idea. The tendency is to work for a specific concrete purpose to be realized within a limited period.

To outline the various types, I shall follow Mia Brandel's classification:—

1. **Manyanos:** Women are more inclined towards religion. They form the majority in every congregation Originating from the church, but run almost independently are Women's Manyanos. These are characterized by uniforms of distinctive colours; it has the highest roll. Members have elaborate rules covering personal moral conduct, and conduct their meetings in a highly emotional manner. They raise funds solely for church use. They meet on Thursdays to sing, preach and pray. It is from these meetings, they declare, that they get strength and courage to stand the strains of life. Here they are, for once, highly respected. They are addressed as "President", "Secretary" or Mrs. So and So, etc. They are, nevertheless, women with a backbone and character who find themselves armed to plan and to scheme, and to slave, and scrape even

to keep up the struggle where men have often given up. They are indeed "The Salt of the Earth" as says Mrs. Brandel.

2. **Stockfel:** Most popularly spread throughout the township. It exists in a great variety of forms. Each member contributes a regular sum of money and the pool is paid to each in turn. In this way money is amassed, and in this way members help each other to meet the more expensive demands such as buying of furniture, collecting lobola for a son, etc. Goods, or services, instead of money, may be pooled. There is loyalty and trust, sometimes even irrationally, given to members, and in the system of reciprocal obligations.
3. **There are Community Service Groups**, e.g. National Council of African Women, Self-Help Association etc. In these groups there is transition from passive dependence on Europeans to active self-help, and which are run along European organizational lines—meetings arranged and monies banked. European help and guidance is still found educating and inspiring women towards alertness to giving service to their community. These collect to provide amenities, such as crèches, old age homes and so on, as the community demands.
4. **Home Makers' Club:** Which assists in the transition from tribal to modern woman—aiming at home improvement and self-improvement, e.g. Itsepeng Club of Orlando—and Housewives' Association of Diepkloof.
5. **Zenzele Y.W.C.A.** is the best organized of them all and caters mainly for the better educated and more westernized type of woman. It is also cultural and aims at building up Christian fellowship amongst women.

(Continued on page 7)

AFRICAN WOMEN IN INDUSTRY

by Miss Sarah Chitja, Trade Union Organizer.

The subject I am called upon to deal with is the most complicated but interesting to those who have the welfare of the African female worker at heart. Because of time, I will try not to go into finer details in the matter.

Firstly, I must point out, that because of our industrial legislation, it has been very difficult to ascertain the exact number of female employees engaged in industry, but the following are the approximate figures in different industries in the Transvaal and Orange Free State:

Clothing Industry	7,700	
Sweet Industry	250	
Tobacco Industry	200	
Textile Industry	—	
Knitting Industry	380	Transvaal only.
Poultry Industry	380	
Laundry Industry	—	
Engineering	—	
Unspecified	—	
Hessian Bag Industry	300	

The Transvaal employs more African women than any other province due to the large number of industries involved.

In the commercial field, we find that more African women, after leaving school take up commercial courses in anticipation of being clerical employees. This trend is completely new but within a few years thousands of young girls will be armed with the necessary qualifications, thus taking posts which were previously occupied by the menfolk.

Wages: It is indeed regrettable that Wage Boards and Industrial Council agreements always recommend lower wages for African women and see fit to pay lower wages to African women irrespective of a higher standard of education or ability.

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In industry for example, a female worker although performing the same type of work gets lower wages than the male worker.

This also applies to clerical employees.

In earlier times, the African woman could sell her labour to any employer but since the introduction of the Native Urban Areas Act of 1945 (as amended) great hardship in the labour market has been experienced. Men and women cannot sell their labour freely and job reservation has hit them most severely.

During the last 50 years, African women have been going through a transitional period, from tribal customs to an urbanized society. More and more are born in towns and are clamouring for employment in commercial houses. Hence their outlook in towns has fundamentally changed to meet this evolution. We find them performing the same work as their menfolk and I am confident that given the opportunity, they will compete effectively with their counterparts.

Advancement: In the scope of trade unionism one is compelled to base the status of women in a changing society, on an economic level with great emphasis on the expansion of our country's economy. An increase in consumption and productivity which can only be achieved when workers earn the rate for the job, would enable our country to have a home market. Throughout the world, women have been deprived of the right to enter industry owing to a fear complex on the part of men, who believe that women should remain in the kitchen and bring up children, forgetting that they are their partners and can play a very important part by subsidizing the families' income. This has happened in countries like America, where women have been given the opportunities, they have proved their worth.

Possibilities of Advancement: If women were accepted in industry on an equal basis with men, the rate for the job would enable workers to buy necessary requirements. Industries would expand, the employers would gain more profits, there would be employment for all, unemployment would be reduced and all malnutrition and T.B. would be eliminated.

Attached Herewith Occupations for Africans in the Clothing Industry.
Chopper-out: cutters qualified—R17.57½c. (Six other than knitting industry.)
Machinists: 892—Category "A" R13.42c. Pressers: 1,467—Category "B" R10.52½c.
Other occupations—979—Wages—R8.25c to R8.75c.

Growth—African Female: 1937, 8; 1947, 873; 1952, 2,166; 1957, 3,724; 1962, 4,057; 1963, 5,401.

AFRICAN WOMEN IN THE PROFESSIONS

by **Matron S. J. Molefe.**

The African woman of to-day is completely different from the woman of yesterday. She has more freedom in her home and in the community in which she lives. She has established a place for herself in the professions. For this, thanks are due to the missionaries who brought education with christianity to the Africans, and to our parents, especially our mothers, who accepted education and the challenge that came with it. It meant complete reorientation of their lives.

They had to go out and earn—actually sell their labour in any open market to be able to meet the demands entailed in bringing up children in the modern way and educating them.

The needs of the people everywhere took priority. So naturally, the first women to enter the professions were trained as teachers. This profession developed from that of semi-trained to that of a university graduate. Thirty years ago, most lady teachers were kept in the grades; but to-day we have them in the high schools.

Some are principals of junior schools (sub-Standards to Std. II). Some are district visiting teachers (supervision of schools in the domestic science section). Some have left teaching but are holding very important positions in other spheres such as organizing secretaries, youth organizers, research workers for medical teams, etc.

It was from this very same group (teachers) that the first trained registered nurses were obtained. There are hundreds of them in the nursing profession and their basic education stands them in good stead. Their outlook is quite different from that of a high school girl. Then some are very good social workers who become the most important people in any community.

They are held in high esteem by the community they serve.

They play an active part in the local activities, e.g. women's organizations etc.

The African woman to-day is found in almost all the professions that her menfolk occupy.

Teaching: All grades. The pyramid of course is larger at the bottom, gets smaller as it goes up. There are about 1,000 graduates and at most, 110 of these are women.

Nursing: Mostly females in all grades.

Medical Section: Doctors, medical aides in training.

Health Inspectors: One in training.

Dispensers:

Social Science: At least half of the 200 social workers are women.

Research Workers: There is a lady studying at one hospital for her M.A. She has to her credit B.A. Honours.

Law. (Legal): A student articulated to a well-known lawyer, also in training, and two others.

Religion: There are some churches that already have recognized female ministers of religion.

Journalists: These are found in small numbers but there are some.

The majority of African professional women are found in the teaching and nursing professions, but even this goes to show that the old traditions have very little importance in the modern society. It is noteworthy to observe that the majority of these professional women come from outside the urban areas (originally).

The girl in Johannesburg for instance sees no desperate need for education because she can always earn her living as a factory hand or even as a domestic servant. There are many openings for her, whereas the girl in the country has only two alternatives (especially to-day with influx control): she either studies for a profession or she is married young.

Previously there were very few openings for educated Africans generally. To-day the higher the education one has, the better the prospects.

The doors are gradually opening in the professions, particularly in industry, everywhere in the country.

It is most gratifying to see and note the rapid progress the African woman has made in a very short space of time. The professional woman in the African society to-day is independent and secure (especially in professions like medicine and nursing where there are well-established organizations looking after her education and her welfare generally). She is emancipated from being dominated by her menfolk, even though the tribal laws of the country still occasionally subject her to this unpleasantness, such as in certain areas she may not own a house unless married. That may be one of the reasons we have no old spinsters to speak of in our society, but unfortunately our divorce rate is gaining momentum. The reasons are clear; with the independence gained by professional women (especially in certain cases where the woman earns more than her husband and naturally the tendency would be to treat the marriage as a partnership rather than of a woman subjected to a husband's whims and wishes), the clash would be evident unless of course the couple are well adjusted.

I have elected to discuss the nurse more fully as I feel many African mothers will naturally want to pick out a few facts about that profession. I shall not waste your time with great detail, but shall just give a brief history of non-White nursing in South Africa.

We all know that nursing as a whole in South Africa is 300 years old, older than professional nurse training, which celebrated its 100th birthday in 1960.

In 1652 on the arrival of Jan van Riebeeck with his ship-surgeons, they used slaves to nurse the sick in relays of 6-10. Later African women were employed

as helpers in hospitals in 1865. But it was not until 1903 that African nursing really began, when a certain doctor, the superintendent of a hospital which catered for non-Whites, took a courageous step in launching two educated African women—who began their three year training at the said hospital, though only one of them managed to obtain a hospital certificate of proficiency at the end of the three years.

Then, four years later, after a year's experience in another hospital—(a recognized one for registration) this same nurse became the first African nurse to be registered. This was now 1907. To quote Mrs. C. Searle "She was not only the first African nurse to register in South Africa but in the whole continent of Africa".

Since then, illustrious women have been produced like one well known figure who retired a few years ago from one of the clinics in this country, after a lifetime of service—where she not only helped to raise the standard of her people hygienically but took a keen interest in their daily life. This was illustrated by the fact that she was a representative of a certain Royal house of her clan in the township until a few years ago.

In 1904 the then superintendent of a hospital in Natal moved the hospital from one place and settled into buildings at a different place in 1906. Then in 1909 training of non-White nurses was started in that hospital, and though not registered with the State then, the nurses did wonderful work amongst the people. (This is evidenced in a tribute paid by the late Dr. McCord to one of his nurses—Mrs. Edna Mzoneli who being very ill and far advanced in pregnancy, had been ordered to rest by the doctor. When in 1918 the influenza epidemic broke out, she was called upon to help nurse the sick, and gave devoted service. When the epidemic was over, she returned home exhausted, went into labour immediately and died two days later:

"No doctor dying in his fight to stop the ravages of an epidemic, no medical research worker falling victim to the germs he studied, ever gave his life more truly to the cause of medicine than this African woman—Edna Mzoneli").

Later larger hospitals started training and so the number of registered African nurses increased at a faster rate.

(Continued on pages 4 and 5)

Branch News

WORCESTER

At a well-attended meeting in June, our Branch paid tribute to Holland. Posters and coloured pictures of the Netherlands were on display. Members of the Netherlands community were invited as guests and suitable Netherlands music was played as a background feature during the tea interval. Mrs. H. A. Helb, wife of the Netherlands Ambassador, addressed us. Her talk revolved round the book *The Feminine Mistique* by Betty Friedan.

She proved that women should keep their own personalities and intelligence alive, despite the mundane things they have to contend with during life. It was a most inspiring address.

Mrs. Traub read Circular No. 2 on Soil Conservation from the National Adviser for Soil Conservation and the Preservation of Natural Resources (Mrs. S. Rubidge), and our President, Mrs. Rabie, read a circular from Mrs. Newton, Chairman, Cape Legislation Committee. All agreed that the Administrator should be asked to waive

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the Entertainment Tax at morning sessions of children's films.

It was agreed that if husbands were interested in an address, they should be invited to the meetings as guests.

UMTATA

Mrs. Kilgour reported on the S.A.N.T.A. Meeting held recently.

Mrs. Lack agreed to take over the Silver Threads Club during Mrs. Spilkins absence.

The Blood Transfusion Service Committee asked for a representative. Mrs. Lack already serves on this committee and has agreed to represent N.C.W.

Mrs. Kilgour and Mrs. Shlom reported on the recent N.C.W. Conference at Port Elizabeth.

TWEESPRUIT-WESTMINSTER OUTPOST

In May Mrs. Hersch reported on the conference where she and Mrs. Ratcliffe represented us. It was a pity there

were so few members present to hear a most interesting report. As a result of the poor attendance the reports on the sectional committees were held over. It was agreed that we should try once more to get the necessary affiliated societies to become a branch.

The tape of Mrs. Asher's talk was played and members thought it should be heard by all and therefore arrangements would be made to record it.

Mrs. Johnson reported on a tour of the African Townships she had made while in Johannesburg and said members should not miss the opportunity of doing this most worthwhile tour when possible.

The June meeting was held at the home of Mrs. Johnson at Westminster. The President dealt with business as quickly as possible to leave plenty of time for our speaker, Mr. Walker of Nasem. His subject was **Automation**, carrying on our theme for the year—The Family in the Atomic Age.

He gave us a very wide outlook on the age of unlimited power which lies before us if we have the wisdom to use the atom peacefully. Our thinking had to be attuned to planning for more leisure. Automation will not benefit mankind if he has nothing good to do with his, or her, leisure.

He ended on an optimistic note, saying that whatever transient appearances many show, mankind's progress was upward.

SPRINGS

Despite the frosty weather Mrs. van Deirse, wife of the Netherlands Consul at Johannesburg, met with a warm welcome when she came to a meeting organized to emphasize our Twinning project. She gave a homely and interesting talk on a normal day in the life of a Netherlands housewife, and also sponsored a film showing the many aspects of life in her country.

RUSTENBURG

Discrimination against the Single Women in Taxation, and the possibility of the retarded child being allowed to be privately taught by a properly qualified person if its parents so desired, instead of sending it to a

'Special' school, were two of the topics brought forward and discussed and referred for investigation.

Mrs. McGregor described a very worth-while Forum she had attended, sponsored by the South African Institute of Race Relations, on the **Adverse Effects of Migratory Labour on African Family Life**. She also reported that Kupugani in Rustenburg was going exceedingly well.

The guest speaker, Mr. Cloete, a psychologist from the School of Industry, described and discussed the scientific psychological approach now being made internationally to the problem of road accidents and road safety.

PRETORIA

The Goodwill meeting to which a number of immigrant women had been invited was a most successful function, but there were very few immigrant women there—few had even bothered to reply to our invitation. Even personal contact in some cases had failed to encourage them to attend and it was obviously a problem as to how to make and keep contact with the "New South Africans". The Branch President and the corresponding member for Migration were endeavouring to get representation on P.I.K. (Pretoria Immigrasie Komitee) but this was not easy.

The non-delivery of circulars—notices of meeting, etc.—was a real problem, reported the Branch Secretary, and representatives of affiliated societies told similar tales. It was decided as a start to write to the responsible official in the Pretoria Post Office and lay our complaint. It appears this is not a problem confined to Pretoria, but we understand the Transvaal is the only province where all postmen are European and members felt that more use could be made of the Bantu messengers who already deliver telegrams to relieve shortages in staff.

The speaker for the morning was Mrs. Braaksma, wife of the Cultural Attaché for the Netherlands, who told us about life in Holland for the housewife. Much of the family life there was lived indoors as there are on an average 210 wet days per year. Everybody reads a great deal; there are many

libraries and periodicals are in great demand. Education is cheap and general for all, with university education costing R40 per year, the rate being reduced each year until it is free in the fourth year; the maximum per family was R80. Married women seldom work but prefer to care for their children. The older women may work, and many reach high administrative positions.

PIETERMARITZBURG

At an all day meeting 39 affiliated societies were represented—and reports were read.

The President put the following resolution to the meeting—**That this Branch learnt with regret of the City Council's decision to use concrete for building the first group of houses at Imbali Township—and requests that a full investigation of other types of building be made, before any other contract for dwelling houses be concluded.** A reply since expressed regret that concrete houses would be built. The Council has by Government decree got to accept the lowest tender, which in this case is for concrete house construction.

Dr. Brodie spoke at length on this matter. She asked us also to attend the 90-Day Protest meeting to be held. Miss Carter from the Meat Board gave a talk on different cuts and grades of meat—how to cut meat—how to cook it. A most informative address.

KNYSNA

The greater part of the Meeting was devoted to the reading of reports by representatives of affiliated societies.

The Knysna Arts and Crafts Society has now become affiliated to the Knysna Branch of the National Council of Women.

Mental Health: Following a meeting of the National Council for Mental Health (South Western Districts), a Committee in connection with this has been formed in Knysna and several Branch members serve on it.

"Family Planning" Society: Mrs. Philip (N.C.W.) took the Chair at a meeting called to elect a Committee to run a "Family Planning" Society in

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