

**KWAZULU-NATAL ORAL HISTORY PROJECT**

**Interview with Barbara Davies,  
conducted by Mumsie Malinga on 4 February 1997.**

**(‘B’ shall signify the Interviewee, ‘I’ Mumsie Malinga)**

I: The date today is the 4<sup>th</sup> of February 1997. I’m at No 17 Pepworth Road, Scottsville, interviewing Barbara Davies. Good afternoon Mrs Davies.

B: Good afternoon Mumsie, nice to have you here.

I: Thank you. I’ve got a total of twenty-two questions to ask you - from the other day..

B: Right.

I: Thank you. Where and when were you born?

B: I was born in 1941 in Pretoria, in the Moedersbond. My father was a Methodist minister and was Governor of the Schoolmunsen Institution? which is the very famous educational and teachers’ training centre - just outside Pretoria, in Sunnyside. And it was closed down by the government.

I: And, and how many were you?

B: There were four of us - two elder brothers, then myself and a younger sister.

I: Okay.

B: And of course my mother, my mother and father, ja.

I: You’ve told me already that your father was a priest..

B: Well, a Methodist minister.

I: Minister. Okay, and your mother?

B: My mother was a homemaker and then she also acted as my father’s secretary - and he was Chairman of the District - you know Clarkebury District - which is Transkei and the Chairman of the District Unit - the Methodist clergy fell under the Bishop. And I can remember as a child my mother and father spending many hours making long minutes of all

- 1 the Methodist founding school that were being handed over to the government after the  
2 Bantu Education Act and the whole heartbreak was my father ?
- 3 I: I'm ? now your home background, ? parents - now did that influence you in any way in terms  
4 of your career in the community - would you tell me that?
- 5 B: I don't know if it's influenced me in the choice of my career because from the time I was  
6 very small I wanted to be a teacher - so the teaching profession I just got on with. I think  
7 perhaps my administrative abilities - I inherited from my father and I ? been in the office -  
8 working and how they filed and ? handy then - influenced what I'm doing now. And I think  
9 of all the influences it wouldn't be so much on my choice of career but on the kind of person  
10 I am in my kind of - the direction my life has taken and the values that I have stood by - the  
11 principles for which I stand are directly due to my upbringing.
- 12 I: Okay and you followed up that career - your childhood career?
- 13 B: Oh yes, I came here as a student? , got my UED. I was actually unable to go to university -  
14 my father, being a Methodist minister couldn't afford to send me to university - but I was  
15 going to go to Teachers Training College. And then the principal of Epworth High School,  
16 where I was for two years - she said I had a brain that was good enough to go to 'varsity - so  
17 she got me the Epworth Board of Governors to give me a bursary. So I trained at university  
18 and went back to Epworth to teach and repaid my bursary that I had used.
- 19 I: And then after that?
- 20 B: After that I left, I got married and then I..
- 21 I: When was that?
- 22 B: In 1963. And we left a couple of years after I had finished paying off and we started our  
23 family and our family resulted in three sons who have been a great delight and joy to us all  
24 the way through. Roland is thirty, Jean is twenty seven and the youngster is twenty five.
- 25 I: Okay, and your siblings what sort of careers did they choose?
- 26 B: My elder brother became a Methodist minister and interestingly enough his eldest son is also  
27 now a Methodist minster - so it's going ? My second brother, Peter, became the Director of  
28 Karkloof? Gardens in Cape Town - so he was very much into doing forestry and outdoor  
29 education. My younger sister trained to be a teacher and now at the age of fifty, she is

- 1 training to become a psychologist - she is at Cape Town University and doing her honours  
2 and researching ?
- 3 I: What is she doing?
- 4 B: I think he influenced her life - she married a man who became an Anglican priest and I think  
5 that at a certain stage that when she taught and taught and then she had the opportunity to  
6 further her studies.
- 7 I: And did she ? I mean ? because I think the only career that ?
- 8 B: I have no idea - I should think it was university - we very much interacted with the ?
- 9 I: And what sort of opportunity do you ? I mean that education...?
- 10 B: Oh? Educationally?
- 11 I: Ja, in education - was it easy for you to get into private schools - like sort of - including the  
12 girls schools?
- 13 B: I did government schooling right through until the end of standard eight and it was only  
14 because my father was stationed at Shawbury Institution ? which is another education  
15 mission - for the Black students in the Transkei that we then got a grant from the church -  
16 that we were in a missionary - you got a missionary grant to educate his daughter at Epworth  
17 - which is a Methodist school. So they gave deductions - otherwise I would have never gone  
18 to a private school, you know. And just an interesting thing about that. We were poor and  
19 we would struggle and I can always remember battling with a feeling of inferiority - being  
20 with my friends - being influenced - they would have a special pair of shoes to wear to  
21 church in ? Street. I had to wear my school shoes and ? - you know that kind of thing. And  
22 so when I was at - gone to Epworth which was ? a private school - ? with plenty of money  
23 and I was obviously not in the same ? of things - I gradually got to know those girls as other  
24 girls and then I could either ? snobbery - but I had developed a friendship - that because I am  
25 poor I am better than the rich people - and began to scorn them. So I am so glad I went to  
26 Epworth because then I realised that everybody - no matter how - whether they're rich or  
27 poor or ? as people and it was very good reaching there.
- 28 I: Ja, thank you - and what sort of values do you ?
- 29 B: At school, at Epworth? Oh - the continuation of what I learnt at home - vide, mala cortis?

1 Faith in the Lord Jesus Christ as your personal saviour and then stemming from this -  
 2 hermana? Which is reaching out to other people in the community - social upliftment, service  
 3 to the community and incorporate the courage to stick to it and to go and to preach. Because  
 4 anybody who dares to do those sort of things against you know peer pressure or popular  
 5 opinion will always need the courage to do it.

6 I: What role did the church play in your life and the - your career choice?

7 B: Well, um, let's put it this way, the church was my mother - my spiritual mother who nurtured  
 8 me and brought me to a point in my life - at the age of sixteen where I nearly hit a vacuum  
 9 in my life and that it couldn't be brought about by anything else but by the ministrations? of  
 10 God? which I searched for and knew that an ultimate thing would be. That - that - that  
 11 moment when I knew that God loved me and God - I was God's child and that nothing could  
 12 now separate me from the - from the ? Almighty Hand. So that - that human life filled with  
 13 a knowledge of God presence in my life. So - that's the church, and the church has nurtured  
 14 me all the time and given me fellowship and ? but you know the church isn't actually your  
 15 faith. It requires your home - you've got to be a member of a church otherwise you die  
 16 spiritually because the church and one's faith is so much - not just me and my God, but me  
 17 and my God and my brother and sister and you can't have one without the other. So the  
 18 church has been for me always a nurturing thing, but my faith has had to be a personal  
 19 journey - influenced by individual people - very strong influence by the church. And I can  
 20 tell you more about that if you want me to - but don't equate church with who I am - if you  
 21 know what I mean? It's my own - it's each individual's choice as to how far you can allow  
 22 God to mold your life and the church can't force you to do that - it can only be there as a  
 23 support base and also a base from which it can send you and encourage you and empower  
 24 you to reach out to others and keep? with the church?

25 I: ? at the moment in '93?

26 B: Yes.

27 I: Okay and you got - was there any change in your lives - from before that - were you like  
 28 actually greater ? on yourself - or is it a question of relations?

29 B: No, because when I was ? I continued working as a ? and my husband was at Scottsville

1 Pharmacy - he had just started and he had to study as well to complete his diploma, so we  
2 just got a ? and we got involved with ? from the 19? That first year we were married my only  
3 recreation was, on a Friday night we ran the young people's group at church - and we went  
4 to church on Sundays. But otherwise I threaded needles and he swatted? But, no, getting  
5 married didn't change my way of life at all because I had known my husband for a long time  
6 and - with company? still in the background and he was never a chauvinist. I mean his  
7 mother taught him how to bake etcetera so - and I hardly knew anything about cooking when  
8 I got married and so my husband taught me a lot about cooking when we were married and  
9 we always shared responsibility in our home and when the children came - we shared  
10 responsibilities - feeding them at night - changing nappies, the works - we've been very good  
11 friends and I think that is what made the marriage such a lovely experience and I thank God  
12 for that.

13 I: Tell me about the community projects that you were actually involved in - from when it  
14 started up to now and their community projects.

15 B: Well, I suppose the most obvious one is the Bonginkosi Project which came about again as  
16 a result of being a member of the Methodist church - so I wasn't afraid to go out to Edendale  
17 and to visit Nichol's School, because I mean Nichol's School is a Methodist Church school.  
18 And so it was the ? Body who would say 'right we're going out there without getting  
19 permission?' I would say 'I'm entitled to be here - I'm a Methodist.' So I never ever got  
20 permission because in those days you were supposed to get permission ? and of course the  
21 other thing was that that lead to also? So from that point of view we had a common base and  
22 we were both Christians as well but the - you know the Methodist family is a family and it's  
23 quite an amazing experience so that's where I started and you know we began feeding thirty  
24 children and ? about eleven? approximately and it's expanded and expanded. As more and  
25 more people came to join us so that by the end - or by the peak time of the feeding  
26 programme with Daphne and me at Nichol's School - we were feeding the whole school -  
27 it was about one thousand two hundred and we were hopeful that eventually the economic  
28 situation would be such that these feeding schemes were no longer necessary and then things  
29 started going downhill again. And of course - the ? courses being removed into the African

1 Enterprise Programme - they asked me to join them - not to do the ? but to do something else  
2 - but whilst I was there - they saw how important it was - that the programme was. Not only  
3 because it was meeting an essential need in terms of food - for starving children but also  
4 because it had the whole dimension of Black and White reaching across the divide - that's  
5 how it started - we were equal - we were friends. We had a common faith, a common vision  
6 and that was what was so exciting with ? so it had - it served the community in visuary - in  
7 terms of this apartheid system doesn't work you know - people can make - can still make up -  
8 have friendships beyond what - what apartheid can do. So that I think was the most  
9 outstanding community ? but if you want to know more about my role in building bridges  
10 between the races - then I've got plenty to tell you.

11 I: Ja, can you please tell me about that - for that ?

12 B: Well, let's further say it wasn't so - it's not a project ? Yes, it was a personal project. I think  
13 in my Bonginkosi book I spoke about how when I was at university I was strongly tempted  
14 to get involved in politics because of my stronger ? apartheid was wrong and that we had to  
15 fight it. But I chose not to go into politics because when I saw politicians in action - and that  
16 was on campus - with some of the Directors and others - all I got coming from them was  
17 bitterness and anger and just little - of anybody else who didn't think the same ideas. And  
18 I thought no, that's not the way of God. God's way is to heal relationships - if you bring  
19 people close together - even if they have different views and so I made that clear in all  
20 dealings - one ? thing - just for me so that I know what it's like to be a whole person and a  
21 proper South African in South Africa today. Because even at that point the church was very  
22 strictly divided race wise and so it's almost a very selfish prayer - but - and then I got on with  
23 my life and then the Lord gave me the opportunity and ? and so on. Then I was - I've been  
24 very involved - the church and church leadership for a long time and I would think ?  
25 Methodist Synod? Is a meeting of all your leadership of a large area once per year and it's  
26 called the Synod - would be Black and White. And I remember saying to the Chairman  
27 'what do you want me to do - why are you sending me here?' And he said 'Barbara I want  
28 you to do ?' And so - and I think that was - it was God speaking to me through him, because  
29 I made a point then of speaking and blatant contact with people - and that was the first. No

1 it wasn't the first time - but at that ? I consciously tried to build a bridge. Dr Courtland  
 2 Gorgell? Do you know Dr Courtland Gorgell was caught in a - he was ? to the Act. Now  
 3 he had - he had gone to Harvard in America and studied for a long time over there and when  
 4 he came back he was at the Federal Seminary and he was a wonderful man - and he was a  
 5 great ? Did you know him? He was understanding. But he was very - I remember - it came  
 6 across to his wife - was Andrew - but you know what it would be - imagine saying 'Mrs  
 7 Potter is wrong.' Yes, and I cannot remember now which came first - but I'll stick to the ?  
 8 and then I'll come back to you on this one. At Synod? I was - this - ? and I must build a  
 9 bridge. And I went to him and I said 'Dr Nkosi, please may I speak to you?' 'You know how  
 10 he does it - he pulls himself up straight and he says? 'You can make an appointment and  
 11 come and see me when you - after Synod?' So I said 'Right, thank you very much, I will.'  
 12 And I did, I made an appointment to go and see him at Fedsem and I told him how - how  
 13 much I wanted to be part of breaking down the barriers and I said to him 'If only - if only  
 14 some of the Black people could come and worship in our church.' And he looked at me and  
 15 he said 'And what is stopping you coming to worship in a Black Church?' And I said 'Well  
 16 I don't understand Zulu.' So he said 'What is stopping you from coming to worship in a  
 17 Black church?' And I - I realised what he was saying - there's Whites always saying 'You  
 18 come to us.' So for a whole year after that I went out to Edendale every Sunday morning and  
 19 attended church and then I didn't carry on because they - David wanted me to come back to  
 20 my own church. So that was the one real attempt. And ? daughter and I worked very closely  
 21 together -? The other time he when he was very rude and it was before he went off with  
 22 AIDS and once a year I used to invite all the old ladies to meet up for tea here. And my  
 23 mother was still alive and she was here to and we - I decided to ask Dr Gorgell? To come.  
 24 And he sat here in this very room...

25 I: Was he the only person?

26 B: Ja, he was there with us all, and he looked around and he said 'This is a miracle - this is the  
 27 first White home I have been into to.' I can't say in Zulu. 'This I don't - I never expected  
 28 to happen.' And so that was a - biggest great affirmation of the whole ? programme and then  
 29 as we joined together as fellow ? and went to various conferences and so on we gradually got

1 to know each other until we actually became established friends and the reconciliation took  
 2 place and I always - and I worked on that with Dr Stanley Makoba - who is the now presiding  
 3 Bishop and now the head of information. I remember them coming to church one ? when  
 4 he was social lecturing here at ? and we invited him to tea afterwards in our home and they  
 5 came here and enjoyed fellowship with us and I remember giving him one of the children's  
 6 books for their children to read. And then Dr Simon Kaburi, again, he was very - he came  
 7 to spend an evening with us in our bible study group and again it was the first time he had  
 8 been invited into a White home. And then there was Graham Sitso? A Coloured man from  
 9 Cape Town - he was with African Enterprise and he had nowhere to stay so he came and  
 10 lived with us for three weeks and he got anonymous 'phone calls. We got you know phone  
 11 calls and there'd be silence (she pants heavily to illustrate what was heard) and eventually  
 12 we said 'Alright next time anybody does that just say "God loves you."' which we did and  
 13 that was the end of that and then we had another minister, Andrew Mohabido? And he came  
 14 and lived with us for a number of weeks whilst he was doing Africa Enterprise projects. The  
 15 one I chuckle at most was Reverend ? Sithole, from the South Coast. Now I had met him  
 16 and I thought 'what a lovely man he is'. So when he had synods here in 'Maritzburg, and I  
 17 offered my home, I said 'Please could ? the Reverend Sithole and his wife stay with us?' And  
 18 he had a wonderful time with them and lovely ? relations with people. We discovered at the  
 19 end that when he got this invitation that Barbara Davies wants him to come to her home he  
 20 thought 'Agh we can't really got there.' And then - then he faxed ? and he said 'You must  
 21 just go.' So he said 'Alright I'll go lamb to the slaughter.' And he was expecting to be made  
 22 to - you know - come through the back door and go to a separate toilet and all those things  
 23 and of course he didn't and he had this wonderful friendship. So when I look at those kind  
 24 of incidents - if you like it was a project. But it was just me responding and saying 'I'm not  
 25 going to do what the Lord told me to do if my faith tells me it's not right.' So in my own  
 26 small way I did - tried to make a difference.

27 I: And then your children and family time - was that affected by your involvement with your  
 28 project - your mini project to tackle ?

29 B: Okay, well it was - it was centred round home - it was a very ? project. I mean the children

1 were so small - my youngest child was sitting on my lap when we first started - so it was  
 2 probably about - and in fact I believe it's almost ? as well. There were Black people coming  
 3 in and out of my home. Their daily ? apartheid either, and my husband was extremely  
 4 supportive - and in fact that we often used to say 'You've got to give thanks more for your  
 5 husband than for you.' Because normally you would find husbands saying 'I'm not letting  
 6 my wife go out to Edendale whenever she feels like it.' And 'I'm not letting my wife do this  
 7 or that.' But he never stood in my way. You see he also grew up in a missionary background  
 8 - his father and mother were teachers at Buntville? Institution in the Transkei and he grew  
 9 up on ? thinking as well. So for him it - I wasn't actually - I was charitable - fifteen - ?  
 10 rational of where we're going from here.

11 I: Was ? conflict with ? where people of different races. Was it only in the church and  
 12 Bonginkosi was he ? where he got involved with people of different races?

13 B: I think, up until the time I went to work in the University.

14 I: When was this?

15 B: 1988. It would have been people of Christian background because always in the church, I  
 16 worked for African Enterprise from 1977 to 1985. So it was Bonginkosi ? - all the  
 17 excitement, conferences of the Pan African Christian Leadership Assembly, the South  
 18 African Christian Leadership Assembly and the Methodist ? '81 ? - so it was all Christian  
 19 environments. So it would have been that once I'd joined this university that I met people  
 20 of other faiths and or - or had no faith at all and whatever their colour was. Just coming back  
 21 to the community development - I don't know whether you call it community development,  
 22 but my husband and I from very early on in our married life got involved in developing a  
 23 youth camp site - up at Lions River - which was called Kadansis? And the young people  
 24 actually built that camp site, and we had spent many, many, many hours, and weekends and  
 25 days up there with young people - running camps and building.

26 I: Is it still there?

27 B: Oh yes, and it's used quite a lot.

28 I: Who ? money for it?

29 B: Well...

- 1 I: Or they just go there they don't need to pay?
- 2 B: No, they pay because whatever they pay goes into paying the ? centre - ? and his wife ? that  
3 are there. They also have to pay for the electricity and the repairs and the water - ? against  
4 ? - but you know it's as the money came in from campers that we had a bit more money to  
5 do some more buildings and to buy materials to cover mattresses - so a lot of Methodists  
6 have used it and I've always ? very exciting because yo know that you've created something  
7 that is permanently there for people to go and use so that they can develop themselves  
8 further. And ? church group from ? went there the other day - and it wasn't just a purely sort  
9 of religious, spiritual thing that they - they was quite a bit of teaching the young girls about  
10 knitting? and the women about nutrition and so on - so they - it's not an expensive place to  
11 go to if you want to work amongst your community.
- 12 I: Were there any subjects in your life or your career which ? can explain it?
- 13 B: I don't know - I've always been taught to faith - worry about what happens courageously and  
14 allow God to turn it into something good - there is an opportunity in everything and I suppose  
15 career wise, the ? at the time - needs to do - when I was at Epworth, I became Vice-Principal  
16 in 1976 and - the headmistress and I were both appointed in the same year and it actually  
17 didn't work out because she and I were unable to work together. I couldn't understand her  
18 but she couldn't understand me and by the end of the year it was a choice between either of  
19 having a sort of stress breakdown every six months or quitting the job. And ultimately I  
20 believed that I had to - had to think about my health, had to think about my family and also  
21 again it was ? because I felt that it was my principles in life, social values, that she was not  
22 upholding, that I couldn't support and so again it was - it was - due to my faith, my decision  
23 to ? It seemed like a major set back in my life but subsequently I went to Pan African  
24 Christian Leadership at the end of the year - which was a turning point for me in my life in  
25 terms of reconciliation - in a wonderful period at - in Nairobi with all the other South  
26 Africans who were there. And from there I moved into African Enterprise. Now why I say  
27 'you always, even if it seems a set back at the time..' when I look back on it I couldn't have  
28 gone to African Enterprise without having first having been the Vice Principal at Epworth  
29 ? because a lot of what I learnt at Epworth in that role as the Vice Principal was preparation

1 for my work as a minister. So it proved a good thing. One of our teachers who was there  
 2 when I was a pupil, we both wanted to - had to go through the door and she stepped aside for  
 3 me and I stepped aside for her, because she was much older. And she said 'Now Barbara,  
 4 you must learn - you are the Vice Principal and therefore you must go through first.' Lovely,  
 5 hey? By doing that she taught me that my new experience - to realise that I had to - if I have  
 6 a position, I must fill it - according to the ? So when I went to AE and I was now team  
 7 member and I was representing Africa Enterprise, I had to go in there and act like a senior  
 8 person - even if I was meeting people whom I thought I - you know ... yes, I - I could ? with  
 9 ? but I would ? So, ja...and then of course, again, what I learnt at AE, particularly with  
 10 relationships with people of other races, and my desire to build bridges was one of the major  
 11 reasons why I went to the - because we were at the point where we had to become - from a  
 12 White University, we had to become a university for the whole of Natal - for the people of  
 13 Natal, from everywhere. So I believe that in the time that I've been there has been a ? time  
 14 from an old order to a new order and because I had a thing that God was in the Res' -  
 15 virtually all the experiences I had to help that process along, I, I've struck out all the - all the  
 16 ? and the set backs and the pressures because I've known that I've ? and this is part of what,  
 17 what happened largely in societies, ? country movement.

18 I: Do you see yourself as a leader?

19 B: Yes....

20 I: And why?

21 B: Um...because I have got the skills of - the skills and the gift. And if God's given you certain  
 22 gifts then you've got to use them to His glory. But right from the word go - as a little girl -  
 23 I was the leader in my class - I remember in Class Two being told to keep the children happy  
 24 at games, I was the monitor. I was ? all of these - it's just in-born.

25 I: Were you naughty as a child?

26 B: No. No, I wasn't naughty. I loved my parents very much, and particularly my father and I  
 27 would do anything to please him, but you see that - then I ? about - my health when I was  
 28 sixteen? At that same point I began to see myself as I was. That I was here that the perfect  
 29 Barbara, never doing anything wrong, excelling at school, well-behaved, it was me, etcetera.

1 But knowing that actually inside of me I wasn't - you know it was the real me wasn't  
2 anything really up to much and I had to - I had to confess that the real me wasn't really worth  
3 much, I was just - I could go through life pretending that I wanted to be - I wanted the real  
4 me to be real and the only way the real me can be real is when God is there to direct and  
5 throughout the inside? So all those things - you can - they used to hide things - you can hide  
6 unforgiveness, you can hide pride and all that sort of thing - but all those kind of things have  
7 to be dealt with if you're really going to become a genuine Christian.

8 I: Ja and you can't explain roles in life..?.

9 B: They were affected, well ? politics - it depends on what you need. The political situations -  
10 played a strong role in my life - regarding fighting against it in my own way, and through my  
11 church because I believed when the church played a major role in deciphering that? That was  
12 in its own boundaries. My father was President of the Methodist Church in 1953, when the  
13 government tried to force the churches to cut ? on racial lines and ? that we are one and  
14 undivided. And so - yes, politics were - the apartheid politics - but in terms of party politics,  
15 I've never become an ardent member of any party because I cannot prescribe to being  
16 exclusively in one party and excluding everybody else. Although I do support a political  
17 party when I vote.

18 I: Okay. ? I'm glad you answered these questions, but can I just ask you again? What were your  
19 experiences through apartheid in ? did you find that changed your lives in a way?

20 B: For me the day we voted, was a high emotion - I'm getting emotional now, because we were  
21 free. So, yes, inside of me, it's absolutely wonderful to know that there's nothing stopping  
22 us now, in our country, from actually being friends. But in terms of my every day living and  
23 - and the way I've always tried to um live - I don't ? it's changed much. But ? it's a  
24 wonderful wonderful thing to know to know that I've actually lived to see the day.

25 I: Ja, and do you think the status of women in South Africa has changed?

26 B: Oh yes, it is changing - and I think it's changed much more rapidly for the White women in  
27 South Africa, but the Black women have got a lot more still to fight, hey? Certainly, the role,  
28 in my experience of White women has changed significantly. I mean when I was having to  
29 make a career choice - well I always wanted to be a teacher, but if I hadn't known what I

1 wanted to be, because I was a matriculant, the only two things I could have done, really, was  
 2 to become a teacher or a nurse and possibly a doctor and maybe a lawyer. but - you know -  
 3 that - those were still Also far away from teaching and nursing. Now, any matriculant or any  
 4 'varsity student can do anything. They can get the top of business, commerce, industry or  
 5 whatever, you know - so that has opened up tremendously. I think also in terms of the way  
 6 our men treat us. I think our men have - have gone a long, way away from the chauvinism  
 7 and the father is - you know - the man of the house, the Victorian man of the house thing.  
 8 Which possibly, I would have experienced to a degree with my own parents. Although they  
 9 weren't - my father wasn't a great educated? - so, from that point of view, I think our men  
 10 have been freed up a lot to know that - they - their place is wherever they think we are being  
 11 used - not the women's place is in te kitchen and the man's place is in the lounge, sitting  
 12 there with his pipe and reading the newspaper. But for a Black woman, she's got a long way  
 13 to go because - for herself she has to struggle, but there's also to educate the Black man, so -  
 14 um, ja, that's - that's why I enjoy the job I'm doing now because - especially with my House  
 15 Com and my Assistant Wardens. As they go through the year, each ? and training they're  
 16 doing and the experience they're having of managing their - their peers and also relations to  
 17 other people - of - those ? they are learning self development, they are becoming aware of  
 18 who they are in their own rights, not because they're female. And so at the end of every year,  
 19 I just take such a wonderful sense of where you are - there's another group discovered - or  
 20 been empowered, using those words, have discovered the resources within themselves, and  
 21 society can't tell them how they've got to be because they know how they are and they've  
 22 tried it out already. In the standards of the res` and throughout the ?

23 I: Okay. According to your faith? what more should be done for women and what more should  
 24 we do for them?

25 B: Well, I reckon one doesn't say 'for women' because - I mean as White ? 'You shouldn't be  
 26 going around trying to do things 'for the Black people..' in the apartheid era because it's -  
 27 it still keeps them below you. So to say 'what can be done for women?' is saying 'Who is  
 28 gonna do that for ever more?'

29 I: Ja, true, ja.

- 1 B: So, women, I think, ja, I think women need to encourage women. And that can sometimes  
2 be difficult. Women are inclined to be aggressive against each other. Can be. So we can  
3 sometimes be our own worst enemy, but I think University and private schools in particular,  
4 and churches have got a strong role to play in teaching that. And I don't know how we  
5 could, we could encourage our men folk to allow the women folk to be themselves and not  
6 to see them in the traditional mold. So, ja, sometimes education. I think maybe you'll have  
7 to do ? you were discussing the whole thing of contraception and AIDS and pregnancy -  
8 unwanted pregnancy and so on - at our House Com' ritual? just the other day and realising  
9 we've got to get our first years to say to them - you can say no, you will control your body,  
10 you don't have to be pressurised by anybody and then some of them said 'Yes it's all very  
11 well just to say ? but don't you think we should be going for the leadership of the male?' And  
12 saying 'Why aren't you teaching the men that there's another way to handle women?'
- 13 I: True.
- 14 B: So, ? men...
- 15 I: Ja, ja...What is the most important or outstanding achievement in your life when you think  
16 of your career?
- 17 B: Achievement... would be - a joint achievement with my husband that we have three fine  
18 young men, ? um, I read a poem for my Dad when I was up - ? read it. Because he has so  
19 much to do - so much to do than my father - I said '? You know - that God doesn't want you  
20 to get married and we loved the family, you can continue his work in a ?' And I actually  
21 believe God has honoured that and so for me the achievement is a whole family and three  
22 sons and their daughters and their wives who are fine people living life by good principles  
23 and earning an honest living. Career wise - I've always just done - I've done what I believed  
24 God wants me to do - so I've never been ambitious from that point of view of wanting to  
25 climb a ladder or getting on top or anything. And being ? for instance when I became  
26 Warden, it never occurred to me that I wanted a job, and then I got a letter ? saying that job  
27 is vacant, won't you apply? And I said 'Me? I don't want to go to 'Varsity.' And then again -  
28 so I did nothing and this message came a month later 'Have you applied for the job?' So  
29 again, it was listening to God and I said 'Well, Lord if you are wanting me to go and get a

1 job, ? need to find out about it.' And I went to find out and ? 'Agh. Love this job.' But it  
 2 was to work on campus and that helped ? running to them ? and so I said 'Well, I'm hoping?'  
 3 So I said 'Well I don't get the job.' And then I said to the Lord, 'If you want me to have that  
 4 job, the University will `phone me and ask me to do the job.' And I was quite sure that was  
 5 the end of it, and just before Easter, ? `phoned me and said 'Is it true you don't want to - you  
 6 haven't applied for the job because you don't want to be on campus?' And I said 'Yes.' And  
 7 she said 'If we make a plan, will you apply for the job?' Well I had to say 'yes' because I had  
 8 already asked that side. So, you know, I was put in that position not for my own ambition  
 9 or needs, I was put there. And as now, as I look back, I know I was just there because it was  
 10 fulfilling for me as well as whatever purpose I was doing. I've learnt such a lot and I had  
 11 such good times and ...

12  
 13 End of first side.

14  
 15 Second Side.

16  
 17 I: Ja, do you think there are more opportunities open for you now in your career than say in the  
 18 70s and 80s.

19 B: I think our new constitution has opened the way for that, that you can, I mean you know that  
 20 you don't think us women are at the top of the list and should be at the top of the list for even  
 21 job opportunities, and Black women in particular - to try and rectify, so yes, and thanks to  
 22 the constitution.

23 I: As a woman and a mother what was your greatest ?

24 B: Oh, that our young people can find a sense of dignity in their lives and - and it's something  
 25 for ? so that they're not - how they used to ? India and the ? that's going on at the moment,  
 26 maybe as a woman as a mother, the three would be, the ? would not be broken. Because I've  
 27 seen broken homes as so much as the cause of so much hurt and problems in children's lives.

28 I: Thank you.

29

1 The tape is switched off. There is nothing more on this side.

2