A BIBLIOGRAPHY ON SOURCES OF INFORMATION
FOR THE STUDY OF THE ADVANCEMENT OF WOMEN
IN THEEmerging NATIONS OF AFRICA

by

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A Dissertation
Submitted to the Faculty of the Graduate School of Arts and
Sciences of the Catholic University of America in
Partial Fulfillment of the Requirements for
the Degree of Master of Science in
Library Science

June, 1964
Washington, D. C.

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ACKNOWLEDGMENT

I wish to acknowledge the kindness of the librarians and the library staff in the various libraries and to thank them not only for their patience with me but for the interest they had in the work and the helpful suggestions and advice which they gave me.

My most sincere appreciation goes to Dr. Verner, the director and to Dom D. Bernard Theall, the reader of this dissertation for their valued guidance and suggestions.
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INTRODUCTION

Africa is a continent of rapid and often radical change. At the close of World War II, there were only four independent countries in Africa. Today there are 35 sovereign states, with additional nations in the offing.

As these areas become independent the leaders and the people of the new states find themselves confronting the complexities which are part of nationhood. The need for making adjustments to this new status soon becomes evident as the representatives of these new nations begin to take part in the work of international bodies such as the United Nations and the Economic Committee for Africa. This awareness is added to as the citizens of these countries begin to go abroad in larger numbers for training or as more and a greater variety of foreign specialists arrive in their country. These exchanges lead not only to greater skill development but to an awareness of what life is like in more developed societies. To these economic and social contacts, one must add the impact of sharpening political competition between East and West, each seeking support from the new states. These experiences encourage the people of the new states to feel that changes in their society are required if they are to obtain the benefits which seem to exist in the developed nations. Change thus becomes desirable, indeed essential, if progress is to be achieved.

Those who had been the traditional political leaders of the new African nations had realized years ago, in varying degrees, the importance of education and training as a pre-requisite for personal advancement. They under-
stood that schools would have to be established if they were to have opportunities for bettering their own position and that of their children. Families were willing to struggle to find the means for education of the boys in the family. Unfortunately, men in this society saw no role for women to play except that of wife and mother in the terms of customary African social practices.

When their struggle against colonialism and for national independence brought African men, and to a lesser degree women, into contact with other cultures, they often saw the very different role occupied by women. Women in the developed nations whether they might be married to elected officials, cabinet officers, civil servants, businessmen, educators, or others were not only family members but often had a professional or career status of their own. Out of this kind of experience and despite many hesitations, came the realization to Africans that the man could be better supported and back-stopped by his wife if she were also educated in worldly affairs and the social graces.

Meanwhile, the African woman was not waiting for the African man to discover her and her possibilities. African men were becoming conscious of the broader role of women in their own society because their wives, mistresses, daughters, and other women they encountered in the market were beginning to assert themselves. African women were realizing their importance in the changing status of their homelands and in the basic social unit, the family. In various ways, some known only by woman's instinct, she brought the realization of her new importance to the attention of the men.

This bibliography seeks to provide a source for those who may be interested in locating written materials on the role of women in the
emerging nations of Africa south of the Sahara from 1957 to the end of 1963. An examination of representative literature on Africa quickly indicates that men rather than women generally have received the major attention of those who write. It is male not female symbols by which African society is described. Yet, once the observer has had some degree of contact with African society he soon realizes that Africa is as much a woman's world as it is that of the male.

Given the discrepancy between the important role that women have and are playing in African life and the amount of readily accessible information on the role of African women, this observer decided to review what was available and to organize the research findings to provide those interested in the role of African women with a basic inventory as a starting point for further investigation.

African women have been the subject of various studies. These include Kaberry's Women of the Grassfields; Leblanc's Personnalite de la Femme Katangaise; and a more recent book, Femmes d'Afrique Noire, written by a group of women ethnologists with Denise Paulme as editor. The latter book was recently translated into English by H. M. Wright and published by the University of California Press.

An advertising blurb for this book makes a revealing comment about the new role of the African women when it says,


This is a new approach, for, since ethnographic research in Africa has almost always been carried out exclusively with the help of the male part of the population, the picture that has emerged has been largely the image which the men, and the men alone, have of their society. The essays give some idea of the wide variety of settings in which women of tropical Africa live, show how traditional values have been diluted by European influences, and present a comparative study of women's roles in the political organization of African societies.

While this may be a reason for the all-inclusive use of "he", it does not explain the lack of a guide to existing writings on African women for there are many articles about women appearing in periodicals. These run the gamut from learned journals in the social sciences, to popular magazines, to a specialized emphasis on the advancement of women in African Women, and to coverage in United Nations documentation on the status of women.

The number of African women studying at our universities, visiting here on exchange grants, meeting in conferences with American women, living here with their husbands in diplomatic positions or representing their country in various official roles is increasing each year. These are the educated women, the elite, the small group setting high standards for the mass of women at home who have not had opportunities for education, travel, or careers.

The material in this bibliography should be of some aid to those coming in contact with visiting African women whether in discussion groups, as program directors of their activities while in this country, or because they have opened their home to the visitor. Africans may also find it useful as a source on the activities, hopes and dreams of those in other parts of the African continent.

The American in Africa traveling as a tourist, living there on assignment to a diplomatic post or other official role, or a member of an American
corporation family needs an introduction to the Africa with which they come in contact. The American visitor in Africa, too, must be prepared to meet women brought up in a tribal society and who, practically overnight, are having to adapt to the ways of an urban society and deal with strangers who are as much of a curiosity to them as they are to the visitor. The bibliography can be used as a guide to readings for those who desire an understanding and knowledge of peoples with whom they may come in contact in Africa.

Anthropologists and sociologists had already found in the 1940's that the role of women in Africa was changing.\(^4\) The decisive point in this change was noted after Ghana achieved independence in 1957. The part played by Ghanaian women in acquiring independence for their country helped to stir women in other countries to a social and political consciousness.\(^5\) For this reason 1957 was identified as a useful starting point with which to begin the bibliography. It is carried into the present with newspaper articles on African women visiting or studying in the United States. A few exceptions have been made to the 1957 starting point when background books or articles of the pre-Ghanaian independence period seemed to fill a certain need for substantial information. Phyllis Kaberry's book would be such an example.\(^6\)

At most, the majority of general books on Africa which were examined devote a chapter to the role of women regardless of whether the book deals with politics, the arts, nationalism, economics, or the change from tribal to Western ideas. A few of these have been included, such as a chapter in Hodgkin's *African Political Parties* in which he writes, briefly, on the

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\(^6\) Kaberry, *op. cit.*
specific party functions assigned to the women by the constitution of the Convention Peoples Party in Ghana. 7

Articles in periodicals dealing directly with the African woman seem to be in greater abundance. There are several reasons for this ... the recency of the awareness of the African woman and her contribution to nationalism, the awakening consciousness of African men for her need of an education for the tasks ahead, and her own vocalizing of her needs and demands. These articles range from the studies made by anthropologists and sociologists to such practical items as the details on how to set up a Homercraft Training Centre. Some articles, which at first glance may seem too trivial for a bibliography of any merit, touch on themes glossed over by the more specialized observers of African culture. Their recurrence, however, suggests an importance that might otherwise be overlooked and this has led to their inclusion.

The writer was disappointed to find relatively few listings dealing directly with women in the political field. This prevented her from doing a bibliography which she was eager to do on women and women's groups as a political force. On the other hand, the large mass of material on marriage customs forced her to limit herself to writings that showed how the revision of marriage laws affected family life.

There was material available on how missionaries, both Protestant and Catholic, dealt with their own evolving position while aiding the African. Most of the educated women, it should be observed, owe a debt of gratitude to the mission schools for what they have done to help elevate the status of women. This field is touched on, however, only incidentally because it is

already well covered in bibliographies and periodicals published by mission boards.\textsuperscript{8, 9}

The upsurge of Islamic proselytization and its impact on women's role in modern African society was difficult to pin down in bibliographic terms. This undoubtedly was caused in a large measure by the exclusion of literature on North Africa (i.e., Morocco, Algeria, Libya, Tunisia, and the United Arab Republic), in the search for materials.

The majority of entries contained in this bibliography are in English, the remainder in French. The absence of other language listings is not due to their arbitrary exclusion. Particular attention was paid to source materials found in various listings on Africa in German, Portuguese, Spanish, and Italian, for these countries also have interests in Africa. However, the titles found in these languages were in too general terms to be worthy of inclusion. The use of the pronouns "he" and "they" was far more evident in these areas than in the English and French writings.

The sampling of African daily newspapers that was reviewed gave so little space to the detailed activity of women that it was found not worthwhile making an exhaustive exploration of this source. A number did have a page identified as a "Woman's Page". This often was of little or no interest and similar to the half page in the \textit{Nigerian Morning Post} which devoted most of this small space to an article by a man complaining about women using their time to making themselves feminine.\textsuperscript{10}


\textsuperscript{9} \textit{African Ecclesiastical Review}, Masaka, Uganda.

\textsuperscript{10} \textit{Nigerian Morning Post}, "For All Women," (January 15, 1963).
The reports of the United Nations' Commission on the Status of Women have a considerable quantity of material on African women. For the period covered by this study, the Commission reported on women in public services and functions, and the status of women in family law. The Commission has also helped to promote the civil and political rights of women. Some of the Commission reports have chapters of special interest to Africans. Illustrative is the report of the seventeenth session of the Commission.

The writer began this research by checking the Moorland collection (African) at Howard University, Washington, D.C. Using the basic titles found there a search was begun of the bibliographies in a number of specialized journals on Africa such as Africa, a quarterly published by the International African Institute of London; the Journal of Negro Education, a quarterly with emphasis on the education of the American Negro, but with bibliographies of worldwide coverage; PAIS; the Education Index; and the extensive, specialized bibliographies in Ottenberg, Cultures and Societies of Africa, in Leblanc, Personnalite de la Femme Katangaise, and in Paulme, Femmes d'Afrique Noire.

The periodical African Women was particularly useful. This journal, published twice a year since December, 1954, by the Department of Education in Tropical Areas, University of London, Institute of Education, is the only periodical found which is dedicated entirely to the African woman. It culls


14 Leblanc, op. cit.

15 Paulme, op. cit.
articles from African newspapers and magazines, encourages trained personnel, both British and African, to report on their work with groups of women, new publications and articles concerning women in Africa are listed, and it indexes its contents under geographical areas and under author so that it can be used as a finding tool.

The bibliography is arranged under broad headings with subheadings when necessary. This arrangement was chosen in hopes of showing in which areas important changes are taking place. It was not possible to follow a particular subject heading list because of the specific nature of the topic. Scope notes are added when necessary to assure the clarity of one or two headings.

Many periodicals with interests other than Africa have had entire issues devoted to Africa. These include *International Social Science Journal*, XIV, No. 1 (January, 1962) with a report on the changing attitudes toward African women; *American Behavioural Scientist* (April, 1962); *Journal of Human Relations*, VIII (Spring-Summer, 1960); and *Human Organization*, XIX, No. 3 (Fall, 1960).

British publications on Africa also examined were: *Africa, African Affairs, African Handbook,* and *African Digest*. Among the specialized journals published in the United States examined were *Africa Report, Africa Today,* and *African Studies Bulletin*.

The writer was pleased to note that publications of African origin are discovering that the African woman can make news. *West African Review,* which devotes most of its coverage to English-speaking West Africa, gives generous recognition to the activities of women, particularly those in Ghana and Nigeria. *Flamingo,* seemingly influenced by our American publication, *Life,* found that attractive air hostesses or beauty queens brighten the
pages of a magazine and supposedly help sales, but it was these African magazines and others like West Africa and Corona that furnished the names of African women who are making news. Whenever possible the names and position or duties of African women noted in these magazines were named in the annotations of the bibliography and added to the index of African Women.

The research done in collecting this bibliography indicates that the number of African women fighting an effective battle against ignorance and tribal dominance is still seemingly small for the bulk of them remain untrained and unequipped for an active role in the struggle. When one considers the vastness of the African continent or the teeming masses of one of its large cities, the number of educated, socially and politically active women is minimal. Fortunately, the future of the African woman does not depend on these few women. The illiterate woman in the village can and does dream of a better future for herself, her family, and her nation. She is also willing to do more than dream. She joins a literacy class, she makes and sells small articles in the market to earn money, often to maintain her children in school, she joins with other women in mass demonstrations against unjust practices of the ruling power as illustrated in the "pass" riots in South Africa. She has demonstrated again and again that she is not a slave to tradition, that she will turn for help to any agency that offers her the aid she needs whether that agency is the United Nations, a Western nation or if no help comes from them, a communist power.

The contributions which African women have made to their society, the many important battles for emancipation they have already won, and the desire of so many of them to contribute to national development all suggest that African women will not lag behind in the general advances in the status of women throughout the world.
EDUCATION

GENERAL


Official British report advocates steps to prepare women for economic independence. Recommendations include training of women as teachers, nurses, doctors, typists and for civil service positions; refresher courses for wives of officials and those whose husbands are studying abroad.


African education, including the role of women in education, is described in some of these programs.


A British sociologist who has done many studies of Nigerian women discusses the economic and social factors that have caused a public demand for educational facilities for girls. Activity of Nigerian women in improvement societies and market unions, all of which proselytize to teach new skills, manners, and knowledge, is singled out as a major cause.


Describes the many needs listed in the final report of the Conference of African States on Development of Education in Africa, Addis Ababa, 1961. Adult education and the education of girls are among those discussed.

Interview with Mrs. Kenneth Kaunda, wife of Northern Rhodesia's Minister of Local Government and Social Welfare, contains references to the hunger for education in her country. "Schools, schools—that's what everyone wants. Even in the villages everyone asks for more schools, for girls as well as for boys."


Report of regional meetings of this agency at Nairobi, Kenya and Ibadan, Nigeria, 1962, to identify and examine problems relating to the education of women.


The article describes how school authorities won the approval of the fathers (who feared education was only a religious effort by Christian missionaries) by devoting one quarter of school time to practical subjects such as sewing and cooking. The article also describes the efforts made to narrow the gap between the educated daughter and the uneducated mother. This was done through clubs to teach mothers handwork, child care, and related family skills.


The story of an attempt in 1959 by the Central African Broadcasting system to bring education by radio to seven million Africans by means of an inexpensive battery powered short wave radio set. The first campaign was an effort to show the advantages of education for girls. Timid, shy women were persuaded to discuss marriage over the radio. Many wrote or dictated letters of comment, an indication of unusual stirring among the hitherto silent women of Central Africa.


A short story emphasizing the advantage of educating girls.

Lack of educational facilities is blamed for the acute shortage of trained personnel in fields traditionally occupied by women in Western countries—social work, teaching, nursing, and related vocations.


A listing and description of the educational facilities of each African country usually written by a citizen of that country. There are descriptions of the political attitudes of the educated African and the outlook for education in each country. Some statistical tabulations are broken down by sex, i.e., the number of scholarship students studying in France from the Cameroons.


The entire issue is devoted to education in Africa. Articles touch on the responsibility of the African teacher, educating for citizenship, and a discussion of the future of the African teacher, both male and female.


A book inspired by the East Africa Royal Commission 1953–55 Report which updates the Report to 1959. The book concerns the role of the East African man and woman as a citizen but of particular interest is that part of the book that compares the East African woman unfavorably with her West African counterpart. The West African woman has many of the problems faced by one from East Africa. The difference, the author claims, lies in the attitude of the men of the two regions. According to the author, East African men have still to learn that neglect of women’s education is neglect of one of the natural resources of the country.


An interview with Mrs. Maurice Moore, chairman of the Executive Committee, Institute of International Education in which she notes that it is not necessary to persuade people in underdeveloped countries, even
women, of the value of education. She observes that "the news has been getting around, from woman to woman and village to village by 'grape-vine' and drumbeat that real liberation comes from learning."

ADULT

Reports


Reports on informal adult educational facilities, and the usefulness of women's clubs as an educational outlet.


At the Conference of African States on the Development of Education in Africa, Addis Ababa, 1961, Commission IV on Adult Education decided to undertake work in five different categories: mass education, adult literacy, further education, vocational training, and activities for youth (outside school).


A rebuttal of the frequently heard remark that "African women are hostile to education."


A homecraft consultant of the Food and Agriculture Organization finds African women are determined to improve life for themselves and their families and they ask for additional personnel to give homecraft courses.

A homecraft consultant reports to the Food and Agriculture Organization that where money and time was spent on home economics’ courses for rural women, a broad program of social education for the husbands should be allied with it.

Group Work
includes work with women at training centers


Use of the English language has acquired importance as a prestige symbol identified with the educated and partly emancipated woman. The article identifies three groups of women who feel a pressing need and desire to learn English: the girls who leave school to marry; the educated women of middle age; and the village women of middle age.


Basse Health Centre which seeks to demonstrate the need for post-natal care and hospitalization for deliveries has functioned so well that its facilities are now over-taxed.


A Belgian social worker describes how African women are taught modern methods of housekeeping, child care, hygiene, or other needed lessons.


Describes the program for development of individual abilities and improvement of home life by teaching hygiene and health, and making each woman aware of her rights and her duties to the community.

A report on a program devised by the Adult Education Section of the Ministry of African Education, Lusaka, Northern Rhodesia. The program used a non-professional European and African staff to teach homecrafts. A badge is awarded to each participant upon completion of short syllabus of study in health, cooking, dressmaking literacy—seven fields in all. There are 35 badges which can be obtained. A follow-up plan calls for staff visits to the homes of the badge winners.


Wives are trained in a four months residential course in preparation for the time when their husbands will have to assume civil service or appointive jobs in the government service. Courses are given in Bible study, English, budgeting, leadership, and the social graces.


Local girls are encouraged to take the midwifery course by offering them free tuition, food and a monthly cash grant.


The South African government publicizes what is being done for the Bantus. Women are provided with education, nurses training, and demonstration training in child and home care.

Illiteracy


An experiment in conducting a literacy campaign in Africa using women as radio broadcasters.

A five year campaign in Northern Nigeria resulted in the awarding of 500,000 "literacy certificates". The objectives of the program were to give women an enhanced sense of status as well as to improve the standard of living at the village level. The program was built around a series of courses on elementary homecraft subjects.


The article notes that literacy carries with it a degree of social prestige. At the same time because Nigerians emphasize being "an adult" grown-ups must not be placed in the position of "children" learning. For this reason, the article indicates that literacy classes for adults are separated from the school system and no school teachers are employed as instructors.


Section D of this issue discusses "Adult Literacy Work" and describes the methods and successes of this phase of community development field work by a Ugandan government social work agency.


Describes government programs to assist women in Northern Nigeria using manuals printed in various local languages—Hausa, Yoruba, Nupe, Kanuri, Igala, and Idome. As many as 20,000 women may be enrolled in literacy classes in a year's time.

Vocational


Describes the problems encountered and the results obtained from a program for employment of African women in a hosiery mill and a laundry in the Congo. Both industries required training to use a belt system of production.
34. **Consultation on Y. W. C. A. Responsibilities for Education in Africa.**

The conference stresses the urgency of education, and especially of vocational training, to enable women to assume responsibilities in their communities.


Describes the Princess Tenagne Working Women's Adult School which provides clerical and secretarial courses for Ethiopian women.


A report on the Young Christian Worker's Organization meeting in Lome, Togo, 1960. It describes JOC plans to help the young African girl in the lower social environment who lacks vocational training through organization of Workers' Colleges similar to that at Doula, Cameroon, and through local schools and social centers.


A member of Liberia's House of Representatives describes the education of adults, mainly women, in Liberia through programs of general educational studies, as well as industrial and commercial programs.


An article reporting on a meeting of consultants on the Problems of Young Workers held in Geneva in 1962 under the auspices of the International Labor Organization (ILO). The participants recommended that the ILO help governments develop short-term labor-intensive programs and projects susceptible of creating additional employment.
opportunities for young people. The Togo Worker's Brigade, which is open to both women and men, was discussed and cited as an example of what might be done.

HIGHER EDUCATION (University and College)

General


The report recommends that the prestige of the government be used to counteract social restraints that keep able women from finishing school.


An experiment in educating Ugandan students on the need of a varied diet by producing suitable agricultural and dairy products on the Gayaza High School farm and preparing the foods in the school kitchens.


Report on adult education in Ghana and Nigeria in 1959–60. States there were 2,759 Ghanaians and 3,500 Nigerians enrolled in college-university extra-mural adult education courses in all major academic fields.


A paper by a Harvard University faculty member lists the universities in Africa which had been established by 1960, notes a continuing reliance on expatriate personnel to fill most faculty posts, identifies four critical weaknesses (of which one is the "minor attention given to the education of women"), and examines American assistance to African higher education.

A summary of a UNESCO research project on education of girls in Africa. The study found that families are willing to pay to educate their female children because it improves the chances of the girls to marry educated men, that educated women tend to refuse polygamous marriages, and therefore the number of single girls who require education for careers is increased.


Describes the approach to education of women in Ethiopia which proceeded on several fronts: instruction in home economics for wives; Home Economics as a subject at the University College at Addis Ababa; and, through formation of a section for Women's Education in the Ministry of Education.

Students in Nursing


The article describes a program in which forty girls are taking a course at the Livingstone African Hospital, the only Nigerian Government school training girls as Hospital Assistants. The article states that the girls must have a sense of duty, love of work, and a Standard IV school certificate. They are supplied food and clothing, live in hostels, receive pocket money, and are given paid leave. The training includes both class work and actual practice.


Hope is expressed that one day the college, now staffed by the World Health Organization, may fill the teaching posts with its own graduates.

A nurse who worked among the Zulu population of South Africa describes the use of a mobile clinic as a way of solving the Zulu's fear of the white man's hospitals. During summer vacations, girls attending high school and teacher training colleges were employed to help staff the clinic. The book notes that by this method, the students had employment, the clinics were able to help more people and the clinic was made more important in the future thinking of those girls who were employed.


At opening of women's residence hall at the University of Khartoum in 1957, fourteen women were preparing for nursing and teaching whereas formerly the only acceptable professions for women were law and medicine. Author notes social and political changes in the Sudan has demonstrated need for training of women in new professions.


The article describes the opening for the first time (September, 1958) of a four year government program in Salisbury, Southern Rhodesia, to train African girls as State Registered Nurses. The article notes that before this date candidates had to be European, Coloured, or Asian.


Description of a three and one-half year nurses' training program which includes visits to homes of discharged patients for follow-up care, a relatively new development in Nigeria.

Students in Teaching


Report on the School for Women's Higher Education at Makerere University College, Kampala, Uganda, which notes that a few girls are ready to qualify for the medical profession, more for welfare work, and a greater number for the teaching profession.

The article describes a pre-training course introduced in Uganda in 1953. The program included a "learn how to teach" training workshop. An effort to improve books used in teaching was also among the steps taken to improve teaching abilities. The author found that women students, working to overcome a natural reticence, showed substantial improvement.


The Department of Domestic Science, The Royal Technical College of East Africa, Nairobi, Kenya, is using a multi-racial approach to training women to become teachers. The head of the department indicates entrance requirements, subjects taught, positions filled by graduates, and hopes for the future results of the course.


Report states experts found that parents want women teachers for their girls since, they claim, male teachers overlook the girls in mixed classes. Report also notes that poor pay and bad working conditions offer little inducement toward entering the profession.


Report of a Kenyan woman teacher trainee on her training at the Oversea Visual Aids Centre in London.

Students Studying Abroad


The author who is familiar with the problems of the African woman student in the United States is Dean at Wellesley College,
Wellesley, Massachusetts. She reviews the history of African students in this country, comments on the increase in programs and scholarship opportunities for African students, and raises some probing questions about the future of Afro-American educational exchange.


Reports on the selection, orientation, academic performance of women, as well as the formal use of their training upon their return home from overseas training.


Statistical information on the background, major problems, educational and social experiences and future plans of African students studying in the United States. Over a thousand questionnaires filled out by African students in this country, 11% by female students, form the basis for the analysis.


Pictorial evidence of young women students active in the Sierra Leone Student Union in London.


Newspaper story on two Tanganyikan women teachers who were taking advantage of summer school sessions in the United States because they could not be spared from their classrooms during the regular school term.


Newspaper story on ten African students who were interviewed on the purposes of a series of Howard University, Washington,
D.C. seminars they were attending during summer vacation. Purposes listed included observation of child development, nutrition, etc. oriented toward the African rather than the American pupil; and, to give the student useful employment during the summer college vacation period.

CULTURAL EXCHANGE

(includes professional and business women traveling and studying abroad for short periods)


"African Visitors to the U.S.", a column in Africa Report which gives the name, position, and reason for visits by Africans, including African women who travel, study for short periods, "see for themselves" and then go back home to put into practice what they have learned.


Description of a ten week program—eight of study and two of work experience in American organizations—to improve professional or community leadership skills of selected African women leaders.


A report of a training program for East African women leaders. The group spent six weeks at Columbia University, New York City, in morning seminars and afternoon workshops studying group behavior. Following the Columbia sessions the group spent four weeks visiting smaller communities as guests of selected community organizations.

65. **Lameck, Lucy.** "Sees Key Role for Women," *Africa Special Report, IV,* No. 9 (September, 1959) 13–14.

Miss Lameck, a Tanganyikan, writes from her own experiences on her great hopes for African women. Miss Lameck worked as secretary
of the Tanganyika Red Cross Committee. She was in the United States in 1959 under an exchange grant studying politics, economics and the structure of government.


Mrs. Mary Bankole Jones, in the United States on a cultural exchange visit from Sierra Leone, finds the concern of American women for the developing countries a "source of inspiration".


Profile of Mrs. Titilola Sodeinde, Lagos, Nigeria, who had just returned from six months in Great Britain studying schools, local government, and social and voluntary organizations.

LEADERSHIP TRAINING
(includes training Africans for work with adults in homecrafts, encouraging literacy, etc.)


A description of how nascent club leaders in Uganda are shown techniques of teaching nutrition, needlework, hygiene, simple carpentry, and the use of visual aids. Supplies are furnished by UNICEF. The program is sponsored by the government of Uganda.


Report emphasizes how women with education provide leadership in civic affairs and describes some of the obstacles to their participation in public action.

A description of the first group of young girls to attend a week's leadership training camp in Western Nigeria. The eighty girls had as their motto "What Boys Can Do, Girls Can Do Too". To prove it they built houses, cut down trees, and moved sand. The article notes that the course was an opportunity for selfless service, and pleasure in working together with a common aim.


A description of a program organized by the Department of Social Welfare and Community Development of Ghana. The Centre trains women to teach villagers simple home management, family economics, poultry and gardening, health, child care or sewing with equipment supplied by UNICEF.


A report on two programs: (a) The Jeanes School in Nairobi which uses visual aids to train African women for posts formerly held by Europeans, and (b) The Women's Progressive Movement whose scope and function are described in hopes of ensuring the continuing interest of women in community affairs.


A report on a conference held at Salisbury, Southern Rhodesia, to review the possibilities of training larger numbers of women for leadership in their communities and to identify reasons why more women are not assuming this responsibility.

Sources of Information
(includes material helpful to African women, shows some of their needs for printed material)

74. Corwall-Jones, A. Meet Mrs. Chamunorwa, Sewing and Making Clothes for Adults. (Homecraft Series for African Women, Book IV) Published in Shona and Si Ndebele in association with the

An indication of the intensified interest of African women in new clothes which often results from the move of families from the "bush" to the city.


A booklet for use in maternity centers. It seeks to educate expectant mothers in the advantages of pre-natal care to assure healthy children.


A syllabus for the training of members of Uganda women's groups. It contains chapters on child welfare, first aid, family relationships, entertaining visitors, and other home and family skills.


A discussion of reasons for improvement in the dietary habits of adults in tropical areas. Stress is placed on modern concepts of nutrition and health as arguments for a balanced diet.


A handbook of seven pages on Girl Guides in Sudan and South Africa with emphasis on preserving African culture.
GENERAL


While the educated women in the Ivory Coast may be hired by the government as teachers and social workers, private industry is more hesitant about employing women. The author notes that the desire of African women to continue working after marriage instead of having babies causes dissension in the African family.


A field study seeking to identify trouble-spots in the employment of women. Among its major recommendations are: (a) "cottage industries" for women who have difficulty adapting to factory working conditions; and (b) in-service office training programs in government bureaus.


A report which shows among other findings that the number of women employed in non-agricultural jobs is on the increase, especially in Nigeria and South Africa both of which countries are characterized by rapid or relatively rapid industrial development.


An article by a Nigerian author who finds that African women made their greatest contribution in ancient times in the field of trade and that this is still true today even though Nigeria in 1960 had six women doctors, one woman dentist, five women chemists, and four women x-ray technicians.

A discussion of the place of women in modern Sudan which finds that as the prejudice of parents diminishes new fields are opened for women in business, management, law, economics, accounting, and teaching.


The author finds that African women are challenging men in all walks of life and gives as an example two Nigerian women who have entered the legal profession, a new field for women in Nigeria.


A summary of a study made by the International Labor Organization which includes data on fourteen African member nations who are listed as having some type of equal pay code either through constitutional provisions or equal pay legislation for private employment.


A resume of a report by the International Labor Organization on labor legislation and social insurance as it concerns pregnant women. Data is included on twenty African members of the International Labor Organization.


A report which contains brief paragraphs on ten African countries highlighting the employment policies of the governments of each country.

A brief summary of legislation controlling hours of work, night work, and various types of hazardous work in 91 countries. Included in the data is information on twenty-one African countries.


A study which analyzed replies given by working women as to why they worked. The largest number (40%) said they worked to make ends meet; the smallest (1%) wanted to help pay for their children's education.


A brief review of employment patterns of Ghanaian women which found that the largest number are employed in agriculture. Among the rest, 13,000 are employed by the government while 23,000 have non-government, non-farm jobs.

**AGRICULTURE**


A profile of Mrs. Helen Wangui who attended a government farming course to learn how to raise pedigree chickens after which the Department of Agriculture arranged for a firm in Nairobi to buy her eggs and chickens.


An agricultural staff worker describes her efforts to have farm women organize "Corn Mill Societies" to purchase grinding machines.

A description of a program of the Kenya government through which Kenyan farm women are taught improved cotton cultivation methods in order to increase their incomes.

BROADCASTING


An analysis of the primary demands of listeners which are identified as news, music, and educational features while "special programs for women seem to be especially appealing." The article also notes that increasing numbers of women are working as broadcasters.


An article on broadcasting personnel which describes the work of Miss Agnes Morton who does interviewing and takes parts in plays for the Central African Broadcasting Service and of five Nigerian women who broadcast women's and children's programs for the Nigerian Broadcasting Corporation.


The writer recalls some of the problems she dealt with in training Ghanaian women for a radio magazine type of program.

BUSINESS


The stories of three African women who are successful owner-managers of grocery stores.

A sketch of a thirty-year old African woman who taught at both mission and government schools but with the nagging ambition to compete with men in business. She first tried her hand at being a fish trader. This ended with her marriage for the birth of her children kept her close to home. She later opened the first profit-making store in the area of Northern Rhodesia in which she lived.

GOVERNMENT


A profile of Madame Quezzin-Coulibaly, Minister of Social Welfare and Labour, Haute Volta, the first woman minister in French West Africa.


An article on Mrs. Sarah Ntiro, a member of the Legislative Council of Uganda, and the first Ugandan woman to graduate from Oxford University.


An article which reports that the many cases of "kwashiorkor" seen by Miss Alice Aryeetey, a Ghanaian teacher, led her to study to be a nutritionist. Afterwards, Miss Aryeetey was employed as a Regional Nutrition Officer. In this post she organized schools for mothers to teach nutrition and hygiene, inspected kitchens at public institutions, and held classes for cooks of these institutions.


A pamphlet describing government employment opportunities including a section devoted to encouraging girls to compete for all posts opened to them.

A report on women graduates of the School of Social Welfare which notes that the graduates work with the Y. W. C. A., Girl Guides, the Ghana Society for the Blind, and the Ghana Red Cross.


A news feature about Mrs. Lucile Ramaholimihaso, Cultural Attache of the Malagasy Embassy, who although warned to expect racial prejudice in the United States reports that she found the country hospitable.


A description of a government program in which Nigerian women are trained and employed as supervisors, organizers, and instructresses for literacy classes training 20,000 women a year.


An article which describes women nurses in the Ghana army notes that the army accepts only State Registered Nurses and confers the rank of Lieutenant after a period of training.


The article reports that women are placed in positions where their duties involve handling women offenders.


A profile of Mrs. Myrtle Reeves Gorgis who meets the masters of British-owned ships, registered in Liberia, as part of her duty as Liberian Consul General in London.

A news feature about a woman who in 1961 headed the United Nations General Assembly's Trusteeship Committee. In 1963, Miss Brooks was serving as Assistant Secretary of State in Nigeria. She is described as the epitome of what every African woman can attain.


A report containing a tabulation in which twenty-one African countries are listed giving information on the type of national legislature, the total number of members in the national legislature, the number of women members, and the positions held by these women members.


An article about Eugenie Oupda, the first woman social worker in Upper Volta, who is in charge of a group of twenty women and advises other women on pre-natal care or baby care, and shows them how to sew garments for their children.

NURSING


A doctor discusses the advantages and disadvantages of homes run by midwives even though they are under government regulation.


A booklet describing a Liberian hospital established in 1947 as a result of Mrs. Hopkins' nurse-midwifery training school program. Once established, the author notes, that the influence of the hospital was extended by the village midwives through their training programs in the rules of hygiene of pregnancy and proper pre-natal diets using village foods.

An Anglican chaplain in a hospital for non-Europeans in South Africa finds that the African nurse, trained in a disciplined tradition, is able to contribute more than men to a developing Westernized African life because she has learned the need for education, good supervision, hard work and attention to social responsibility.


The author notes that the Ghana Army Nursing Service accepts only State Registered Nurses. The illustrations show how the soldiers benefit by the nurses' training.

PERFORMING ARTS


"Bo Mong!", a Ga title meaning "You Rather!", is an example of an all African musical show which was a combination of drama, the dance, and mime. The story concerned a princess, a daughter of a chief. The lead role was played by Charity Addy, an Accra night club entertainer, who wanted to be an actress.


The Ghana Drama Studio, founded by Efua Sutherland in 1958 is supported by government grants through the Arts Council of Ghana. The first two plays, in Akan, written and produced by Miss Sutherland in 1959 were adaptations of Ga folktales. The article describes the design of the building, tells of the players in the Studio and something about their background.


The article states that Ghana owes its first genuine indigenous theatre to Mrs. Efua Sutherland, a native-born Ghanaian playwright.

A report on the Xhosa singer who was the star of the South African musical "King Kong", and a featured actress in "Come Back Africa" screened at the 1957 Venice Film Festival. These two roles paved Miss Makeba's way as a night club entertainer in the United States. The story was included in this issue because she had appeared in Nairobi in aid of Kenya's "Youth Helps Youth" campaign.


The article mentions Evelyn Dove, an actress from Sierra Leone, who performed in this play which is about the movement to independence of a mythical West African country.

TEACHING

126. Hamlyn, O. T. They Call It 'Mary's Institute'" [Tanganyika Government Printer, 1962].

This illustrated 20-page booklet tells how Mary Ibrahim's intense desire to help her people learn to read and write blossomed into a school with nine teachers.


Interview of two Tanganyikans, Elfrida Gurisha and Mabel Kabeta, who talk about their teaching positions in different girls' schools in Tanganyika and of the many opportunities opening up there for young people.


The article comments on the difficult position of the Nigerian teacher who is required to participate in both the traditional and Western systems. In the traditional system, status is dependent on sex, birth, and age. In the Western system, academic qualifications and wealth are requirements. By these terms, the woman teacher defaults because of her sex and the lower salaries which are paid women teachers.

A sketch of Miss Anna Konie who studied in England to become a domestic science teacher. She is now an assistant at Kitwe Training College, Northern Rhodesia, helping to train other domestic science teachers.


A sketch on Miss Yeahimebet Tafari, an Ethiopian who helped build the school at the United Nations Community Settlement at Majete and who taught local women to read and write.


A profile of Mrs. Titilola Sodeinde, Lagos, Nigeria, the first woman on the teaching staff of the United Missionary Training College in Ibandan.

TRADING


A report made over a period of years for the Institute and the Cameroons Development Corporation by a group of anthropologists, sociologists, and economists who studied the problems of migrant laborers on the plantations. Among the findings was one concerning the women who accompanied their migrant laborer husbands. These women helped support the family by growing grains that they made into food or beer to sell.


A descriptive article containing comment about women passengers and market women who were in business at the train stops in the Western Region of Nigeria.

A study of market women in Accra, Ghana, which describes how they establish credit. This is often done by the women depositing a minimum of fifty Ghanaian pounds as security with one of the big merchant firms in Accra.


A study which includes a discussion of some of the repercussions of the market woman's business life on her role as wife and mother.


The article notes that to the woman who is expected to be subservient, the market becomes a place of refuge, her "club", as well as her place of business.


A study of Nigerian women who have found means of converting cassava into salable products. One of the results of this is the women's demand for the rights to any profits of their productivity over subsistence needs.


A sketch of Madame K. S. Kasraku who is one of the best known and most successful "market woman" in Ghana. The subject has the distinction of being the only market woman to be awarded the honor as M. B. E. (Member of the British Empire). She has also inspired the formation of the Accra Market Women Traders' Association, an influential women's business and welfare group.
WRITING

Journalism


The author finds that most African women learn on the spot at the local newspaper office. Some of them have progressed to editing a Woman's Page or the organ of a women's movement.


The initial journalistic attempt by Ghanaian women which describes the aims and objectives of the Federation. Education, cultural and civic development are listed as the principal objectives of Ghana women.

Belles-lettres


Mrs. Spio-Garbrah of Ghana, the only woman "writer" mentioned in the report of this conference of African writers, was cited for her defense of Leopold Senghor's "anti-colonialist" policy as expressed in his poetry.


Among the poets discussed is Mabel Imoukhede, whose best known poem, Impotence, is a poem of protest.


Three women poets are mentioned—Gladys Casely Hayford, Joyce Addo, and Mabel Imoukhede—who are identified as being among those who use poetry as a means of expressing a love for their country.
Authors and Their Works


A book by a Bantu woman married to an Englishman who returns to South Africa for her brother's funeral. The story tells of her pride in her Xhosa people's handling of the transitional period through which they are passing.


A survey of African authors in which one woman is named, Phebean Ajibola Itayemi, a Nigerian, who edited _Folk Tales and Fables_ in 1953.


The author, a Nigerian woman, is knowledgeable on the cookery of both Western and Eastern Regions of Nigeria. Her book is helpful to the village women working with simple equipment, to the growing number of hostesses with well-equipped town houses, and to teachers in Domestic Science centers.

MISCELLANEOUS

148. _Africa Report_. Edited by Helen Kitchen. Published monthly by the African American Institute, Washington, D. C.

"African Visitors to the U. S.," a column in _Africa Report_ gives name, position, and reason for the visit. Illustrative are notes.
concerning Dr. Ircene Cole Ighodaro, a general practitioner who runs a maternity clinic in Ibadan (see issue of May, 1962); Marguerite Sacoum, Counselor of Ivory Coast (see issue of June, 1962); and Lady Deborah Opeyemi Jibowu, Director of the Nigerian Red Cross Society (see issue of June, 1962).


The reader is introduced to African women who are doing interesting work: Sierra Leone's Lucy Hamelberg, a layout designer for the United States Information Agency; Hennette Fischer, a hostess for Nigerian Airways; Fawna Sabit who conducts programs over Radio Chad in both French and Arabic; Dr. F. A. Awolify, daughter of a chief, who after practicing medicine in Nigeria for twenty-five years has been made a chief; Afì Ekong who is a painter in her own right and also manages the government sponsored Gallery Labac in Lagos; Shade Thomas who designs and sells ready-to-wear dresses in her own shop in Lagos; Chantal Lawson, a Lome photographer, who owns her own shop and also works for Togo's Information Ministry as a photographer; Agbongbe Daba and Adjeson Paulina who are studying to become Lome's first women mechanics; Henrette Ekoe who conducts a kindergarten in Lome; Evelyne Asaale, daughter of East Cameroon's Prime Minister, who owns her own cosmetics parlor; and Mallame Paula Abdu who learned to read and write in adult education classes and is now a social worker teaching other women to read and write.


The International Women's Society Day Nursery in Lagos, Nigeria, is described as a help to working mothers and as a good example of an ideally run social welfare unit. The nursery is in charge of a retired Government welfare worker, Mrs. T. E. Ransome-Kuti, who was a former teacher and nurse.


A feature story on Joyce Obong, Nigeria's only fashion model. Miss Obong is employed by Lagos' largest department store where the Nigerian elite, wives of government officials, and members of the diplomatic community shop.

A sketch on Miss Yeshimebet Tafari who is in charge of free milk distribution to infants in Addis Ababa.


A story on five Nigerian girls trained at BOAC's London Airport School who are employed as Stewardesses to fly with Nigerian Airways.


An article concerning Mrs. Aduke Moore, a Nigerian woman who was appointed a director of Mobil Exploration Incorporated (Nigeria). She formerly held the dual posts of legal adviser to and Secretary of the company.

FAMILY AND MARRIAGE

MARRIAGE (titles included deal with changes in views of marriage)

Changing Patterns


An involved story of the church's attempt in Nigeria to end the practice of bride-price and polygamy.


A sociologist who finds that although the "exchange" marriage has been abolished in most African countries, the impact of money has encouraged men who have "exchangeable value" rights in women, usually dependent women and children, to exercise this right under the terms of kinship and marriage.

An ethnologist's wife learned that 75% of marriages in the area of Dahomey where she lived are monogamous, that those who have accepted Christianity generally have only one wife, and that old women—like old women everywhere—lament over girls being allowed to pick their husbands and over the high rate of divorce.


Letters to an advice column in a Ghanaian daily newspaper are analyzed for salient theme, sex of writer (seven men to every woman), and evidence of social change. The letters reveal geographical mobility and urbanism (broken relationship because of leaving for college or new job), and adaptation of western norms, values, and criteria of status (men objecting to their wife being picked by parents).


The study reveals changes taking place in the tribe as reflected in changes in the marriage system and the signs of adaptability of marriage customs to modern times.


This article is written by an African priest who has devoted much energy to combating the bride-price custom. He tells a Lome, Togo, meeting that the system could be obliterated through education and spiritual meditation which he finds necessary to strengthen women for social action against the custom.

Student Opinions

161. Trobisch, Walter. "Pre-marital Relations and Christian Marriage in Africa," Practical Anthropology, VIII, No. 6 (November-
A teacher in a Christian college in the Cameroons gives a course on Christian marriage principles for students who were brought up on pagan ideas.


A sociologist who found after questioning that more women students in a Teacher Training Institute in Ghana than men want a legal marriage which must be monogamous, and desire a love marriage rather than a parental arranged marriage. The women showed a more "radical bent" against traditional institutions than the men did.

Instability


This intriguing title is used for a report of a study of letters written to a newspaper feature writer. Most, but not all, of the letters were from males concerning problems of romantic love, multiple entanglements, threatened or broken relationships all of which formerly would have been dealt with in the tribe.


The author finds that some of the causes of instability are the dual role of women as mother and provider, plus the problem of polygamy and the lack of the mother's legal control over her children.


A sociological study which develops the importance and meaning of the tribe. The topic is examined in a series of biographies each of which is devoted to a different aspect of tribal problems. One concerns Safini, her loneliness upon her return to her tribe after the failure of her marriage to a Frenchman.
Various Aspects


An article describing the activity of the General Secretary of the National Federation of Ghana. Her efforts included rallies and radio talks to force the Government to consider legislation concerning the registration of native customary marriages.


A companion volume to *Plantation and Village in the Cameroons: Some Economic and Social Studies*. This book deals in more detailed fashion with the information contained in Chapter XV, "Marriage and Prostitution in Victorian Division" of the referred volume. The research reported on covers interviews with over a thousand women. The study sought to discover why the Bakweri women have such a high frequency of divorce and a low fertility rate. The reasons given by the women for their divorces are collated and tables listing the number of legitimate and concubinary unions, the number of still births and many other related facts are included.


Conferencees from West and Central Africa attending the Conference on Social Development Through the Family held in Oxford, England, 1959, were told that it is essential to train indigenous people to carry out their own social work, especially women, therefore the need for social workers in underdeveloped countries is pressing.


Mrs. Padmore, wife of the Liberian Ambassador to the United States, blames anthropological terms for some of the misconceptions. She compares "bride-price" with "dowry", "giving the bride away" with the African parents' selection of a groom.

The author, Miss Amoh, a teacher in Kumasi, Ghana, is convinced that education is necessary for these three groups of women to enable them to protect their rights and as a means of support. She blames many of the problems of the deserted wife to the revival since independence of the "African way of life" for husbands use this revival as an excuse to practice polygamy, a situation to which many present-day wives object. The uneducated widow may, the author notes, be penniless because she did not know that her husband could have written a will to protect her rights.


The articles report on the meeting of the United Nations Commission on the Status of Women at the University of Buenos Aires in April, 1960. The session recommended a minimum legal age for marriage, to make free consent of both parties a condition to valid marriage, and to provide for the compulsory registration of marriage. The articles note that there were no African women members of the Commission but the first topic was an expression of the hope that African women would seek to serve on later Commissions.

FAMILY RELATIONS


In the old tribal system wives accepted the polygamous marriage for many hands were needed to do the household chores and the crop cultivation. In the urban economy, the wife, dependent upon her husband's income, is unable to grow her own food and her newly established trading business showing minimal returns, she resents the other wives' demands on her husband's income.


A twenty minute free film in color covering the daily life of the African family—food, shelter, leisure, art.

The writer, Secretary General of the Malawi Congress Party (Nyasaland), discusses secular and religious problems facing new African nations. He suggests community development programs on a national basis to provide instruction in nation building for both men and women working together as a family.


The author notes that educated women are able to put up greater resistance to pressures from their families to marry early. He also notes that the desire of African women to continue working after marriage instead of having babies causes dissension in the African family.


A researcher selects an urban couple in Katanga with seven children for observation. On a day-to-day basis, the study describes how they react to the undercurrents of nationalism, added to the never ending struggle of supplying necessities for such a large family.


A brief news item which reports that Mr. Krobo Edusei, former Ghanaian Minister of Industries, may regain his political position which he lost after the publicity surrounding his wife who had purchased in London a gold-plated bed costing 3,000 pounds.


A doctor describes a family living in a segregated township in South Africa. The husband is a drunkard, the wife suffers from hypertension, all of the living children have various complaints. The wife can speak and write two languages, balance the books of the church auxiliary, chair a meeting, operate a sewing machine, and dream of the day when her children will be in professional positions.

Conference on West and Central Africa attending the Conference on Social Development Through the Family, Oxford, England, 1959, heard a background paper stressing the need for each member of the family to develop character as a bulwark against the stresses of the social revolution taking place in their countries.


Yoruba women, famous as traders, often play a dominant role in the household, while husbands may resent having to be the breadwinner. The husband may assert himself by having an "outside wife." The "outside wife" acquires status in this position much to the indignation of the wife.


An anthropologist concludes that the following problems cause disruption in family life: the educated husband with an illiterate wife; the fiancé who assumes cost of his fiancée's education; incompatibility in the Christian monogamous marriage; a union of man and wife, with the traditional family system in which marriage is thought of as economic and procreative; and the availability of prostitutes.


The author describes the traditional family life of the Yorubas who constitute 75% of the Lagos population. He tells how it was disrupted by resettling several thousand people which led to a strain on family loyalties, a burden of increased rents, an uprooting of trading patterns, and the separation of the father from the family for longer periods of time. He notes that rehousing moved the wife away from the market centers forcing her to give up her trading position. This caused economic distress in the family and the wife felt insecure without an independent income as security against her husband acquiring more wives.

The author finds that when the husband expects and accepts the trader wife to support herself, he loses one of the means of dominance over her.


A report of the activity of women leaders of Khartoum. They are said to have met in a committee for the purpose of forming an organization to study family life with the objective of raising the standards of community life.


Among the several social consequences the writer notes are those in relation to the family. Income for the family is derived from several sources, some of which provide the wife an independent income. Her chief source was threatened with the introduction of oil mills in West Africa. The threat to her woman's role and position in the family caused her to join other women in a violent demonstration against the change in production although the mills were a means of raising the family's income.


Madame Dina Olympio, wife of the former President of Togo, talked of the period when her husband was leader of the Independence Party, and of the part played by a wife and mother during the periods he was in jail.


An article in which the author glorifies the role of the tender mother who at the same time is a source of strength against tyranny in the African social scene.

A study of the "triangle of forces" (Western culture, traditional Xhosa culture, and urbanization) and the working of these forces on the landless urban Bantu working class, and the smaller urban middle class. The study concentrated on domestic, personal and leisure time relations and activities. Among the many people interviewed were women who exemplified certain types—the unwed mother living with her mother, the wedded wife married after the future mother-in-law arranged the marriage, and the woman who was forced to be head of the house.


With a small native team to assist her this anthropologist recorded the talk of the people in households, beer halls, public washing stands, in order to analyze tensions in their "interpersonal relations", primarily the role of women in the African family.


The author finds that the married woman is more likely to cling to the village. There she can follow an established way of life tending her garden, caring for the children, and do some trading on the side. She is used to a long, hard laboring day which is characteristic of rural life.


The author discusses some of the effects of migratory labor practices. She finds that one of them is the unhappiness and loneliness of wives left in the villages to grow the food and to care for the children while their husbands work in the mines or industrial cities.

Sir Emmanuel Quist since 1951 was Speaker of the Legislative Assembly while Lady Dinah Quist, awarded the M. B. E. (Member of the British Empire) for her community work, is described as earning fame as a result of establishing the first rose garden in Ghana.

SOCIAL CHANGES

GENERAL


This periodical, published twice a year, in June and December, is the only one dedicated entirely to African women. It culls articles from African newspapers and magazines which tell of the educational, social, industrial and political opportunities open to African women and how they take advantage of these opportunities.


A description of the activity of social workers who regularly visit regional offices established in the "bush" thus assuring continuous contact with the mass of people, principally women.


A study of one hundred case histories, many of them women, by a woman psychiatrist who was allowed to interview those who came to shrines, found in many parts of rural Ghana, which were reputed to give supernatural protection. Among the cases cited were those of a woman who claimed her husband spent her money on concubines; another of a woman who complained of having pains in her neck when her husband learned of her adulteries.

A selection of readings "designed to give insight into some of the major problems facing Africa". The chapters on social change deal at considerable length with the problems of women during the period when change is the pattern in Africa.


A White Sister missionary who devotes her life to improving the lot and status of her beloved "Africaines" declares in a speech at Lome, Togo, that the country girl is "seeking better education, better nutrition and a freer personal life in order to meet new responsibilites."


The author expresses the belief that Westerners do not understand how much women enjoy their independence and their perogatives in Nigerian society.


A group of essays written by women ethnologists with the objective of correcting the usual erroneous preconceptions about the inferior position of women in a traditional French speaking African setting. The writers show how traditional values have been diluted by European influences and present a comparative study of women's role in the political and economic organization of African societies. An analytical bibliography which follows the text provides a most comprehensive listing of useful materials.


This annual report of the Administering Authority of the Trust Territory contains a chapter (Chapter III of Part VII on "Social Services") which describes the role and condition of women in Ruanda-Urundi.

Missionaries report on their interview-and-analysis study soliciting "frank reaction to questions on such subjects as family problems, political developments, changing economics, communications, the arts, and religion."


This long-time observer of the African scene describes the key to understanding the African woman, "... one must realize that she is brought up in tribal society in utter security ... safe in a loving family, a strong clan, ... her exact place known from birth to death." The principal theme in this book concerns the results of the transplanting of the tribal woman into a changing society lacking this security.


This seminar attended by women from thirty-one African countries discussed educational, economical, political, social and legal obstacles impeding their progress and suggested possible action programs for individuals, organizations, and governments to overcome these obstacles.


This British economist believes that the biggest problem of transition is to take the African village, where 70–80% of the African people live, out of its communal and tribal past and to bring it into the modern world of general education and dynamic farming. The author notes that you can see the change taking place in the iron-corrugated roof replacing thatch, in the plain community hall which every member of the village helped build, by the canned goods in the small village store, but chiefly in the sense of pride with which the villagers point to their schoolhouse.


This magazine published in Northern Nigeria in English, Nyanja,
Bembe, Tonga, and Lozi languages carries in each issue a listing of a daily fifteen-minute radio program for women in each of the African languages. On each Sunday there is also listed a "Talk for Women", presumably in English.

ART


While the articles in this issue do not single out women for separate treatment, music and the dance, to mention two forms of African art, are so intertwined into the lives of Africans that they inevitably result in discussion of women in relation to art.


A fourteen minute, black and white film which uses Congolese sculpture to describe women's role in traditional African society.


The author finds the art of making pottery is not lost entirely in the villages. It may be a community project for the women who do this work. The importation of chinaware and enameled plates has minimized the importance of pottery making somewhat.

CULTURE


The article notes that some traditional African dances are for men only while some are for women. It notes that in Sierra Leone, for example, the Susu Women's Society is attempting to retain the traditional dances and costumes; in other parts of Africa there may be changes in both the dances and the costumes.

Women entering the teaching and nursing professions are teaching the young or caring for the sick. These activities are closely related to the duties of the woman in her traditional role. Since these professions do not overstep the bounds of tradition too greatly, they are acceptable.


A sociology professor observes evidence of the impact of Western culture on Ghanaian society; Ghanaians wear Western clothes, church members sing hymns, school children learn English, courts dispense justice according to European standards while traditional ways persist, being practiced right along with those characteristic of Western culture. An example cited is the African herbalist who practices alongside the Western-trained doctor.


A novel concerned with the conflict of a Zulu girl caught between two worlds, those of traditional African society and those of the European in South Africa.


A collection of short stories by a South African author. Three of them concern African women who are torn by fears and misunderstandings as they are suspended between ancient tribal teachings and new values and alien concepts.


Sixty-one African women who want to preserve what is good in African culture compare the advantages of the traditional practices (carrying babies on the back) with the more convenient modern practices (leaving babies in a nursery).

Zulu men who call themselves "African purists" use drastic measures to show their objections to modern clothes, hair-dos and make-up worn by Zulu women.


Two symbols of culture change are noted: the African baby left in the nursery while the mother works, and the African woman who moves from behind her husband when he is dealing with others to stand next to him thus illustrating a symbol of equality.


Women attending the conference sponsored by the Tanganyika African National Union at Dar-es-Salaam, Tanganyika, are encouraged not to relinquish their customary African culture for no better reason than that it is African.

ECONOMICS


An African sociologist who studied the background of Togolese women to find an understanding of the male's attitude to her found that the woman always had the chance to earn money from the sale of produce from her own patch of ground and that today the urban woman, a "middle-woman", may have more money than her husband.

A report of a team of anthropologists, sociologists and economists who studied the problem of human relations on a large plantation enterprise (rubber, tea) with no obvious surplus or rural labor. Migrant laborers filled the temporary need but added other problems especially if they were accompanied by their wife or wives. Among the many studies made is one which shows that men spent double the amount of money on their own clothing, necessitated by the type of work, than they did on clothing for their wives.


The author, a British sociologist, finds that the Nigerian woman is responsible for satisfying her own economic needs as well as those of her children above the level of subsistence. The husband may supply more than the bare necessities but is not legally responsible for more.


The effect of the changing consumer market and of the increase in adult education, especially among women, on the economy of the developing countries in Africa is the subject of a report by the Chairman of the Department of Economics, Queen's College, New York City.


The writer concludes that in many newly emerging, non-African countries there is a tradition of eliminating nearly half of the population, i.e., most of the women, from the tasks of economic initiative and judgment. The new nations of Africa, however, have a great advantage in this respect for there one finds a long history of full participation by women in economic endeavors.

The President of the International Council of Women discusses the change from an African subsistence economy to a market economy in which African women have an important part because they have a business sense. This sense is illustrated by the seller of home-made fritters from a tray on the seller's head to that of an established market businesswoman. The writer sees this activity outside the home as a first necessary step along the path of social and economic change.


The author notes that economic independence is being obtained by joining women's organizations organized by the Community Development Department for the sale of eggs, handicrafts, and vegetables.


The article describes in detail the ceremony performed when a girl reaches her first menstrual period. Now, contrary to tradition, the ceremony can be postponed until the cocoa season when a cash crop enables friends to give coins to the girl according to ceremonial custom.


A study which finds that the Government of Ghana lacks the trained personnel needed to run the Nursery Schools established to assist working mothers.


The study finds that community awareness is evidenced by the willingness of rural women to work in each other's fields to raise money for their women's activities and their desire for modern clothes, a furnished house, and appliances.

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A sociologist writes about the middle class which he says is made up of people who are "the product of an acculturation process resulting from experience in different societies and in antagonistic cultures." These individuals desire to stay in both groups, urban and tribal, but are forced to stay in an urban set-up because Westernized education has accustomed them to a money-wage economy but, at the same time, the individual temporizes by wearing his traditional dress.


The Western Nigerian government is reported to be seeking to encourage the type of small scale industry that can be established almost anywhere. For this reason it runs a broadloom weaving school at Oyo, Western Nigeria, and provides technical assistance in rope making and the making of coir fibre mattresses. Such articles, the author notes, can be made by cooperative groups on a family basis, or even by individuals.


The Ghanian woman one most often meets is usually a housewife, who besides caring for her family's needs supplements her income by making and selling fried plantain and fish to the city's workers at lunchtime.

MORALS


An anthropologist found jealousy, adultery, and quarrels between spouses or lovers the most frequent causes of homicide. At the same time, women commit fewer murders than men and fewer than British and American women.

The report concludes that girls who come to the attention of police or welfare workers as delinquents are following their mother's engagement in prostitution or get involved as a result of the African urban revolution.


A study of letters written to a feature writer on a Northern Rhodesia newspaper by men who had love and marital problems, and by women who complained of the unfaithfulness of their husbands, or who bewailed their pregnancy with a married man.


A sociological study of the confusion and frustration of women in a society which is male-dominated but yet does not provide the tribal protection to which its female members are accustomed. This situation often forces women to earn their livelihood in illegal ways.


A missionary teacher finds that even though African tribal groups emphasize the importance of virginity for their girls as a consideration in determining the bride-price, ninety-five percent of all cases of church discipline in a Christian college in the Cameroons are for sexual misbehavior.

STATUS

Two sociologists find that residence in an urban community enables the African woman to be a wage-earner as a trader, clerk, teacher, or unionized prostitute. The urban woman feels she has acquired a status which would have been impossible for her in her tribal village.


The article finds that Ghanaian women have improved their status as is shown by those women who now hold positions once held only by men. Illustrative are Mabel Dove, first woman member of Ghana's Parliament; Anne Baeta, only woman circuit judge; Emelia Aryee, legal adviser to President Nkrumah; A. Lokko, manager of the Mobil Oil Company; Victoria Nyarko, member of Parliament and author of "The Position of Women in Ghana"; Grace Ayensu, member of Parliament and Ruby Quartey-Papafio, retired Senior Education Officer.


A member of Ghana's diplomatic corps claims that Ghanaian women always have had legal and political rights, that not until women acquired education did they improve their status to match their rights.


This somewhat older detailed study calls attention to the difficulty of determining the status of women because of the large variety of controlling factors, i.e. men own the land, women own the crops on which the family has to subsist.


A member of the non-political Sudanese Women's Union, tells of its aims and problems in support of its program of raising the status of the Sudanese women.

The author, describing the social changes taking place in the Western and Eastern Regions of Nigeria, finds that a new women's elite is developing. In the main, it consists of three groups: the older traditional elite (women traders, medicine women et al.), the elite of wealth (largely women traders), and the socialite and intellectual elites of the educated and those who have been able and willing to adopt high living standards.


These two researchers find that educated women tend to refuse a polygamous marriage. The result is that there are more single girls. This poses a problem because of the emphasis placed on the right of every woman to bear children rather than on the status of marriage.


A government officer of the Federation of the Rhodesias and Nyasaland finds that Rhodesian women oppose polygamy, want to dress in Western clothes, and yearn for appliances such as irons and radios. Mothers, for prestige reasons, want their daughters to be teachers and nurses.


A report of the XIIth Session of the National Colonial Congress in Brussels, 1956, contains a discussion, with many illustrations, of how the social services are used as an educational medium to advance the status of African women in the Congo and other Belgian administered overseas areas.

246. Scarbrough, Ellen Mills. "Women's Role in the Development of Liberia," Women's Role in the Development of Tropical and

A member of the Liberian House of Representatives talks about the right of women to own property, to vote, to hold office, and to accept any employment for which they are prepared in any profession in Liberia.


The author, a lecturer at the University of Cape Town, South Africa, believes African women's strength is closely related to their influence in national organizations. Their fight against the color bar and segregation laws is valued by African men. The writer finds women making considerable progress toward improved status and feels that a feminist movement, pressing its claims for removal of the disabilities they suffer as women, to be successful, must operate within the framework of African nationhood.


A sociologist examines problems relating to economics, politics and the status of women of these two countries. He finds that both need "attitudinal changes on the part of men, psychological reorientation by the women", new educational programs, and new legal provisions in their constitutions for protection of women.


"Wives and children share the status of the husband and father and live in the manner decreed by the husband-father's rank". Few women were found by these sociologists who fulfill in their own right the criteria for "elite" status.

A brief review of the accomplishments to date of the United Nation's Commission on the Status of Women. The article describes gains and setbacks in the areas of politics, education, economics, and the present status of women in private law. The article also discusses the prospects for future action. African women's problems are covered as part of the discussion of the status of women throughout the world.


The article reports that the changes in status taking place because of the upheaval of traditional ways causes young women with some education, unwilling to live as their mothers did, to demand vocational training.

URBANISM


A 1957 social survey of Accra, the capital of Ghana, undertaken for the West African Institute of Social and Economic Research, contains material relating to female employment, prostitution, day nurseries, traditional midwives, and hospitals.


The study reports that problems arise in the urban household when the wife realizes that the husband's urban income does not provide for more than one wife. An adjustment period follows during which the wife attempts to provide money by trading instead of cultivating crops as she did in the village.


A District Commissioner in Tanganyika draws brief sketches of a few of the many people who filed in and out of his office to see the "Boma". The sketches include the indignant prostitute who had her savings stolen by one of her lovers, the uneducated wife who is suspicious of her educated husband, and others.

First the reader is shown the obvious, the women with their trays of food, the colorful dress of both men and women, the activities that Westerners carry on only in the seclusion of their homes. The anthropologist then comments on the cultural, the social and the political forces at work which are features not quite as obvious to the casual observer.


A psycho-social study of a Congolese family including Christophe, his wife, Thérèse, and their seven children, on a day to day basis, in the process of a social and cultural transformation in a large city.


The article discusses the changing status of the man, his wife, and their children in a Sierra Leone urban area. The rapid changes in occupational opportunity afforded the husband in a modern town are less available to his wife.


A doctor describes a family living in a segregated township in South Africa who suffer from what he calls "The Waking Sickness", a disorder characteristic of a rapidly changing social order. There are twelve in the family living in two rooms, making ends meet as well as they can.


Reasons given by the author for the changing status of women were the processes of urbanization. These processes provide opportunities for personal freedom and jobs, and enable women to relate themselves to other groups and people through regional organizations.

The author, Director of the Institute for Social Research, University of Natal, Durban, South Africa, notes that African women often blame the male members of the community, especially their husbands for "holding them down". The writer feels this is the crux of what may well be the "toughest problem which urban African society has to solve" for the woman must operate in the city under new and different circumstances than in customary rural tribal society. Among the suggestions made is encouragement of cultural activities in which both the wife and husband might participate.


The South African government's realization that Bantu men and women who move to industrial centers have problems and under these conditions need help in learning to accept community responsibilities.


A doctor of psychology studies the anxieties, motivations, sexual drives and hostilities of the "femme Katangaise", women living in industrial cities in the Katanga area of the Congo.


This book is devoted to showing how some Xhosa, during the course of their East London careers, undergo a major transition from migrant to becoming a real townsman. Part IV deals with the problems of women and children in a migratory situation: a woman comes to town to obtain an economic and a social footing of her own, to join the father of her children, or to escape the shame the unmarried mother must bear in the village. Once settled in town, she often becomes an economic or moral problem for the city authorities, and a threat to the marital peace of other women.

This well illustrated article in the monthly magazine of the Missionari Comboniani discusses the education of young African women in mission schools, and children in primary schools taught by an African woman teacher. The problems of young people living in a city, of engaged couples, and the influence of the cinema and dance in molding the lives of these young people are also discussed.


A study of the causes of migration concludes that people in undeveloped areas move to the cities for many reasons: to get a money income to help pay taxes or the bride-price; to enjoy the supposedly better housing available; to obtain an education; in the case of women, to escape from tribal rule. The results of this migration are varied: crowded housing conditions; labor instability because of lack of training of both men and women; marital instability because urban women refuse to be subservient.

**POLITICS**

**GENERAL**


An African sociologist who studied the background of Togolese women to find an understanding of the male's attitude to her found that the Togolese woman, politically, is accustomed to take an active part from earliest times when women ruled the tribes while the males were at war.


A decree adopted by the French Assembly in 1951 allowed African widows and mothers of not less than two children the right to vote in French-administered African states. In 1956, the right to vote was extended to all African women on the same basis as for
women in France. A serious problem was that most voters were illiterate but this problem was solved by the use of colors and pictures to indicate their choice when voting.


A report on the issues receiving major attention during the election campaign for election of members to the National Assembly and pictorial evidence that women took an active role in the election.


In this conference report, the director of the Social Research Center of the American University in Cairo chides the women for not taking advantage of their right to vote to attain the legal rights that they desire. They are bound, the writer states, by traditional conceptions of the role of women, and lack of political experience because of their recent entry into a political role. Civic education is indicated as one way to help women to determine when political parties are interested in promoting their cause, not just in the votes of women.


An article discussing the impact of South Africa's racial policies on the nursing profession. It is based on an interview with a nurse who had to remain anonymous because of her criticism of the discriminatory features of the South African Nursing Act, and because of the notice displayed in all hospitals that nurses participating in political activities would be dismissed.


An ethnologist reviews the political power of African women from the earliest times to show that in most of the monarchical systems.
either one or two women participated in the exercise of power. Today the mass of women are organized into powerful organizations in the fields of commerce, agriculture, or in buyer's associations. Their leaders are consulted by political authorities, the writer observes, because 'African women have a tradition of practical participation in public affairs.'


A discussion of the political power of Nigerian market women. The author finds they are respected by the politicians who are aware of the block vote which can be delivered by associations of market women.


The writer identifies women's activity and interest in raising money for organizations engaged in social work programs, such as the Y. W. C. A. and the Red Cross, as an important avenue to enable them to influence social legislation.


The author reports that women in Uganda are gaining political status by helping to elect women to the Uganda Legislative Council and to the tribal councils. This status permits them to question customary laws unfavorable to their welfare such as that which permits the children of a widowed mother to be taken away from her and placed with her husband's relatives.


The author expresses the opinion that the work of women in social and political societies has an important political effect and also provides politicians with a focal point for wooing the women's vote.

The writer notes that millions of additional African women voting for the first time in 1956 in election of municipal council candidates were also eligible for election to these bodies. She notes that nurseries available for working mothers women were encouraged to make a concerted effort to secure needed legislation, especially on marriage and divorce.


The author, Curator of Anthropology of the Milwaukee Public Museum, reports on his study of an uprising of women in Bamenda province during which "anlu" was used as a political weapon. Anlu traditionally referred to a disciplinary technique employed by the women of a tribe against male offenders for certain offences. In 1957 these women hearing rumors that their land was to be taken away from them by the government used anlu as a weapon to gain control of tribal affairs from the men. The women continued their effort until 7,000 women were involved. As a result, government officials had to hasten to assure the women of the falsity of the rumor.


The report expressed the belief that progress was achieved in the field of political rights for women. The Commission invited the Secretary-General to include in a pamphlet prepared for the Commission, titled "Civic and Political Education of Women", tables showing Member States where women have been elected to the national Parliament or where women have been appointed to high governmental, judicial or diplomatic posts.


Includes a tabulation of countries around the world on the political rights of women which shows thirty African members of the United Nations listed as permitting women to vote on an equal basis with men in all elections. Only one African nation, the study notes, and one region in a second African country do not allow women voting.
rights. The dates on which women were granted the right to vote by each country is contained in a table in this report.


Pictorial evidence indicating that women students from Ghana participated in politically-motivated international meetings organized by the Communist directed International Union of Students at the 1959 International Youth Festival held in Vienna.


A newspaper account of the speech of the first speaker, a male Government official, at the first women's seminar to be held at Wundanyi, Kenya, told the women that they "could be proud of the fact that they played the greater role in bringing about the present Kenya Government at the last general election."


A report on a conference held at the University College of Rhodesia, Salisbury, Southern Rhodesia, 1961. One of the conference findings was a recognition that "Today everything in Africa channels into politics. Therefore the Christian and the Church cannot escape political problems."

ELECTIVE OFFICE


A sketch about Sophie Daku who is a social worker, Assistant Secretary of the National Council of Ghana Women, Vice-President of the Council of West African Women, and a member of the Ghana National Assembly. She sought legislation in the National Assembly to assist women offenders jailed with their babies to find some means of caring for their children until the mother was released.

A report on legislation adopted by the Ghana National Assembly which makes provision for ten women to become members of Parliament through a special arrangement which assures their election without having to contest for their seats with men.


A news feature article on Mrs. Gulama whose victory over fifteen men for the lifetime chieftancy of Moyamba Kaiyambe encouraged eight other women to try for a chief's rank, and who later defeated four men for a seat in the Sierra Leone House of Representatives.


An interview with Mrs. Aqua Keita who listened to the hopes and confidences of her patients during the twenty-seven years she worked as a midwife. When she was elected to the National Assembly of the Republic of Mali she worked to secure support for Centres for Protection of Mothers, a system of family allowances, day nurseries, and instruction in vernacular languages.


A news feature article on Bibi (Mrs.) Titi Mohamed who took off her veil to talk to women about what they could do to gain independence. In 1960 she was elected to the Tanganyikan Parliament, the first woman to obtain an elective position of this importance.


A sketch on Mrs. Ellen Mills Scarborough, formerly Under-Secretary of Education in Liberia and twice a member of the Liberian delegation to the United Nations General Assembly.
PARTY ACTIVITIES


A summary of a radio broadcast from Ouagadougou, which reports that during an inspection tour of the women's section of the UDV-RDA (Volta Democratic Union-Rassemblement Democratique Africain) in Sapone Madame Yameogo, wife of the President of Upper Volta, told a gathering of women members "that the role of women in the country occupies an important place in the general context of government policy."


A speaker for the Northern People's Congress party broadcasting from Kaduna, Nigeria, accused the Progressive Union (NEPU) and its women's leader, Madame Gambo Savaba, of working against the best interests of northern Nigeria by making the right of women to vote an election issue at both parliamentary and local levels. The broadcast is a defense of the Moslem-oriented NPC view that the time is not yet reached for full exercise of women's political rights as advocated by the NEPU.


Although the author gives relatively little space to the political activities of women, he acknowledges their voting power and calls attention to the fact that many political party constitutions state that each party branch shall have a women's section.


Miss Lameck, a Tanganyikan, writes from her own experiences on her great hopes for African women. Miss Lameck worked as a district organizer for TANU (Tanganyika African National Union) to gain political
experience. She was in the United States in 1959 under an exchange grant studying politics, economics and the structure of government.


An appraisal of the recommendations of the first Afro-Asian Women's Conference held in Cairo in 1961. One conference recommendation was to set up a women's section in the Permanent Secretariat of the Afro-Asian Peoples Solidarity Organization "to act as an organ to effect mutual aid in the fight for national independence."


A biographic sketch which reports that to widen her outlook, Mrs. Azikiwe studied for a degree at Howard University, Washington, D. C. in 1955. On her return to Nigeria she assisted her husband, Nnamdi Azikiwe, who served as Premier of Eastern Region and then as Governor General of Nigeria. Mrs. Azikiwe is described as politically active serving as President of the women's section of the National Council of Nigeria and the Cameroons.


A description of Mrs. Ekpo's fight for the emancipation of women in Nigeria and her political activity in the Nigerian political party, the National Council of Nigeria and the Cameroons. Mrs. Ekpo's efforts eventually led to a promise from Dr. Nnamdi Azikiwe, a leading Nigerian political leader who was later appointed by the Queen of England as Governor General of Nigeria, that he would make every effort to incorporate adult suffrage into the constitution of the country.


Madame Ouezzin-Coulibaly, wife of the former Prime Minister of the Ivory Coast, is described by an official in former French West

A sociologically-oriented Catholic missionary who left her beloved "Africaines" long enough to attend sessions of the French Chamber of Deputies during passage of the Mandel (1939) and Jacquenot (1951) decrees discusses the decrees which clarified the legal status of African women. The author explains how the decrees operate, and cites cases to prove how helpful they are to the stability of the family in former French West Africa.


The President of the Uganda Society, 1958–59, calls attention to the greater rights enjoyed by men under the Protectorate Divorce Ordinance (pre-independence era). The women had to prove not only adultery, which was the only grounds for divorce, but had to show that the husband had forsaken Christianity and had taken other wives. The husband need only prove adultery. The author sought to have Ugandans realize that acceptance of monogamy in Uganda will not be by law, but rather by education, economic pressure, and, ultimately, by popular opinion.


A Nigerian legal student outlines the principles of customary law among the Ibo so far as it concerns purchase of land by women and discusses the circumstances under which women are allowed to retain ownership after marriage. The article also discusses the laws of succession concerning sons and daughters.


A discussion of the improvement in the legal status of Kenyan women resulting from passage of ordinances that force the husband's brother to support the widow without need of cohabitation, allow married women the status of an independent litigant, and remove matrimonial disputes from the jurisdiction of the clan.
Africa as "une femme formidable dans la politique" (A woman to be reckoned with political life). As president of the women's section of the regional political group in former French West Africa known as the Rassemblement Democratique Africain she secured the release of political prisoners in the Ivory Coast by a "sit-down" of women outside the Abidjan prison in 1957.


An article telling the story of a successful woman trader who helped to finance President Olympic's campaign with the backing of the 600 member Togolese Women's Union (UFEMTO) of which she is the President. In 1960 with the active backing of this group, she was elected to a seat on the Municipal Council of Lome, the capital of Togo.


A report on political events in Northern Nigeria where in 1958 women demanded the right to vote arguing that they were counted in the census which resulted in the Northern Nigeria Region having 179 seats in the new Federal Legislature. The author reports that as a result of this agitation women's sections were established in the two political parties in the region.

LEGAL ASPECTS

LAWS


An article which discusses how the National Federation of Ghanaian Women, through a campaign including radio talks and rallies, obtained consideration of legislation for registration of native customary marriages and to establish the responsibility of the father for support of the children in case of divorce.

The report of a governmental commission set up to study inequalities concerning guardianship and custody of children, the maintenance of former wives, and the liability of the husband for provision of household necessities.

STATUS


A discussion of the factors of change in the legal status of women in relation to education, religion, the existence of women's organizations and the possibilities for change resulting from consideration of women's problems in international bodies such as the United Nations.


The Uganda Council of Women finds its members have a sense of injustice because of laws relating to marriage, divorce and inheritance. The article states the Council has made a decision that women will not rest until something is done about these laws.


The writer, Secretary of South African Federation of Women, discusses the demonstration of 1958 when many women were put in jail for refusing to carry identification passes as required by South Africa's racial legislation. The author recalls the women opponents of pass laws had said, "Even if the passes are printed in real gold, we do not want them!"

The author notes that changes in African judicial practice regarding the status of women have resulted in women being awarded legal custody of their children with guardian rights being accorded the fathers. The author notes that these changes indicating emancipation of women are continuing despite the restrictions contained in various laws.


A woman writer in a newspaper feature observes that women who are recognized in their professions as teachers, doctors, and managers of commercial enterprises are legally considered minors under existing laws in Southern Rhodesia. The author notes that women want to be allowed to own property, and to retain the right to look after their children both of which they could not legally do at the time in Southern Rhodesia.


A news feature in a Salisbury newspaper notes that customary law declares the wife a minor and under tutelage of her husband, father or husband's heir and thus need not be consulted about her children's upbringing. African women, the writer notes, want legal protection similar to that enjoyed by Europeans in Southern Rhodesia.


A Government Information Service Officer discusses the problems of the legal status of women and their concern as reflected in letters to the editor. He notes the number of letters condemning polygamy, and urging that husbands execute wills which will provide for wives who survive them to insure that they not be left penniless because of customary law which provides that the husband's brother is the legal heir.

The author emphasizes the improvement which has occurred in legal rights of married women and the changes in labor legislation which have resulted in substantial improvement in the rights of working women in Madagascar.


The President of the Uganda Society, 1959-60, discusses the unreasonableness of expecting chastity among African women while African men need not practice it under tribal customs. The author poses the problem: Do Ugandans wish to maintain inequality of the sexes, social inferiority of women, enforcing a morality on women by legal sanctions which cannot be applied to the men or do they wish to make men and women equal before the law and rely on morality which ultimately depends on personal conviction.


A report on the legal gains made in woman's status in various countries. Some members of the Commission felt that the gains were desirable and timely; others said that "... 'specific' legal measures would in themselves be of no practical value until the position of the woman in her society was recognized." Most deemed the establishment of compulsory registration of marriage in the presence of both prospective spouses a most important and basic legal measure. Advances were noted in certain African countries: Southern Rhodesia where a husband may provide in his will for his children's guardianship regardless of native custom; in Kenya where a widow in a statutory marriage is entitled to the guardianship of the children of the marriage.

ORGANIZED GROUPS

ECONOMIC


The Technical Director of the South African Institute of Race Relations discusses the tendency to create organizations for a specific purpose which is to be realized within a limited period of time. She lists five such types: the religious "manyanos" groups, the service groups, the homemaker clubs, the clubs that cater to the better educated such as the Y. W. C. A., and the "stockfel". In the latter organization each member contributes a regular sum of money (goods, services may be pooled instead of money), the pool being paid to each in turn. The winner usually buys furniture, or such items as school books, for members of the family.


The author observes that when women who organized the "Corn Mill Societies" to buy grinding machines to process the maize grown on their farms found their labors eased, they then organized groups to improve other farming methods.


The resources and cooperative spirit of this society, a savings and loan cooperative, resulted in increased business for market women which, in turn, brought about an improvement in the standard of living. The change came about when the women were able to finance an education for their children, buy new houses, or various types of household appliances.

POLITICAL


A report of a radio broadcast in Accra of a demonstration of the National Association of Ghana Women's Unions and market women in front of the United States Embassy in Accra protesting against "the embassy's alleged circulation of rumors calculated to throw dust into the eyes of the masses and against shameless American dollar policy."

An article describing the Accra Market Trade Women's Association which the author notes protects the rights of its members when necessary through exercise of group political pressure.


The author notes that women have learned to exert their political influence through clubs and societies formed to raise money for scholarships for able women, to help working mothers, the blind, the lepers, or wherever they see a sound need which they feel must be met.

RELIGIOUS


A study of the spiritual life of Bantu women in South Africa shows that membership in "Manyanos", Unions of Mothers, within the framework of a Christian denomination, gives Bantus the status of Christian women which, in turn, changes their character and social behavior. Members of these groups have elaborate rules covering personal and moral conduct. One of their aims is to teach Christian sex-morality to mothers.


A Ghanaian social scientist calls attention to the role of the church in urban life in Ghana. He notes that the church provides for educational and social interests for the members of various tribes living in town. It does this by forming choral societies, knitting clubs, and, since the community places a very high value on a decent burial, burial insurance societies. Women's interests are thus catered to in urban religious institutions.

The author notes that women are allowed on church committees, to sing in the choir, and to form Bible classes which act as mutual and benefit societies to help their members. The writer feels that these Christian acts illustrate why the church is the foremost interpreter of Western ideals and values.

SOCIAL


An official United States Government report analyzing educational, cultural, and related activities of an international character in the countries of Black Africa. Included among those elements reported on is one titled "Women and Women's Organizations." This section describes briefly the activities of selected groups such as the Union des Femmes du Togo and speculates on what these groups may be expected to do in the future.


An anthropologist finds that the modern East African woman has an ardent desire to learn everything. She regrets the apparent failure of the social clubs and the European-sponsored institutes to provide the social cohesion which polygamy and the extended family gave.


The author notes that bazaars are organized as fund raising projects to support the group's Infant and Maternity Clinic and an orphanage. The observation is made that such a "social event" may be incidental to the main purpose of the group but a bright moment in the dreary lives of local members.

A brief description of the organization which was set up by the Ministry of Health and Social Welfare. The objectives of the organization concern themselves with social problems of concern to women in Ghana.


The author reports on her meeting with the Women's Club in a village in Uganda. Before coming she expected she would answer questions about child care and clothing. Instead, she was asked by illiterate women about the first steps women took in her country to become respected, how to become more than a housewife, and how to learn to vote.


The text of a speech which notes that the lack of educated women in African society has required that one woman at times must simultaneously fill many positions. The speaker at this conference held in Lome, Togo, in 1959 is President of the Togo Red Cross, manager of the family business, mother of five children and hostess for her husband who was then President of the Togo Chamber of Deputies.

CONFERENCE REPORTS


The agenda for the 1961 meeting of the First Afro-Asian Women's Conference included a discussion of the role of women in the struggle for national independence and international peace.


At this conference, Ghanaian women were joined by American and West Indian Negroes to discuss vocational opportunities for women,
responsible that must be assumed by women in maintaining the vitality of African culture while removing traditional restrictions on their sex.


The French and English editions of this meeting sum up the responsibilities accepted by women of the tropical world of today, and offer suggestions aimed at improving their role both in the family and in the community.


A collection of essays written by specialists in education, science, politics, economics and the arts, each supplied with selective bibliographies. The various documents, including one titled "The Broadening Horizons of African Women", were prepared to be used as background documents to stimulate discussion at the conference study sessions.


A survey of the civic and social role of African women from a missionary viewpoint. The proceedings are a summary of the French and English talks which followed each conference session.


A newspaper account of a conference of South African women of all races. The conference found "it was abundantly proved that there was severe discrimination against all women at all levels ..." The resulting frustrations, it was further noted, give rise to anti-social behavior and robs the economy of essential womanpower.

A report on the papers delivered at a seminar organized to consider changing social patterns in Africa. Among papers dealt with were the role of women in a modern African town, in family life, in marriage, and as an economic factor in the trading business.


This conference of African girl scout leaders had as its theme "How Guiding Can Serve Africa." The discussions dealt with the problems of girls and their training to help insure they were better citizens and better members of society.
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