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THE LATE MR LOUIS NELSON



Union in South Africa and Chairman of the Pietermaritzburg Branch of the Industrial Council for the Liquor and Catering Trade as well as being vice-Chairman of the Durban and South Coast branches of that Council.

He was also a member of the M. L. Sultan Technical College Council and was Chairman of the Hotel and Catering School Consultative Committee.

Mr Nelson was actively concerned in the trade union movement and was Chairman of the Natal regional committee of the Trades Union Council of South Africa (TUCSA) for many years and served on the national executive of the Council since its inception 19 years ago.

A keen golfer, Mr Nelson was also President of the South African Non-Whites Golf Association.

Paying tribute to the late Mr Nelson, Mr Arthur Grobbelaar, TUCSA'S general secretary said: "Mr Nelson's untimely death will leave a void in the Coloured and Indian trade union movement which will not be easily filled. As one of the leading trade union pioneers, he very clearly displayed that the Indian people could embrace Western-style trade unionism and make it work as well for them as it does for Whites."

The Department of Indian Affairs extends its sincerest condolences to Mrs Nelson and her family in their sad bereavement.

It is with deep regret that Fiat Lux announces the death on 24th August, 1973 of Mr Louis Nelson, a member of the South African Indian Council.

Since 1938 Mr Nelson was actively connected with the hotel and catering industry. He was the Honorary General Secretary of the National Federation of the Liquor and Catering

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Volume 8
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in die uitgawe / in this issue

The State President's Reception	2
Meeting of the South African Indian Council	6
Nurses Graduation at R. K. Khan Hospital	8
They guard our borders	10
Aid to Indian Industrialists	11
Telling Time	13
S.A.I.T.A. Conference	16
Stammering	18
Hindu names	19
This Year in Parliament	22
Family Life of the Indian	24
P.A.D. Dock	27
Correct notations for numbers and monetary amounts	28
News and Photo Flashes/Nuus en Fotoflitse	30

Front Cover: The State President being presented with a decanter set by Mr M. H. Keerath, Chairman of the Isipingo Town Board, on behalf of the Indian Community.

Back Cover: Mrs Fouché, wife of the State President admiring the Sari presented to her by Mrs R. Joosub on behalf of the Indian Community.

'N MAANDBLAD NAMENS DIE
DEPARTEMENT VAN INDIËRSAKE
DEUR DIE DEPARTEMENT VAN
INLIGTING UITGEGEE

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hierdie blad moet gerig word aan:

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THE STATE PRESIDENT'S RECEPTION

THE MAIN HALL of the University of Durban-Westville, beautifully decorated with flowers and greenery for the occasion, was the scene of an impressive and colourful reception given by the State President and Mrs Fouché for members of the Indian community on the afternoon of July 25, 1973.

A representative gathering of the community from all parts of South Africa, numbering some 250 guests, was received and welcomed by the Acting Secretary for Indian Affairs, Mr G. J. Brümmer and Mrs Brümmer and the Secretary to the State President, Mr A. L. Pretorius and Mrs Pretorius after having been introduced by the Department's Regional Representative in Durban, Mr M. J. de W. van Eysen and Mrs van Eysen, before taking their places at the tables in the hall.

To the announcement "The State President — Die Staatspresident" by the State President's Aide de Camp, the State President and Mrs Fouché accompanied by the Minister of Indian Affairs, Senator O. P. F. Horwood and Mrs Horwood thereafter entered the hall and proceeded to the front of the main table. After the playing of the National Anthem, the Presidential couple and Senator and Mrs Horwood were introduced to all the guests.

After being garlanded in the traditional Indian manner by Dr K. M. Seedat, the doyen of the Indian medical fraternity, and Mrs Fouché being presented with a corsage by Mrs A. M. Rajab, the State President extended a very warm welcome to all and said that he still remembered the reception that was arranged two years ago with the object of providing Mrs Fouché and himself with the opportunity of meeting a cross-section of the South African Indian community. "It was an occasion", he said,

"which we enjoyed very much. Now — two years later, we greet you not anymore as strangers to one another but as friends."

Commenting on the venue chosen for the reception, the State President said that driving through the campus of the University of Durban-Westville, Mrs Fouché and he were impressed with its stately buildings situated among the rolling hills of Westville and with the magnificent views which it commands.

"The choice of this hall as the venue for today's function", he continued, "is not without a special significance. A university must identify itself with the people it is intended to serve and conversely, and of equal importance, the people must identify themselves fully with that university. Mere buildings have no souls, they are cold and bare. They must be

identified with living people whose lives must revolve around them. This applies not only to the students and staff but more so to the community as a whole. Some of you may not yet have had an opportunity of visiting this university. Like Mrs Fouché and myself you are, no doubt, impressed by what you have seen here today. I want you all to identify yourselves closely with this institution so that in time to come you may be proud to be able to say that by your involvement, both materially and spiritually you have contributed to the dignity and to the spirit of this university. I am glad, therefore, that I have been able to arrange for this reception to take place in the beautiful surroundings of this university and in this way to point out to you that it is not an ivory tower which exists in isolation from the community it serves, but



Guests being welcomed by the Secretary to the State President Mr A. L. Pretorius and Mrs Pretorius.



The State President and party entering the hall where the reception was held.

that it represents merely one of the many ways in which a group of people may be welded into a vigorous and thriving community, imbued with the spirit of serving not only that community in particular but also with the spirit of serving the whole of our country, the Republic of South Africa, of which the Indian community forms an integral and important part."

Referring to the contribution made by the Indian community towards the prosperity of the country, the State President said: "I am glad of the opportunity to be able to acknowledge and to thank you in my capacity as the Head of State for the contribution which the Indian community of South Africa has made and in fact is making towards the continued prosperity of our beloved Fatherland. You, who come from all walks of life, have my assurance that my Government and I are fully aware of the important role Indian South Africans are playing in the commercial and industrial fields of our South African economy. Your valuable contributions in the educational field and in the sphere of welfare services have also not passed unnoticed. I would even go so far as to say that traditionally you are known for your ge-

nuine interest, by word and deed, in the education of your children and in the welfare of the less fortunate members of your community. It is also gratifying to be able to record that professionally and technically qualified young Indian men and women



Dr K. M. Seedat garlanding the State President.

are in increasing numbers being employed in both the public and private sectors. In this way they are taking advantage of the opportunities offered and the faith and reliance placed in them."

"Then, too", said the State President, "I am aware of the tremendous strides which have taken place in the sphere of local government as far as the Indian community is concerned. As regards constitutional development, I am appreciative of the good work performed by the South African Indian Council and its untiring efforts, under the capable guidance of its Executive Committee, in the general interest of all sections of your community. The Council's future development will be observed with great interest."

I would say to all of you gathered here today that you who are representative of our Indian community of the Republic have an important role to play in creating goodwill and understanding in our multi-national country. My Government and I value your past efforts and contributions and are confident that you will continue to play an important part towards the building of a happy, more prosperous and greater South Africa.

As you are aware the State Presi-



The State President and Mrs Fouché chatting to Mrs Roshen Joosub.

dent serves for only one term of seven years and I am therefore due to retire on April 10, 1975. Since our official residential visit to Natal is made every second year, Mrs Fouché and I feel sad that this is our last official opportunity to receive you in this way.

In taking leave of you I wish to thank you for your expressions of loyalty which you have at all times made known to me and for the very friendly spirit in which you have always received Mrs Fouché and myself. Our association with you has been a happy and rewarding experience and is something which we value very highly.

In saying goodbye let me leave this message with you: Fulfil your destiny in a spirit of goodwill to all men in this, our Fatherland."

After tea and refreshments had been served, Mr A. M. Rajab, Chairman of the Executive Committee of the South African Indian Council delivered an address of thanks to the Presidential couple.

In conveying to the State President and Mrs Fouché his sincerest thanks and appreciation on behalf of all the guests for having invited them to the reception, Mr Rajab said that the

wonderful charm, friendliness and kindness that they had so freely showed upon all the guests that day would always be remembered.

"This", he said, "is the second occasion that the State President and Mrs Fouché have so honoured us and

both these occasions will live long in our memories. Having invited us, the State President has in some ways created a splendid precedent which I trust will become a permanent feature of the Presidential programme in the years to come, whenever the President comes to Durban for the July season.

As the State President is retiring from office in 1975, we shall probably not have another opportunity such as the present one, to sit down with him and Mrs Fouché again in such convivial surroundings and to say to him across the tea table how much as a community we have admired him personally as a man and how deep in esteem and respect he has always been held by our community for holding the reins of this high and onerous office with the ease, the dignity and the humanity he has displayed on all occasions. In his physical presence he has truly personified the greatness, glory and limitless future of our country.

To the Indian community, particularly, he has always been a source of inspiration. He never failed to remember us and to encourage us whenever he had occasion to make a speech touching upon the Indian section of the population of this country.



Mr A. M. Rajab, Chairman of the Executive Committee of the S.A.I.C. delivering his address of thanks.

And I cannot remember a single address he delivered at the Opening of Parliament annually when he did not acknowledge fittingly the contribution of the Indian people to the growth and development of the Republic.

I want him to know how comforting and encouraging we found his words and how deeply in our hearts he became entrenched for declaring in such clear and forthright terms his feelings about the Indian people, and speaking as he did, as the First Citizen of this country and State President of all the diverse groups who comprise this South African nation of ours.

Mr State President, how true is the old adage 'Time is fleeting and waits for no man'. It seems only like yesterday when I and a few of my colleagues were honoured by an invitation to participate in your Ceremony of Investiture as State President of the Republic of South Africa in Cape Town. How well do I remember the solemnity, majesty and awe of that great occasion, the might and power of military display, the marches and parades, the stirring sounds of martial music, the press and crush of people in the streets outside, and in sharp contrast to all this pomp and pageantry, the simple and deeply moving religious ceremony when you were installed as our State President in the Groote Kerk in Cape Town.

All this took place in 1968. Yet how quickly time has flown because it seems to me that all this happened just the other day, so vivid are the various events in my memory. And during these years of your office, Sir, the Indian community has enjoyed the good fortune of making notable progress in all directions. For this we thank you humbly as the Head of State on this unique occasion.

Finally, may I extend to you our most grateful thanks for all that you have done for us. May I, on behalf of the Indian community, wish you long life, good health and good fortune, and last but not least a most happy and satisfying retirement when that time comes in 1975."

At this stage Mr Rajab called upon Mr Mannie Keerath, chairman of the Isipingo Town Board, the se-

cond completely autonomous Indian local authority, to present a cut-glass decanter set to the State President, and Mrs Roshen Joosub, the wife of the Chairman of the South African Indian Council to present a hand-woven pure silk Benares sari to Mrs Fouché, as mementoes of the occasion and to remind the Presidential couple of the Indian community in the days to come when they have laid down their heavy reins of office.

Mr Rajab expressed his regret at the sad news that the only brother of the State President was lying critically ill in hospital and conveyed the community's deepest sympathy and offered their most fervent prayers to the Almighty God our Sustainer and Protector for his speedy recovery to complete health.

Referring to the attendance at the function of the Minister of Indian Affairs, Senator Horwood and Mrs Horwood, Mr Rajab said: "May I convey our heartiest good wishes to them for giving us this opportunity of seeing them again. We would like to thank the Minister for the vigorous and active interest he has taken since assuming office in all matters affecting the Indian community and for the success he has already achieved in removing some of the long-standing

obstacles from our path."

"I am convinced", he said, "that with his help and co-operation we shall be able to put behind us many of the problems that have so needlessly plagued us over the years. May I offer a humble suggestion to him at this stage. We all know that with his exceptional abilities he will most likely be moved to another portfolio soon, possibly that of Finance. May I request on this very auspicious occasion, that when he does so, he retains the portfolio of Indian Affairs at all times. We need him and we would not like to part with him in the future."

Mr Rajab on behalf of the community offered his congratulations to Senator and Mrs Horwood on their becoming grandparents for the first time. Commenting on the fact that their daughter, Mrs Beukes, had presented them with a boy and girl twin, he said that there is an ancient Indian saying that has it that "God Almighty, when He gives, He gives abundantly. He breaks down your roof and pours down His blessings and munificence in plenty". "I want them to know", he said, "how much we share their great joy with them. Mrs Horwood can now officially assume the title of 'Ouma'." □



A view of some of the guests at the reception.

meeting of the SOUTH AFRICAN INDIAN COUNCIL

THE SIXTH MEETING of the second statutory South African Indian Council was held at Durban from July 23 to 25, 1973.

Various matters concerning the welfare and political advancement of the Indian community were discussed, the most important being:

1. ELECTED COUNCIL

The Council heard a report on the discussions which had recently taken place between the Executive Committee and the Minister of Indian Affairs concerning the conversion of the Council to an elected or partly elected body and noted that consideration was being given to the Council's proposals as set out in the memorandum which had been submitted by it.

2. INTER-PROVINCIAL BARRIERS AND RESTRICTION ON ROAD TRAVEL THROUGH THE TRANSKEI

The Council welcomed the recent press statement by the Minister of Indian Affairs announcing relaxations in the restrictions on inter-provincial travel by Indians. Members were, however, unanimous in their view that every effort should be made to have the remaining restrictions

removed as well and the Executive Committee was requested to pursue this matter with the authorities.

It was noted that no reply had yet been received from the Transkeian authorities regarding the relaxations of the road travel restrictions in the Transkei.

3. EMPLOYMENT BY INDIANS OF BANTU DOMESTIC SERVANTS

Council noted with gratification that Indians in the Transvaal who were hitherto precluded from employing Bantu domestic servants were now being permitted to do so.

4. BILINGUALISM IN THE HOTEL TRADE

The Council was informed of the steps which had been taken by the Executive Committee to obtain an extension of the deadline date set for Indian receptionists and telephonists in White hotels to become fully bilingual and noted that the authorities were apparently applying this requirement with due consideration to the difficulties with which Indian employees were faced in this regard. Steps were also being taken to provide tuition for such employees in order that they could be able to meet the required standard of bilingualism.

5. INDUSTRIAL SITES

The Council is still giving attention to the question of providing industrial sites in Indian areas to enable such areas to be economically viable from a local government point of view. Particular attention was also given to the position at Chatsworth where there has been considerable delay in making these sites available to Indian entrepreneurs.

6. TRAINING AND EMPLOYMENT OPPORTUNITIES FOR INDIANS AS ARTISANS AND TECHNICIANS

The Council discussed the extension of employment opportunities for Indians as artisans and technicians and decided to make representations to the authorities concerned with a view to ensuring that adequate training facilities will be available for young Indians to meet the expected demand for skilled artisans and technicians in places like Newcastle, etc.

7. MEDICAL AND DENTAL DEGREES OBTAINED IN INDIA AND PAKISTAN

The Council again gave consideration to the question of providing employment opportunities for South African students who

had obtained medical and dental degrees in India and Pakistan. While efforts are to be pursued to create posts for such graduates to be employed at institutions controlled by the provincial authorities the Council also decided to explore the possibility of such graduates being employed by Indian doctors and dentists as part of their training to enable them to be registered as medical practitioners and dentists with the South African Medical and Dental Council.

8. VICTORIA STREET INDIAN MARKET

Council noted with gratitude the steps taken by the Government to provide funds for the erection of a temporary structure to house the stallholders affected by the fire which destroyed a large part of the market in March, 1973. The appointment of the State committee which has been set up to find a permanent solution for the problems of stallholders was welcomed and the Council agreed to co-operate fully with this body in the task which had been assigned to it.

9. GREY STREET COMPLEX

The Council welcomed the long-awaited proclamation of the area as a business and commercial area for Indians under the Group Areas Act. The Councilors were unanimous in their view that the way has now been cleared for Indian landowners to develop their properties to their full potential in terms of the town planning regulations.

10. CHATSWORTH BUS OPERATORS

The Council noted that the decision of the National Transport Commission to terminate the Indian bus services between Durban and Chatsworth had been taken on review to the Supreme Court.

11. EDUCATIONAL MATTERS

The Council was given statistics pertaining to the number of Indian children at present attending schools in the Republic, the number of schools under the control of the Department and thirdly the number of children attending platoon classes. The Council was particularly gratified to receive details of the increased funds made available for the erection of schools, which would result in the number of children attending platoon classes being reduced still further.

12. SALARY DISPARITY: M.L. SULTAN TECHNICAL COLLEGE, ETC.

The narrowing of the wage gap as far as the teaching staff of the University of Durban-Westville is concerned was welcomed by the Council. It was felt that taking into account the level to which the salaries of such staff had been raised it was only a matter of time before the gap was eliminated altogether. Members were unanimous in their view that the same principles should apply in the first place to institutions such as the M.L. Sultan Technical College and other institutions of higher learning and eventually to all employees in Government service.

13. LAND CONSOLIDATION FOR KWA ZULU AUTHORITY

Representations have been made to the authorities concerned indicating how the proposals for consolidation will affect Indian landowners, particularly those in the Glendale Valley and protesting against the loss of further agricultural land belonging to Indians. The need for suitable alternative land to be provided if the consolidation proposals were to be implemented was also strongly stressed.

It was also noted that three

research projects in connection with Indian agriculture had been completed and that the information obtained thereby was being correlated with a view to proposals being submitted which are designed to improve Indian agriculture generally.

14. INDIAN CULTURE

The Council again gave consideration to the creation of a body similar to the Natal Indian Cultural Organisation with the object of promoting Indian culture in the Transvaal.

15. NATURALISATION OF NON-STATELESS INDIANS

The Council also discussed the position of Indians who have resided in South Africa for many years but who have up to the present been unable to obtain South African citizenship. It was felt that Indians who found themselves in this position very often experienced great difficulty and inconvenience when travelling as a result of their inability to produce a passport and it was therefore decided that this matter should again be taken up with the Department of the Interior.

16. ADMISSION OF INDIANS TO THE REPUBLIC

The Council reviewed the position of South African-born Indians who have lost their right to return to this country as well as that of Indian professional men who had married outside the Republic and were unable to bring their wives into the country. It was decided to take up this matter with the authorities. Attention was also given to the inability of members of certain minority groups to find suitable wives within the Republic and it was decided to again make representations on their behalf at the same time.

(Issued by the Chairman of the Executive Committee.)

NURSES' GRADUATION at R.K.Khan Hospital

"I SOLEMNLY PLEDGE myself to the service of humanity and will endeavour to practise my profession with conscience and dignity.

I will maintain by all the means in my power the honour and the noble traditions of the profession. The total health of my patients will be my first consideration.

I will hold in confidence matters coming to my knowledge.

I will not permit considerations of religion, nationality, race or social standing to intervene between my duty and my patients.

I will maintain the utmost respect for human life.

I make these promises solemnly, freely and upon my honour."

This was the solemn pledge, known as the Florence Nightingale pledge of service, made by 52 Diploma Graduates and 7 Enrolled Graduates during the impressive "lighting of the lamp" ceremony which concluded the

Miss A. Narainsamy was presented with the Heads of Clinical Departments' Award for Outstanding Nursing Care by Mr C. N. Pillay.



The "lamp lighting" ceremony.

Nurses Graduation at the R.K. Khan Provincial Hospital on July 20, 1973.

The Durban City Council's awards of fob watches and a travelling clock for outstanding merit and achievement were presented by the Deputy Mayor, Cnr. D. Adams to Miss S. D. Behari, Miss P. D. Jagananan and Miss R. Mootherum. Other awards were as follows:

The L.L. Davies Trophy for Compassion and understanding and an ability to communicate and instil confidence in sick people: Miss E. V. Zachariah.

The Cawthorne Award for Interest and industry throughout the training period: Miss A. Govender.

The Heads of Clinical Departments Award for Outstanding Nursing Care: Miss A. Narainsamy.

The Matrons and Tutors Trophy for the Enrolled Auxillary Nurse who showed greatest Compassion, Understanding and Practical Nursing Ability: Miss G. Naidoo.

Gift vouchers and book presentations were awarded to the following nurses:

The Registered Nurse with the highest theoretical marks: Miss A. Narainsamy.

The Enrolled Nurse with the highest theoretical training: Miss S. Perumal.

The Student Nurse who, with great effort, has made outstanding progress during her training: Miss V. Chetty.

The Pupil Nurse who, with great effort has made outstanding progress during her training: Miss M. Naidoo.

In welcoming the guests to the ceremony, Dr J. E. Cawthorne, the Hospital's Medical Superintendent said that it was in March 1969 that the first out-patient was seen at the hospital. Since that time no less than 468 723 patients have passed through the out-patients Department and of these 240 609 or 51 per cent were seen in the eighteen months period from January 1972 to 1973.



Miss L. L. Davies, the Guest Speaker, seen with three of the Award winners.

The first patient was admitted to the wards in July 1969. The total admissions up until the end of June 1973 were 33 038 of which approximately one half were admitted during the period January 1972 to June 1973. Dr Cawthorne also referred to the fact that since the coming into operation of the Midwifery Section of the hospital on July 1, 1973, no less than 257 expectant mothers had been admitted and 200 babies had been delivered.

The calls made on the nursing staff to cope with all the services

The Deputy Mayor, Councillor Adams presenting the City Council Award to Miss S. D. Behari.



provided to the Community required an ever increasing number of nurses and Dr Cawthorne appealed to parents to send their daughters to the hospital for training to enable this very humanitarian service to their people to be continued.

The guest speaker, Miss Lorna Davies, Chief Nursing Officer in the Natal Provincial Administration, in congratulating the student nurses on their achievements paid tribute to the staff for the contribution they had made to their teaching and training.

She referred to the motto of the late Henry Ford, i.e. "Enthusiasm", and said that enthusiasm was one of the qualities that enabled him to

reach the pinnacle of success. It was, she said, enthusiasm for their chosen career, in the face of sometimes frustrating difficulties, that enabled the students to make the grade today. "Never allow yourselves to lose your enthusiasm", she said. "There is nothing more depressing than a lukewarm person — a person who never sparkles or bubbles over." Quoting the words of Cicero: "The Safety of the people shall be the highest law", she said that the safety of sick people in a hospital depends largely on the integrity of the nurses caring for them. "You spend far more time with the patient than the doctor and you must learn to observe and listen to the patients. A good listener is the

Dr J. E. Cawthorne, Medical Superintendent, welcomes the guests.

person to whom the patient confides and these thoughts expressed to you are often of great value in the treatment of the patient. Florence Nightingale said that nursing could not be delineated by acts only. There must be human qualities as well and that the nurse must be the eyes, ears and hands of the patient."

In conclusion Miss Davies reminded the nurses that they are very special people with a very special calling. "Do everything in your power", she said, "to promote healing of the body, the mind and the spirit. Establish good human relationships and retain your enthusiasm for your work and keep learning." □



A Coloured, Indian and Bantu member of the South African Police before leaving for Counter-insurgency operations.

THEY GUARD OUR BORDERS

WHEN terrorism was first experienced in its physical form by South Africans during 1966, attention was given by the authorities to the development and implementation of methods to counter this new threat and menace to the peaceful existence of the inhabitants of the Republic. From the outset Bantu members of the South African Police participated in these counter measures, albeit in a limited role.

Following upon representations by non-White members of the Force to be involved more fully in combating the threat of terrorism, the Commissioner of the South African Police examined the possibility of employing them in a more responsible capacity in counter insurgency operations along our Northern borders. And so it was that in 1972, the Commissioner, with the approval of the Minister of Police ordered the creation of a number of non-White counter insurgency units for borders duties, consisting of Indian, Coloured and Bantu members of the South African Police.

All members of the counter insurgency units irrespective of race or rank, undergo the same training and use the same training area. The training courses are designed to equip the trainees so that they will be able to handle any situation they might face in the execution of their duties on

the borders. Special attention is given to terrorist weapons and their methods during the courses.

The units are equipped with machine guns, other automatic weapons, etc. on the same scale as those of the White units. There is also no differentiation in so far as their personal and camp equipment transport and rations are concerned.

Several of the non-White units have already completed their training and have been performing border duties with good results. A keynote

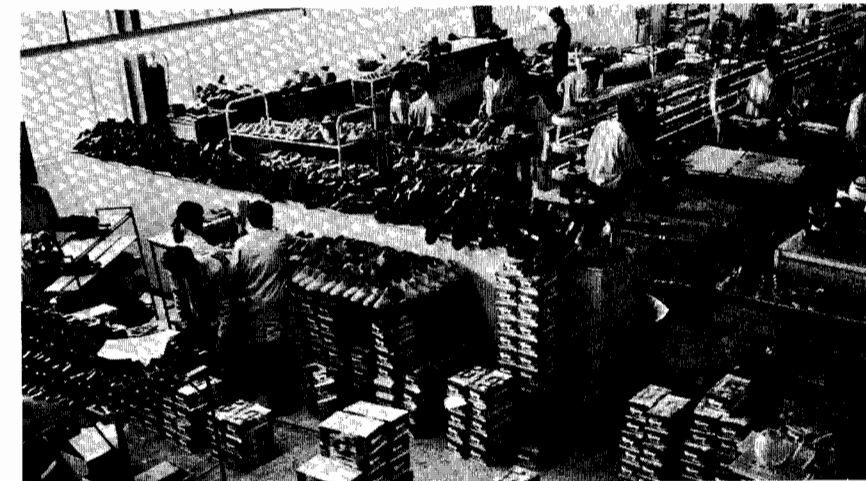
is the keenness with which the trainees have set about mastering the new techniques taught them. The training of additional units is proceeding.

Some of the units have already been involved in terrorist attacks and have performed their duties with great skills. South Africa indeed owes a debt of gratitude to these members of the South African Police who are so ably and in the face of constant danger guarding over and preventing terrorists from gaining a foothold in this country. □

Members of the Counter-insurgency force on a Divine Parade.



THE Minister of Indian Affairs, Senator O. P. F. Horwood addressing a meeting of Indian industrialists in Durban recently, referred to the various agencies which have been set up by the Government to stimulate the establishment of industries and in particular the role of the Industrial Development Corporation in this respect. Since the Minister's address was reported in the May 1973 issue of Fiat Lux, numerous enquiries have been received from Indian industrialists and entrepreneurs as to the measure of assistance that can be given by the Industrial Development Corporation for the es-



Aid to Indian Industrialists

establishment of new industries and the extension of existing undertakings. It is for this reason, therefore, that it has been decided to republish the following article which was originally published in the May 1969 issue of Fiat Lux under the title "Aid from the Industrial Development Corporation".

There are many Indian businessmen and industrialists who would like to expand, set up new undertakings or improve existing operations. They cannot always raise the money to do this. Credit and loans are not always easily obtainable, and when available, are often at high interest rates. Expansion of the economy is very much in the Government's interest, and so to help finance promising undertakings, the Industrial Development Corporation was established. As the man in the street is not generally aware of what the IDC sets out to accomplish, this article describes its aims and functions.

The IDC was established in 1940 in terms of Act No. 22 of that year and its objects were set out as follows: "to facilitate, promote, guide and assist in the financing of:

- New industries and industrial undertakings; and
- Schemes for the expansion, better organisation and modernisation of and the more efficient carrying

out of operations in existing industries and industrial undertakings;

to the end that the economic requirements of the Republic may be met and industrial developments within the Republic may be planned, expedited and conducted on sound business principles."

According to Section 3(a) of the Act, the Corporation has the power to establish and conduct any industrial undertaking with the approval of the State President. Giant undertakings such as Sasol (the oil-from-coal plant) and Fokor were established like this.

ECONOMIC MERITS ONLY

The Act provides that the Corporation shall examine every application strictly on its economic merits, irrespective of all other considerations. This means that the Corporation must see whether the industry concerned has a good enough profit potential to justify making funds available to it. All applications for aid are considered regardless of the amount of money involved, provided the applicant can show that his proposals are based on sound commercial principles and have economic merit. Because its activities are aimed at development the Corporation does not, however, supply replacement finance, nor does it provide money to buy shares in an exist-

ing activity.

DOES NOT HELP MANAGE

The Act also provides that the IDC shall not be required to provide an unduly large proportion of the capital necessary to establish or develop an industry. Applicants therefore have to make substantial contributions themselves and not rely exclusively on IDC funds. The Corporation therefore usually arranges its financing of projects so that it does not gain control of or have to help manage companies in which it invests.

UNDERWRITES

There are, of course, exceptions to the rule that cannot be avoided, and so the IDC often uses the method of underwriting the financing of a new or expanding industry, so that most of the money is invested by other institutions, leaving the Corporation with only a minority interest.

PAST RESULTS

There are no standard application forms for those who want assistance from the IDC, but all proposals have to be in writing and must give all the relevant information about the proposal, including financial results of the past. On the basis of this information, the Corporation's staff carries out an investigation. Among other things it evaluates the factors that have contributed to the finan-

cial results shown by the applicant in the past, as well as all other factors which will be of critical importance in the future.

DISCUSSION DESIRABLE

Discussions with the Corporation's staff before a formal written application is submitted are desirable to ensure that the application is prepared correctly according to the Corporation's requirements.

All applications are submitted to the IDC Board for consideration and when the broad basis of the Corporation's assistance has been settled, a formal agreement is entered into. The agreement regulates the relationship between the IDC and the applicant, determines the rights and duties of the parties concerned and lays down the formalities that have to be completed before money is paid out.

RESOURCES

The Corporation was established with an authorised share capital of R10 million. By 30th June, 1972 there was a lot more money behind it — the authorised share capital was R350 million, of which R249 207 000 had been issued to the Government, which supplied these funds against the issue of the same number of ordinary shares of R1 each. Including special projects, the Corporation has approved financial assistance in respect of 1 486 propositions to a total of R766 million during the 32 years of its existence to June 30, 1972. At that date, the Corporation's participation in all forms of financing amounted to R435 million.



RE-INVESTMENT

In carrying out its function as a Development Corporation, the IDC makes provision for funds to be repaid in such a manner that they can be used for further development financing. It is also the Corporation's policy to create opportunities for the public to share in the IDC's participation in companies. Since 1960 the Corporation has made available shares in the following companies, directly and indirectly, to the public: Safmarine, Central Accepting Bank for Industry, Felt and Textiles Limited, Gubb & Inggs, Sentrachem, Palabora Mining Company, Industrial Selections, and National Selections.

The two last-mentioned companies are investment companies in which shares in private companies have also been taken up, giving the public the opportunity of investing in these companies as well.

HOW APPLIED

The Corporation's funds are broadly applied for financing as follows:

- Special projects on instructions of or as agent of the State;
- Major projects where private initiative is unable or unwilling to undertake them; and
- Normal establishment or expansion of business or industrial undertakings in accordance with the applications received.

The special projects include ones like Sasol and Foskor, the South Atlantic Cable Company, S.W.A.

Water and Electricity Corporation, and financing of border area development schemes, as well as others such as the Sapekoe Tea Plantations.

MAJOR PROJECTS

Examples of major projects which the IDC took the initiative in establishing include industrial companies such as Alusaf, the Synthetic Rubber Company, Saiccor, Masonite, Phillips Carbon Black, and financial houses such as the Accepting Bank for Industry (now Central Merchant Bank) and the National Discount House.

These are large undertakings, but the IDC also considers applications from and invests in much smaller undertakings of many kinds. Among those it has assisted to establish, or assisted financially, are the following industries:

Canning, cheese, condensed milk and sweet factories, production of cardboard, wood and fibre containers, shoes, concrete pipes, agricultural chemicals, agricultural implements, canvas goods, crockery, plastics, paint, clothing, stockings and socks, printers' ink, the manufacture of foundry products, cranes, electric motors, ships, newspapers, fertilisers and motor components.

LONG LIST

As can be seen, the list is long and varied, and mentions only some of the undertakings the IDC has helped. The list grows longer all the time.

There is a special section of the Corporation, the Small Industries Division, which handles all applications for amounts below R150 000 received from independent industrial undertakings whose total assets at the date of application do not exceed R500 000. Since this division was established, in November, 1962, it has given financial assistance amounting to more than R5 404 000 to 169 small industrialists in 201 propositions.

A number of Indian-owned undertakings have already taken advantage of the financial assistance offered by the IDC. Those as yet uninformed about the Corporation might do well to contact the IDC and find out whether they can benefit from the Corporation's assistance. □

HAVE YOU ever wondered why in the tales one reads about the people of ancient times no mention is made of the time of day? This is no doubt because in those days few people ever knew what time was. There were no watches, clocks or other time-telling devices and people knew very little about hours and minutes. Everyone lived by the sun and the working day lasted from sunrise to sunset. From the position of the sun a person could tell approximately how far the day had progressed. At night and on cloudy days, however, time was a matter of pure guesswork.

HOURS AND MINUTES

The ancient Babylonians were the first to divide the day into hours and the hours into minutes, perhaps as early as 4 000 B.C. These people studied the heavens and soon learnt to tell time from the shadows of the sun or moon. Eventually temples and palaces were built in a special way so that their towers would cast time-telling shadows. All this, however, was a secret that only a few of the wise Babylonians knew. For the ordinary people time-telling was a special kind of magic.

SHADOW CLOCKS

The first real clock we know anything about is the shadow clock (figure 1). This clock was built for King Thutmoses of Egypt about 1500 B.C.

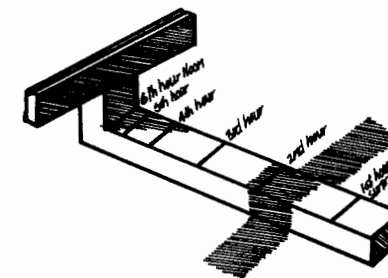


FIGURE 1

It worked on the principle that the shadow of the sun is continually shifting. In the morning and late afternoon, when the sun was low, the T would throw a long shadow on the base. Nearer the middle of the day, when the sun was higher, the shadow on the base would be shorter. By

TELLING TIME

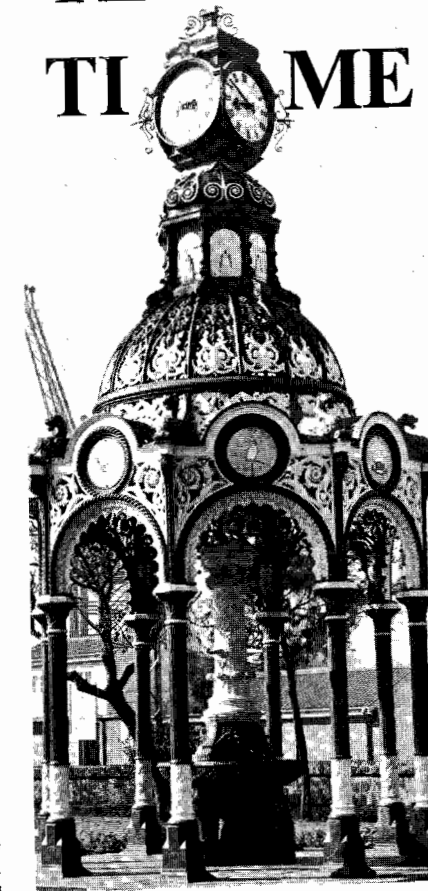


FIGURE 2

putting lines on the base to mark the hours, the moving shadow would tell the time. Shadow clocks were made and used for nearly 3 000 years.

Sundials, also a form of shadow clock (figure 2), are mentioned in the



Bible and they have been in existence since the year 700 B.C. Sundials had to be placed where the light of the sun struck them, so most of them were put on pedestals in gardens or in front of public buildings.

The first man to make a shadow clock small enough to be carried was Barossos of Babylon. His clock was also more accurate because the time-telling shadow was thrown in the inside of a small bowl — hence the name **Bowl clock** (figure 3).

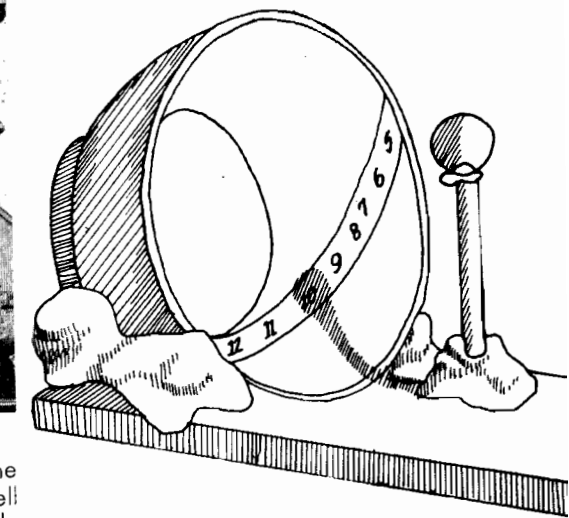


FIGURE 3

HOURL-GLASS

Another old time-telling device still in use today is the hour-glass (figure 4). It measures the passing of a short period of time, but does not tell the time of day. An hour-glass measures one hour very accurately since it contains the amount of sand that runs through the small opening in exactly one hour. The egg-timers that we can buy today are miniature "hour-glasses" with just enough sand to run through in three minutes.

WATER CLOCKS

These devices worked on the same principle as that of the hour-glass (figure 5). Water was put in a glass container which had a small outlet near the bottom. There were marks on the container and time was told by the fall of the water line as the water

slowly dripped out. In Rome, a water clock, called a clepsydra, was used to measure the length of time a senator was allowed for his speech.

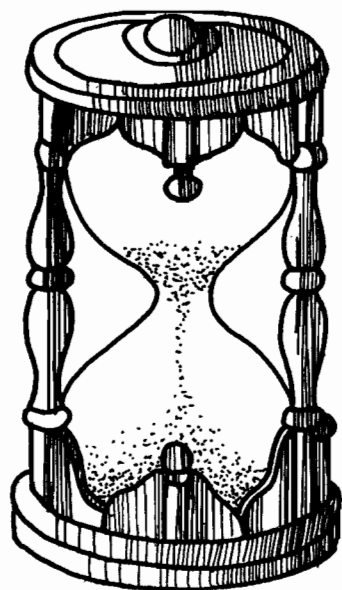


FIGURE 4

CANDLE CLOCKS AND CLOCK LAMPS

Two other time-tellers were the candle clock (figure 6) and the clock lamp (figure 7). The candle threw a shadow that moved upwards on a board as the candle burned lower.

A simple clock lamp worked with a wick in a glass bottle full of oil. As the lamp burned, the oil was used up and the level of the bottle would slowly fall; the marks on the bottle showing the hours.

THE COMING OF THE MECHANICAL CLOCK

Mechanical clocks were invented nearly two hundred years before Vasco da Gama discovered the sea route to the East. At first, these clocks were expensive and not many people knew about them. A long rope with a heavy weight at one end was wound around a drum. As the weight dropped, it pulled the rope and caused the drum to turn. There was a brake on the drum to make it turn at a slow rate. With each turn of the drum, a hammer attached to it would strike a bell. The drum was so built

that it would make one turn each half hour. Later a hand was put on the end of the drum so that it would turn with the drum. A circle of numbers was placed behind the hand. As the drum turned, the hand would point to the different hours of the day. Today we call this circle of hours a "face" or a "dial". When the makers first began to put hands on their clocks, there was only an hour hand. Later when people began to pay more attention to the minutes, the minute hand was added to tell them at a glance how many minutes of the hour had passed. Figure 8 shows how the early mechanical clocks worked.

These first clocks were not accurate, because it was very difficult to regulate the speed of the falling weight. Then about 1583 an Italian scientist, Galileo, discovered the principles of the pendulum, namely that every swing of the pendulum always takes exactly the same time. Early clock makers, however, did not realise that the pendulum could be used to regulate clocks. Then in 1612 the first clock with a pendulum was made by Jost Burgi, a Swiss clockmaker. By 1650 all good clocks had pendulums. Falling weights were still used to run the clocks. The pendulum only regulated its speed. The pendulum was hung just under one of the wheels of

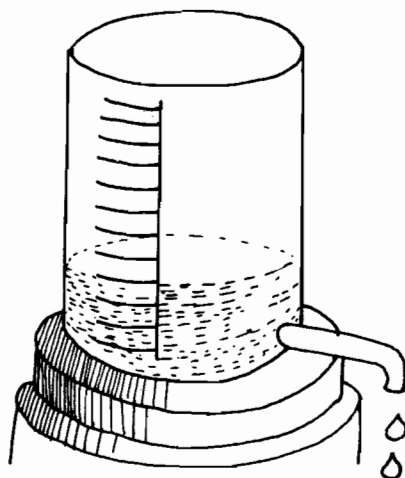


FIGURE 5

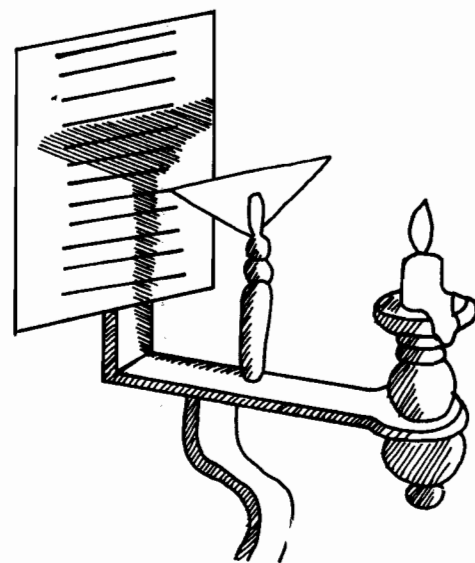


FIGURE 6

the clocks. As the pendulum swung back and forth the wheel would be turned by the falling weight. Around the edge of the wheel were teeth and the pendulum would permit the wheel to turn just the length of one notch.

The early time-pieces with the weights and pendulums had to be kept upright. They could not be moved from place to place. Two later inventions made the watch possible.

THE STORY OF THE WATCH

The first invention that made the watch possible was the lever-escapement that did the same work as the pendulum. The escapement could be made very small and worked in any position, even upside down. The second invention that made watches possible was the coiled spring that could be wound up and used to drive the wheels of a clock.

After they knew about the lever-escapement and the coiled spring, clockmakers could make small clocks that could be carried about and would run when placed in any position. They were still quite heavy and had only an hour hand. They were used mostly by town watchmen and were called watchmen's clocks or watch's clocks. Later the name was

shortened to just plain "watch". Even there "watches" were so heavy that they had to be carried by a handle or on a strap over the shoulder.

In the course of time watches were made smaller so that they could be carried in waist-coat pockets, hence the name pocket-watches. Most of them were in fancy cases. They were expensive and were also worn as jewelry and decorations.

As watches were made smaller and smaller, the parts had to be made so fine and delicate that they were soon worn out. Today all fine watches use jewels as bearings for the important working parts. A good watch has at least seven jewels in its works, but today watches have a minimum of 12 jewels.

Watches can now be made very small. Some of the screws and other parts of a small watch are so tiny that they look just like dust to the naked eye. Thousands of them could be held in a teaspoon.

Modern watches are wonderful machines. Besides telling the hours, minutes and seconds, some watches tell the days, the months, the years and the phases of the moon. Stop-watches measure small fractions of a second and other fine watches wind themselves (automatic watches), strike the hour, play tunes and can be set to sound an alarm. Chronometers are made especially to give navigators

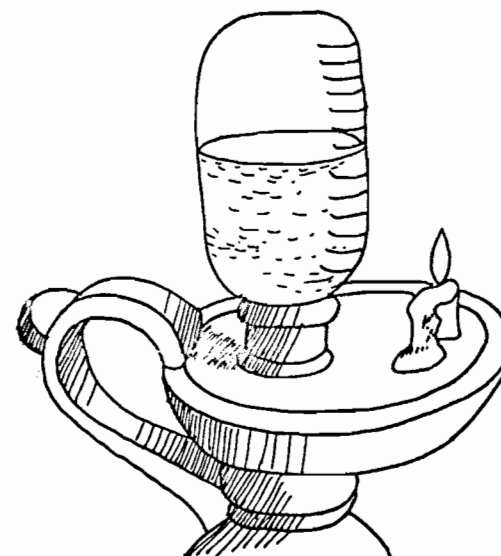


FIGURE 7

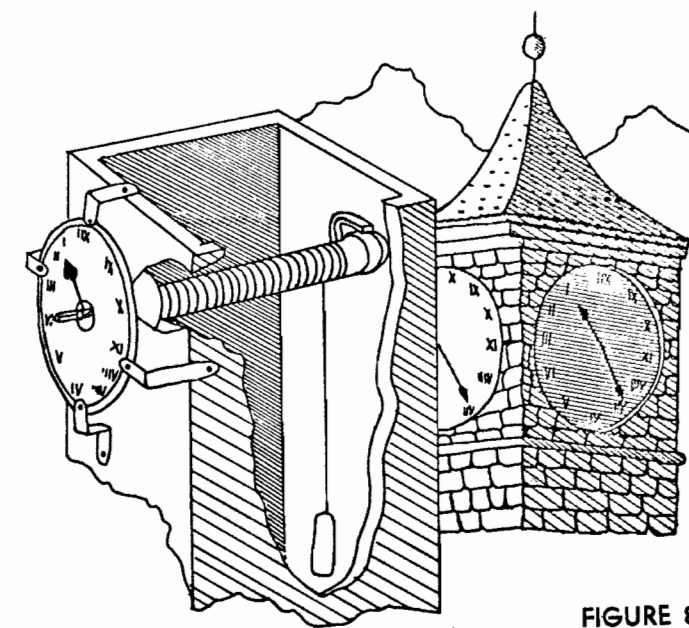


FIGURE 8

and others extremely accurate time. Special watches are made for the blind so that they can "feel" the time. All these developments have led to the fact that in mechanical watches a stage of perfection in technology and precision has been reached.

REVOLUTIONARY WATCHES

New revolutionary developments are, however, continually being made.

One of these new techniques is the use of electronics in time-keeping. Electronic watches, powered by small batteries, can go for one year and are accurate to a second per day. Quartz wrist watches are also powered by batteries and their accuracy ranges from 0.1 second per day to 0.03 second per day, a variation of less than one minute a year. Advanced science has required even more accurate time-keeping and that has made the atomic clock necessary. In the atomic clock the regulator (resonator) is the atom of cesium. It maintains a precision of one millionth of a second in twenty four hours — a variation of one second in 3 000 years. The atomic clock is so precise that it offers a basis for a new standard of the second to replace the existing astronomical definition (calculated from the rotation of the earth). The atomic clock (oscillation) was developed in Neuchatel, Switzerland. □

(With acknowledgements to the article "Teaching Chronology", published in the May 1973 issue of the Bantu Education Journal.)



FIAT

CONFERENCE



Some of the personalities at the Conference: From left to right: Mr F. C. W. Hawkins, Mr D. Nair (Secretary/Treasurer), Prof. A. N. Boyce, The Mayor Councillor Ron Williams and Mr R. S. Naidoo (President).

DURBAN'S City Hall was almost filled to capacity on July 10 when Indian teachers from all parts of South Africa gathered to attend the opening of the 47th Annual Conference of the South African Indian Teachers' Association by guest speaker Professor A. N. Boyce, Rector of the Johannesburg College of Education.

In welcoming the teachers to the city of Durban, the Mayor Cnr. Ron Williams said that more than anyone else they had a duty to instil a willingness in their pupils to "start building something we can all be proud of."

In his address, the guest speaker Prof Boyce referring to the theme of the conference "Education for Equal Opportunity" said it was inevitable that in South Africa's present social and political climate that education-

ists should be concerned with the subject of equality of opportunity, in education. "Equality and opportunity" he said, "have, however, become emotive words — as Mornice Nussey has expressed it 'the concept of equality is often confused with emotional and polemical overtones it has acquired in the centuries of tub-thumping by revolutionaries. This rallying cry to the disaffected and down-trodden is linked with the struggle to protect or gain rights, to maintain or overthrow the status quo. The emotion of this struggle has prevented any evaluation being made. There is a danger of sloganising this ideal and regarding it as a universal panacea'."

Prof Boyce in discussing a report by James Coleman, Professor of Social Relations at the John Hopkins University in the United States of

America arising out of a survey conducted by educational authorities in that country to investigate inequalities in educational opportunities for different racial and ethnic groups of the population, posed the question as to whether there is not a need in South Africa for a scientifically designed research project to investigate the possibilities for a system of education based on the principle of opportunity.

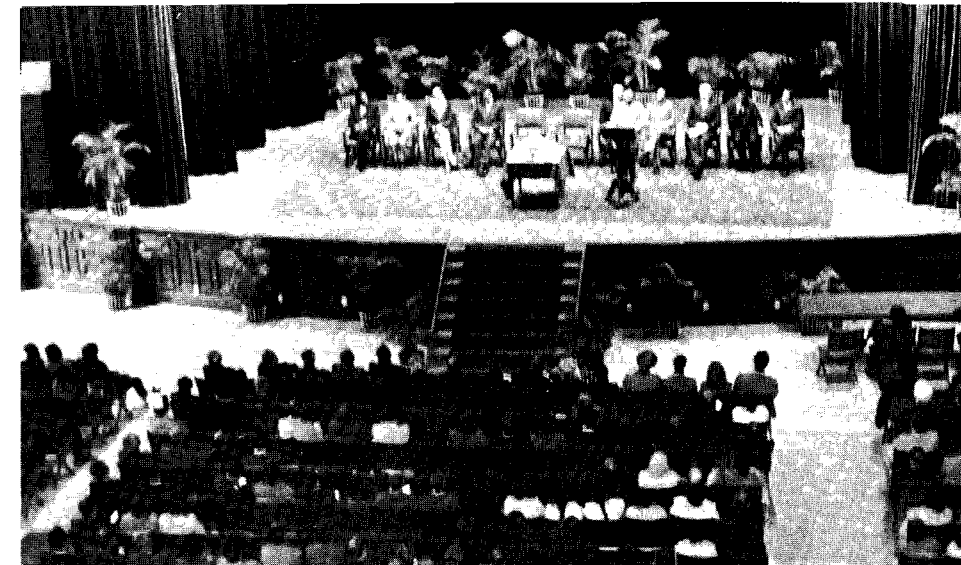
Mr R. S. Naidoo, President of the Association, in his presidential address said that in keeping with the aspirations of the Indian people, cognisant of our immediate problems and the consequent need for effective planning in the future, the theme chosen for the conference is "Education for Equal Opportunity".

"This theme," he said, "has to be defined carefully. Its application has

to be seen against the social reality that surrounds us. For too long equal opportunity has been erroneously equated with identical education, the same treatment for everyone." In the context of current thinking Mr Naidoo said that he would like to suggest that it ought to mean making certain that each individual receives a suitable education at his own pace and through methods adapted not only to meet his particular needs but to help develop his potential to the highest. "Taken in its broadest sense it would mean preparation for the whole life not acquiring knowledge once and for all, but learning how to build up a continually evolving body of knowledge all through life," said Mr Naidoo.

The Department of Indian Affairs was represented at the conference by Mr F. C. W. Hawkins, Chief Planner of Indian Education, who said that the theme of the conference leads one to the inevitable conclusion that in order to create equal opportunities through education we must provide differentiated education. This will allow each child to develop fully in the direction that will enable him to reach the greatest height of his innate potential.

Mr. Hawkins reminded the teachers of the challenge of change which was also a challenge to the corporate body of teachers. "Whether they



A view of a portion of the audience and stage party.

realise it or not," he said, "they are the people who shape the minds and the future of the children. They are the ambassadors of education and they are the people who can ensure the success of the Department's programme of differentiation.

He referred to the fact that the Department had recently appointed a Guidance Officer whose task it is to plan a comprehensive and effective system of guidance and counselling with, at first, special emphasis on the needs of the high school pupil.

The specific aims of the Guidance Officer are:

- to help every pupil in the school to develop his personal character and academic potential to his maximum;
- to prepare the pupil to play his full part in the community;
- to develop self-knowledge and an evaluation of his personal strength and weaknesses;
- to assist with the learning process;
- to help individuals to meet and solve problems and to develop skills in making choices and adjustments at each stage of development;
- to develop skills in self-direction;
 - (a) in establishing personal, educational and vocational goals;
 - (b) in planning desirable ways of pursuing these goals, and
 - (c) in developing standards of value consistent with his life years.

Mr Hawkins said that the Department through its guidance system aims to help pupils to plan their course through life. "If we are able to implement these ideas we will have gone far in providing Education for Equal Opportunity for all children". □

Professor A. N. Boyce delivering his address.



STAMMERING

by

Dr. M. E. van der Bjil

FEW people are more pathetic than the stammerer struggling to express his thoughts. He perspires, holds his breath, every muscle in his face and neck is taut, he closes one eye or opens them both wide, makes queer movements with arms and legs until the listener can no longer look at him and averts his eyes. The stammerer has been struggling to communicate while the anxious expression on the face of the listener showed him that he was not succeeding and now that the listener turns his face away, he feels that all is lost. He has once again failed in his attempt to communicate. Next time he tries to speak, he will remember the failures of the past and it will increase his fear and tension and he will stammer again.

Parents react with shock and disappointment when it seems that their child stammers. Teachers are not sure how to treat this pupil. Should he be expected to read in class and answer questions just like the others? Both parents and teachers are inclined to give advice: Father may tell the child to stop and start all over again; teacher may tell him to take a deep breath or to swing his arms while speaking or to talk faster or slower or in a high voice or a low voice or to swallow, etc. Many of these tricks seem to help for a short while, because they distract the stammerer's attention from his speech but then they will become automatic and they will be added to the abnormalities already connected with the child's speech. But if the parents and teachers should not give advice, what should they do? Are they expected

to stand by and do nothing while their child struggles and obviously needs help?

Parents and teachers are inclined to panic too soon. All of us repeat when we are nervous or not sure how to frame our sentence or when we are looking for a word. While a child is learning his mother tongue, it is only natural that he will repeat sounds, syllables and words frequently. It is part of the game of learning to speak — when he knows his first word, he keeps on repeating it, proud of his achievement. Throughout the learning process, the child repeats often. When he is not sure how to frame his sentence or looking for a word, which happens fairly often, because he is learning, he will be inclined to repeat. This is quite natural and the child feels at ease. If at any stage during the learning process the parent becomes concerned and shows it, perhaps labels the child a stammerer, the child will get the idea that there is something wrong with his speech and he will become worried and perhaps tense when he speaks.

There is no justification for panic or treatment unless the child shows anxiety about his speech. If he repeats more often than most other children, his parents and teacher can assist him by increasing his vocabulary (taking him to interesting places, reading to him and telling him stories and discussing things with him, and, perhaps most important, taking the time to answer his many questions), encouraging him to speak and making him feel that they like to hear him speak and increasing his

self-confidence. They should not give him the impression that his speech is unusual. He should be kept as calm as possible and get enough sleep.

When a child has reached the stage where his speech causes him anxiety, and he tries hard to prevent repetitions, the time has come to seek advice. Send him to a speech therapist for treatment, if possible, or send him to the Child Guidance Centre of the University of Durban-Westville.

Any adult who comes into contact with a child who stammers, should know a few facts about stammering, otherwise he might unknowingly do harm.

Although the stammerer fears certain sounds and words, he can usually pronounce all sounds and words, because there is nothing wrong with his tongue or any of his speech organs. If he can pronounce all sounds and words, why doesn't he? The answer is that he struggles so hard to prevent repetition and is so afraid to speak that his speech organs are almost paralysed by fear and tension. Like the bird which is paralysed when it sees a snake coming toward it, the stammerer has lost control. The rhythm of speaking is disturbed, and the more he fights it, the worse it gets. You will find that the child's stammering varies with his physical condition i.e. he has good days and bad days as far as his speaking is concerned. When he is relaxed, healthy and happy, his speech will be more fluent. Stammering also varies with the speaking situation. When a child addresses a doll, teddy bear, pet or younger brother or servant

his speech may be better than when he talks to his principal. If he feels at ease in your company, he will stammer less than when your face shows impatience or distress at his stammering.

How can we help the stammering child?

We should learn to react unemotionally to stammering. A child has the right to be different from other children and he has the right to stammer if he must. If a child has a crippled leg, we do not expect him to walk normally. When a child stammers, we should be calm and give him time to finish what he wants to say. Discuss his speech with him and tell him that he may stammer in your presence if he wants to (if he tries to prevent it, it will become worse) and that you have enough time to listen to him.

Keep the child as relaxed as possible. Let him have enough sleep and rest and do not allow him to get too excited. When he is ill, take him to a doctor.

Build up his self-confidence. Show him that you love him as he is, that you like to hear him speak and encourage him to speak on his good days. Praise him for good speech and for achievements in general.

Help the child to build up a vocabulary, so that he need not search for words.

Give him the encouragement he needs when he has to go on an errand (make it an easy errand at first), answer the telephone, or meet strangers, etc., but do not allow him to use his stammering as an excuse for not taking part in the normal activities of a child of his age (this includes the school work).

Do not be afraid to punish him for bad behaviour just because he is nervous and stammers. He should be punished if he needs it. (He should never be punished for his speech, though.)

Don't try to show off by asking the child to recite in company, unless he asks for a chance to do it.

Above all: have confidence in your child (or pupil) and in his willingness and ability to improve. □

HINDU NAMES

by R. G. PILLAY
(Inspector of Education)

(This is the first of a series of articles on the origin and significance of Indian names. The writer is indebted to Mr Ranjit R. Gopaulsingh and Mr and Mrs Ranji S. Nowbath for the valuable assistance given to him in the compilation of this article.)

NAMES OF PERSONS provide a source of fascinating study as they have deep meanings — they describe and they classify. In this respect such names as Smith, Cartwright and Van der Merwe have their own special significance. Hindu names are not less fascinating as they also describe, have meanings and, above all, have mystique which is peculiarly Hindu. It is this mystique which has caused quite considerable complications in the lives of Hindus.

The 'calling name' is the special peculiarity of Hindus. Not so long ago every Hindu child had a name and a 'calling name'. Only in recent years because of the insistence on the production of birth certificates these 'calling names' are not being entered on school registers as a matter of course. (See Editor's footnote.) What precisely is a 'calling name'? To answer this question requires an investigation of the function of a Hindu name. This inquiry leads us to the realms of Tantric Philosophy which, over-simplified, may be described as 'Black Magic'. This over-simplification does not correctly describe the system. Not all Hindus believe in the Tantras or understand its rationale or religio-philosophical content.

As a result of the influence of the Tantras and the Hindu belief that the human being is influenced by the entire planetary, solar and stellar sy-

stems Hindus accept the view that there are persons capable of harnessing and using certain super-natural forces for good as well as for evil. In order to harm someone by the use of 'magic' of the Tantras, in order to avert the same harm and in order to cast a horoscope it is necessary to know the precise time of the birth of that person. This belief in the use of super-natural forces began long before the invention of clocks or the



Parvati, the consort of Siva.

use of calendars by the mass of the people. The Hindu astrologer "JYOTISHI" thus devised a system which could at least identify the sign of the Zodiac under which he was born by reference to his name. Everyone who reaches for the 'What the Stars Foretell' in the Sunday morning newspapers is in a way following the system formulated by the Hindu astrologer.

The broad mass of the Hindus living centuries ago could neither read nor write nor did they have birth certificates but everyone had to have a name. So the Hindu astrologer assigned to the signs of the Zodiac

groups of letters of the alphabet of the language. When a Hindu child is born it is customary for the parents to consult the astrologer for a 'good' name. The birth date and the time of birth are combined with the prevailing sign of the Zodiac and the star which is in the ascendant on each day of the moon. This determines the initial auspicious sound of the child's name. The name must thus begin with the particular letters of the alphabet assigned to the sign of the Zodiac under which the child was born.

When the astrologer with the aid of the 'Panchangam' (astrological almanac) gives the name to the new entry into this awesome world of humans and, since many humans have evil tendencies the Jyotishi also furnishes a 'calling name'. This is the name by which the child will be known by all and sundry. The correct name is, for practical purposes, a family secret. The object of the 'calling name' is to frustrate the man who can harness the extra-physical forces of evil to cause hurt and injury, primarily by causing emotional, mental and physical illness. Without knowing the correct name of a person the worker of evil cannot identify the sign of the Zodiac under which he is born and without this information he cannot weave the correct spells or summon the correct evil spirits to wreak harm. The 'calling name' thus draws a red herring across the trail.

A horoscope is a vital accoutrement in the life of a Hindu and in order that it be cast correctly knowledge of the sign of the Zodiac governing his birth is required. So the family astrologer must be furnished with the correct name.

Auspicious names are common amongst all nations. This is more so amongst Indians of the Hindu faith. Hindu names have their sources in the ancient writings of India. The personal names are derived mainly from mythological and religious origins dating back to the earliest Vedic times. Names that dedicate a child to some deity or in some way connect him with the deity are extremely common. Generally speaking, most Hindu names have a pan-Indian Sanskrit tradition which embraces the different linguistic groups.

The Vedas, the earliest scriptures of the Hindus, is the first source of names. The Vedas are among the oldest literary productions of the world written about 2000 B.C. Names connected with the Vedas relate to the more important deities and their distinctive powers and attributes, such as **Indra** (the God of Heaven), **Prithivi** (Earth), **Suriya** (Sun), **Usha** (the Goddess of Dawn) and **Soma** (the Moon).

The chief source of names, however, is the Puranas (circa 500 B.C.) or old traditional stories, eighteen in number, and the two great epics, the Ramayana and the Mahabharata. The Puranas emphasised the concept of the absolute or the Universal Soul. This concept also resulted in the idea of the divine trinity (Thirumurthi) with Brahma as the creator, Vishnu as the preserver and Shiva as the god who eventually destroys the universe when it is evil-ridden. Of the three deities Vishnu and Shaivas or Saivites (the devotees of Shiva) remain the two main sects of Hindu belief, each sect believing that its deity represents the Universal Soul. Brahma, whose work was considered complete with the creation of the earth and man has receded into the background. Brahma's consort is Saraswati, the goddess of Speech and Music.

Saraswati, the Goddess of Speech and Music.



ness of Speech and Music.

Vishnu of a thousand names is all-seeing, and at times when evil is rampant he assumes various forms or incarnations and enters the world of men in order to save them from evil. He is believed to have manifested himself in nine incarnations so far. The epic heroes, Rama and Krishna are two of his more famous incarnations. Vishnu's consort is Lakshmi, the goddess of Love, Beauty and Prosperity. Vishnu is known by many names and epithets in the different regions of India such as **Narayana** (he who moves in the waters), **Jaganathan** (Lord of the World), **Srinivasa** (Heaven), **Kesava** (He who has excellent Hair) and **Prushotam** (the supreme spirit). Lakshmi, his consort, also appears under different names in Vishnu's various incarnations. Thus when Vishnu was born as **Hari** (the saviour of the world) Lakshmi appeared as **Padma** or **Kamala** (born out of a lotus). When he was born as Parasurama she appeared as **Dharani** (the Earth). When he was Rama she was **Sita** (one who sprang from the furrow — the personification of husbandry) and when he was **Krishna** (the dark one) she was **Rukmini** (the golden one).

Amongst the Vaishnava Hindus of north Indian extraction the **Ramachandra** (beautiful as the moon) incarnation of Vishnu is very popular. The Ramayana, in which his history is found, is largely occupied with the story of Rama's life, and poets have found in its legends subjects for their most attractive poems while Hindu parents have found in it rich sources of names for their children, such as **Ramroop** (like the beauteous form of Rama), **Raghubir** (the valiant descendant of the Raghu clan), **Rambharos** (to have trust in Rama) and **Ramanathan** (Lord Rama). Another important source of Vaishnava names is the exploits of Krishna, the celebrated hero of the great epic, the Mahabharata. Around him a vast mass of legend and fable has been gathered and he is considered as a great deity in his own right. Krishna has many names derived from his family relations, his exploits and personal characteristics. Hence a large number of Hindu personal names are associated with Krishnan's life, such as **Govardian** (the



Ramachandra, the hero of the Ramayana.

lifter of the mountain), **Balakrishna**, **Krishnasamy**, **Balkissoon**, **Radhakrishnan**, etc.

Shiva is the third deity in the Hindu Triad. As Brahma was the creator, Vishnu, the preserver, Shiva is depicted as the destroyer. It must be remembered that according to Hinduism death does not mean passing into non-existence, but simply a change into a new form of life. Shiva causes beings to assume new phases of existence and the destroyer is really a re-Creator, hence the name Shiva means the bright, auspicious or happy one. Shiva also has many names and epithets and so does his consort Parvati. Some of Shiva's names which are commonly used by Hindu parents for their children are **Chandasekura** (He who wears a half-moon on his forehead), **Mahesh** (the great Lord), **Sathasivan** (the auspicious one) and **Viswanathan** (the Lord of all).

Devi or Mahadevi (the great goddess) is the most powerful of the goddesses. She owes her high place as Shiva's consort when she is known as his "shakthi" or female energy and mirrors in her nature Shiva's variety of roles. For each of these roles she has a different name: **Uma**, **Parvathi**, **Durga**, **Sathi**, **Kali**. And these names may be roughly divided into mild characters and fierce ones. **Uma** (the splendour of the world), **Parvathi** (mountain born), **Hemavathi** (daughter of Himavat — the Himalaya

Mountain) and **Gouri** (the fair one). In her fierce aspect she is **Durgha** (the slayer of the demon Durga), **Kali** (the black earth mother, the slayer of the demon Raktavira). **Kali** also means the 'conqueror of time' as once she subdued her husband, Shiva, who as the inexorable destroyer was equated with time.

Of the minor deities, Ganesa is more frequently associated with Hindu personal names than others. Ganesa is a word composed of Isa (the leader) and Gana (a company of deities). Ganesa is the deity of wisdom and the remover of obstacles. Some names dedicated to Ganesa are **Kanabathy**, **Ganesan** and **Vinayagam**. Tamil speaking Hindus frequently draw names dedicated to Lord Muruga and some of these are **Murugan**, **Kandasamy**, **Arumugam**, **Kumaran** and **Vadivelu**.

Hindu names are also of a simply descriptive nature. Some examples of these are **Kalavathi** (abounding in the arts), **Priyabashini** (sweet-speaking), **Kesharanjani** (the one with the beautiful locks) and **Meenathcy** is from Meen (Sanskrit for fish) and Akshi (Sanskrit for eyes), meaning the 'fish-eyed one'.

Whilst names have meanings the constantly widening ambit of Hinduism has complicated matters considerably. So while **Pillays**, **Naidoos** and **Govenders** have become Hindu surnames their origin and sources differ fundamentally from the origins and sources of Hindu surnames such as **Maharaj** and **Singh**. The first three have a tribal origin whilst the last two have a caste origin. Pillay and Govender denote Tamil speaking persons, Naidoo, a Telegu-speaking and Maharaj and Singh are Hindi-speaking. Then there are the Gujarati-speaking people with caste-names such as **Patel**, **Desai**, **Bhoola** and **Parakh**.

In recent times there has been a tendency to shorten, to anglicise and to synthesise meaningless units of the old fashioned euphonic and meaningful names such as Gona for Gonasagar, Juggu for Jagathamball, Harry for Hari and Morgan for Murugan. Of course, changes are constantly taking place. There is for instance no longer so much importance attached



Shiva, Lord of the Dancers.

to the secrecy of a name selected by the parents of a child in terms of the particular sign of the Zodiac under which the child was born. Such one-time 'secret' names are now shown on birth and school registers and the child is known by all and sundry by that particular name. Hindus are searching over wider and different fields for names and old concepts and beliefs are being modified, discarded or replaced.

EDITOR'S FOOTNOTE

The only evidence of identity accepted by the authorities when a child is admitted to a school is the child's birth certificate. In terms of the regulations framed under the Registration of Births, Marriages and Deaths Act (Act No. 81 of 1963) it is incumbent upon the parent to assign not only a first name but also a surname to a child when its birth is registered. This requirement is not only in line with the practice in common in most Western countries but will also have the effect of reducing to a very large extent the confusion that at present exists in correctly identifying an Indian who has only one name. It should also be mentioned that for the purposes of the new Document of Identity now being issued and which replaces the identity card, a surname is required by the authorities for insertion in the Document of Identity. Before this can be done, however, the assumption of a surname will have to be regularised by applying to the Registrar of Births, Marriages and Deaths for the insertion of a surname in the Birth Register. No fee is payable for this service and application can be made through any office of the Department of Indian Affairs. □



ON THE MORNING of February 2, 1973 the State President, Mr J. J. Fouché, after welcoming the members of the Senate and the House of Assembly to the Fourth Session of the Fourth Parliament commenced his opening address with the following meaningful words: "During 1972 there were signs of a more relaxed atmosphere between the countries of the Western World and the Communistic bloc. Although South Africa, as a peace-loving country, welcomes these signs, it is not inappropriate to warn against over-complacency. These new trends in no way mean that Communism has suspended its subversive activities. We hope that the peoples and leaders of the Free World will not relax their vigilance." Mr Fouché also mentioned that, amongst other things, the past year was marked by an alarming increase in violence and terrorism in different forms in various parts of the world, and in most cases the objective was



a political one. The State President continued by saying that the South African Government could not be blamed if it were to take more active steps "to protect the lives and property of our people and our territorial integrity."

QUESTIONS IN THE HOUSE OF ASSEMBLY

From the questions put to the Minister of Indian Affairs and other Cabinet Ministers who are indirectly dealing with matters affecting the South African Indian Community, it is evident that members of Parliament are taking a wide and active interest in the work done to cater for the needs of the Indian community.

LEGISLATION

Two Acts of significance to the Indians in South Africa were passed by Parliament. The first was handled by the Minister of the Interior who, when introducing the Aliens Control Bill in

Parliament, indicated that certain provisions of the Bill were aimed at relaxing the present control over the interprovincial movement of Asians. The eventual acceptance of this Bill by Parliament enabled the Minister of Indian Affairs to issue the following statement on June 20, 1973.

"In my statement to the South African Indian Council on the 25th October, 1972, I had intimated that the Government was prepared to relax certain of the restrictions on inter-provincial movements and that the necessary amending legislation would be introduced during the 1973 parliamentary session. This has since been done and in terms of the powers now conferred on me I have decided to relax the restrictions on the inter-provincial movements of Indians by exempting persons belonging to the Indian race group who wish to visit provinces outside their provinces of domicile for periods not exceeding thirty days at a time for bona fide vocational and/or business purposes, family visits or for purposes in connection with cultural, religious and sporting events.

The aforementioned exemption, however, does not apply to persons of the Indian race group who

1. wish to enter the Province of the Orange Free State, the Transkeian Territory and the Northern Districts of Natal (i.e. the magisterial districts of Vryheid, Utrecht, Paulpietersburg, Babanango and Ngotshe);
2. wish to enter other provinces for the purpose of employment or any other purposes not falling within the categories of exemption mentioned above;
3. have previously been refused permission to enter other provinces or who are subject to any restrictive order issued or which may be issued.

The effect of the exemption will be that Indian persons falling within the specified categories will not require permits for such visits in terms of section 39 (1) of Act 59 of 1972 read with regulation 22 of the regulations framed thereunder.

Persons who do not fall within

the categories of exemption will, however, still require the usual permits for inter-provincial movement.

Indian residents of the Republic can obtain full particulars from the Head Office and Regional Offices of the Department of Indian Affairs."

The second legislative measure, as far as the Indians are concerned, which was considered by Parliament was the University of Durban-Westville Amendment Bill. This Bill, because it had no financial implications, was first piloted through the Senate whereafter it was considered by the House of Assembly. In introducing the Bill, which aims to provide for the abolition of the Advisory Council of the University of Durban-Westville, the Minister of Indian Affairs outlined the Government's policy which existed at the time of the acceptance of the Extension of University Education Act in 1959 whereby the establishment of separate universities for the various race groups in the country was made possible. The Minister then went on to indicate that at that time the different non-White races had very little or no experience in the administration of institutions of higher education and that provision had to be made at the time for a period which would ultimately lead to the take-over by each race group of the control over its own institution. To reach this goal there had to be councils consisting of Whites to look after the proper administration of these universities and in addition thereto, advisory councils consisting of persons of the particular race group which could gain the necessary experience in this regard during the transition period. The Minister also said: "The University has been fortunate to have as members of its Advisory Council men of the calibre who were and are still serving there. These men, having been given the opportunity to participate in the administration of the University, have proved their worth and this Bill aims to give Indians an opportunity to play a more direct part in the University's affairs by enabling them to serve on the council itself." At the conclusion of his speech the Minister paid tribute to the wonderful work which past and

present members of the University's Advisory Council had done.

THE BUDGET DEBATE

The debate on the Department's Revenue Vote covered various aspects of the Government's policy as far as it affects the Indian population. From the outset, however, it was clear that the majority of the speakers who took part in this debate were interested in the development of the South African Indian Council and the question of the election of the members of the Council. In this regard the Minister said: "In fact if it were deemed possible, necessary, practicable or desirable, one can even go so far as to make them all elected members, but then the question still remains: In what way? I merely want to say at this moment I am negotiating and consulting with the South African Indian Council on this very issue, to determine how they see the constitution of this Council when the present tenure of office expires ... I do not want to anticipate the discussions but there are very responsible discussions taking place and I have some very responsible views put to me by the Council ... We are still in the process of having to organise a great deal of the mechanics of the matter but there are methods, I am not expressing any preference and I am not wishing to suggest in any way that I have made up my mind, my mind is absolutely open, but a possibility under present conditions would certainly be to use the principle of an electoral college." The Vote amounting to R38 759 was passed by Parliament. This represents an increase of R2 064 000 on the previous financial year. In the supplementary estimates considered towards the end of the Session, an additional amount of R776 000 was voted to provide for the increased benefits approved in respect of social pensioners.

It must be pointed out that the first amount mentioned above does not include any provision for the Department's school building programme. Funds for this purpose are being provided on the Vote of the Department of Public Works. □

FAMILY LIFE OF THE INDIAN

*(An extract of a paper read by
Mr L. L. Millar, Chief of Social
Development, Department of Indian
Affairs, at a Family Planning Course
for Nursing Sisters, arranged by the
Department of Health, in Pretoria.)*



The Author, Mr L. L. Millar.

HISTORICAL BACKGROUND

ON NOVEMBER 16, 1860, the first 342 Indians, aboard the S.S. Truro from Madras, set foot on South African soil. Ten days later they were followed by a further 351, aboard the S.S. Belvedere from Calcutta.

This was the beginning of Indian immigration in South Africa! The greater majority of South African Indians today are the descendants of these workers who arrived in Natal between the years 1860 and 1911.

Act No. 14 of 1859 can be regarded as one of the most important pieces of legislation passed with regard to Indian immigration in South Africa. In this Act the conditions of immigration were clearly defined. The Indian immigrant was compelled to serve an employer for a period of 5 years after which he could compete in the open labour market. After 10 years in Natal the immigrant was entitled to a free passage back to India or alternately he could acquire a piece of crown land to the value of the cost of his passage to India. It

is noteworthy that in this Act Indians were not compelled to leave the country after the expiration of 10 years. Available information in connection with the first groups of Indian immigrants indicates that 78 per cent were Hindus, 4 per cent Muslims and 18 per cent Christians.

It is often said that the indentured labourers brought to this country were all from the lower castes. According to available information, however, a small percentage of the Hindus in the first group belonged to the second highest caste (Kshatriyas) whilst in the second group 20 per cent were from the highest caste (Brahmans). The rest of the workers too did not come from the lowest castes.

Between the years 1860 and 1865 5 000 Indians emigrated to South Africa. In 1865 there was a break in the flow of immigrants as the government authorities in India suspended the scheme. After representations from prominent industrialists in South Africa the said scheme was once

again resumed. Factors such as the right after 5 years to take up other employment, allowing women and children into the country and the granting of crown land in exchange for a free passage to India caused many of the immigrants to settle permanently in this country. The population figures of Natal from 1876 to 1891 indicate the following upward trend.

1876 — 6 787 Indians
1884 — 27 206 Indians
1891 — 35 763 Indians

It was not only indentured labourers who entered the country. Indian merchants from Mauritius and Bombay at their own expense followed closely on the heels of the indentured labourers. Labourers, mainly from Madras, moved to the Transvaal and their descendants today live in the Witwatersrand area deriving a livelihood mainly as general dealers, factory and industrial workers, teachers, waiters, wine stewards and such like. The smaller Indian community of the Cape province comprises persons

who emigrated directly to that area as well as others who moved to that province from Natal.

PRESENT INDIAN POPULATION FIGURES AND GEOGRAPHICAL DISTRIBUTION

According to the 1970 census there are 620 436 Indians (309 433 males and 311 003 females) in the Republic of South Africa. The geographical distribution is as follows.

Natal 514 810
(256 174 males and 258 636 females)
Transvaal 80 563
(40 417 males and 40 146 females)
Cape Province 21 617
(11 077 males and 10 540 females)

It is clear from these statistics that more than 80 per cent of the Indian population of South Africa reside in Natal. No less than 324 920 of Natal's Indians reside in the Durban/Pinetown area in Indian group areas like Chatsworth. In the province of Transvaal the largest concentration (39 312) reside in the Indian group area of Lenasia, followed by Laudium, near Pretoria, with 11 144 and Actonville, near Benoni, with 7 276. In the Cape Province the greater majority of Indians (just over 20 000) reside in the areas of Rylands and Cravenby. Another fairly large centre accommodating some 4 935 Indians is Malabar, near Port Elizabeth.

INDIAN LANGUAGE GROUPS

The Indian South Africans are, on close inspection, culturally not as homogenous as an observer might first think. Differences are particularly marked between two linguistic groups — Hindi and Gujarati — speaking (originally from Northern India), on the one hand, and Tamil and Telegu-speaking (originally from Southern India) on the other.

The majority of South African Indians are Hindus. In Durban 74 per cent of the Indian population subscribe to that faith, while 16 per cent are Muslim and 7 per cent Christian.

The Hindus are divided into four language groups, namely Tamil, Telegu, Hindustani and Gujarati. Approximately 38 per cent of Durban Indians can be classified as Tamil-speaking, 12 per cent as Telegu-

speaking, 25 per cent Hindustani-speaking and just under 2 per cent Gujarati-speaking.

The Muslims, again, use the Urdu dialect of Gujarati.

Mrs Fatima Meer in her publication entitled "Portrait of Indian South Africans" has the following to say with regard to socialising and marriage between these two groups.

"The greatest degree of social contact within the Indian community exists among people who share a common language and a common religion. Warm relations, however, also exist across such barriers, and friendships develop among persons who share a common neighbourhood or are brought together through their professional or other social and cultural interests. Nevertheless, there is an awareness of differences, a consciousness of language and religious boundaries that insulate loyalties and even reflect prejudices. The tightest restrictions come into operation in arranging marriages. Generally, bonds of marriage between persons of different religious and language groups are deprecated by South Africans, and there are few such unions, though their numbers are increasing ...

While differences of language and religion, and such further differences as those controlling marriage alliances, modify the homogeneity of South African Indian society, they do not undermine its unity. Indians respect these differences and consider some of them as having a vitalising effect on their composite cultures. Hence, though composed of sub-groups and sub-cultures, South African Indians do constitute a single community in which members occupy the numerous positions in the occupational and social hierarchy, regardless of such differences.

On the formal level, the diverse Indian groups are drawn together through their interest in public associations, the most important of which, covering the fields of economics, politics, sports, civic amenities, education, social welfare and recreation, are organised without reference to religion and language. It is through their interest and participation in these that people become known to

each other in the larger community, their actions evaluated and their social position designated in a common hierarchial system. The officials of such associations are representative of all constituent Indian groups, and the personalities in constant public view reflect a cross section of the entire community." (p. 62 and 63)

STRONG FAMILY TIES

The Indian community displays strong patriarchal characteristics with the oldest living patriarch as the head figure in the family life. As such he exercises a strong influence on the family. This family set-up is known as the "kutum". Fatima Meer in her previously mentioned publication aptly describes this facet of Indian family life as follows.

"When permanent residence in South Africa became a certainty Indians began to reorganise affairs to fit the conventional scheme. The joint or extended family became, both by choice and economic necessity, the most common pattern, and continued to be so until as recently as twenty years ago. Though it is giving way today to the nuclear pattern, its incidence is still high, and various surveys made between 1946 and 1968 in Durban set the position to be 29,5 per cent and approximately 50 per cent.

Whatever the proportion of the physically observable distribution of the joint family, there is no doubt that the idea of a joint household, or the kutum as it should be called, influences Indian attitudes and sentiments to a considerable extent, and shapes relations within the community and with other South Africans. It is therefore realistic to take the extended, rather than the nuclear family, as the focal point of South African Indian life. ... The kutum consists of all those with whom he can trace consanguinity through a common paternal grandfather or grandfather's brother. The average size of the Indian nuclear family has been variously stated to be between 6,1 and 8,8 persons. The average size of the kutum is anything between 50 and 100 persons. ... Members of a kutum are in similar relation to each other as members in an immediate family,

and this is reflected in the fact that aunts, uncles and cousins are not only addressed by common terms but the associated sentiment and role expectations are also extended to them in a decreasing order of intensity, depending on the closeness of blood ties. Traditionally this included economic obligations, but with the individuation of labour in industry this is becoming increasingly less so. Where businesses, farming or commercial, are run as family concerns, social and economic obligations continue to persist. . . . The kutum is like an intimate collective conscience which socialises and controls, binds and integrates members into a closely watched system of social interaction." (p. 65, 66 and 67)

In practice the kutum results in an Indian being a member of two families — the family within which he or she was born, and the family into which he or she married. In comparison the kutum of birth is a far more relaxed one than the kutum of marriage. It is one sided in that it is expected of the wife to integrate with the kutum of her husband and to display the same degree of loyalty towards it as she would to her own. In contrast to this it is not expected of the husband to integrate with the kutum of his wife. In Mrs Meer's words "he must continue to remain a peripheral member, a visitor, whom his in-laws hold in respect and awe, and with whom they must avoid open conflict for fear of reactions on their daughter. On the other hand, a son-in-law may find himself in a favoured position in his wife's family and if the bond with his wife is strong which usually accompanies this situation, he may lean more and more towards his in-law kutum, and on conflict with his own people, become absorbed into that kutum. This pattern with its "matrilocal" in contrast to the "patrilocal" pull is more evident in the poorer groups." (p. 69)

Age and sex are important criteria for status in the kutum. There is agreement that women are subordinate to men, the young to the old. Husbands generally adopt an affectionately condescending attitude to their wives. They see them as minors to be corrected and protected. With

the extension of gainful occupation and higher education, however, the daughter-in-law and submissive wife begins to disappear and women are demanding power and equality within the family.

Children are expected to obey their elders and the range of elders includes parents, grandparents, uncles, aunts, grand-uncles. Obedience is demanded more of girls than of boys. Whereas boys are only subjected to masculine authority, girls are subject to a full range of both masculine and feminine authority.

There are indications that the Indian family is at present being threatened by various factors which may change it. There are murmurings in the younger generation which threaten the traditional balance in parent-children relationships, relationships between husbands and wives and those of mothers-in-law and daughters-in-law. There is a trend to grow away from the folkways of the kutum, a desire for individual rather than collective expression. But for all such deviations, once again quoting from "Portrait of Indian South Africans" of Mrs Meer "Indian family life has succeeded in maintaining many of its traditions and thereby projects an image of greater integration than would be expected in a community exposed to intensive urbanization for at least authority of elders and bonds of kin, and the attitudes which flow from such bonds as these are not confined to the family, but extended to non-kin members, resulting in informal spontaneous interaction. . . . The Indian is committed to his community. He feels responsible to it and for it, and he expresses his commitment through his participation in the large number of voluntary associations, welfare, civil and educational, which he forms and which he serves." (p. 72 and 73)

WELFARE SERVICES TO INDIANS

The rendering of welfare services to the Indian community was at the time of the creation of the Department of Indian Affairs in 1961, the responsibility of the Department of Social Welfare and Pensions. Negotiations for the taking over of the services by the Department of Indian Affairs started virtually immediately

after the establishment of the latter department. The welfare services of the Department, consisting of professional welfare services and administrative welfare services, remain geared to the promotion of a healthy society through services aimed at the prevention, control and cure of social ills that cause social damage.

With the take-over of professional welfare services the Department for the first time employed trained Indian social workers. Indian social workers are trained mainly at the University of Durban-Westville. After training they can take service either with the Department or with private welfare organisations.

Since the establishment of the Department, it has also concentrated on contacting and guiding Indian welfare organisations and institutions with the object, inter alia, of co-ordinating the activities of such institutions with those of the State.

The welfare services rendered by the Department of Indian Affairs clearly prove that there is a tendency towards the partial disintegration of the kutum and a swing toward more westernised customs with regard to family life. Whereas uncontrollability amongst the Indian youth was almost non-existent some ten, twenty years ago, it is today a phenomenon that has to be catered for. For this reason the Department established a school of industries for Indian boys and a similar institution for Indian girls is at present under consideration.

In recent times there has been a marked increase in the abuse of drugs and the incidence of alcoholism all over the world. With a view to establishing the nature and extent of this problem with regard to the Indian community the Department conducted its own survey. This survey clearly indicated that alcoholism has become a problem of no mean measure in the Indian community at large, pertaining almost exclusively to Indian males; furthermore that dagga undoubtedly is the most commonly used drug among Indians, both young and old — males once again predominating. The erection of a rehabilitation centre for Indians is at present receiving the attention of the Department. □

P.A.D. Dock

by
G. ROOS
(Subject Inspector for
Physical Education)

ONE of the most important developments in primary school physical education of recent years has been the introduction of large apparatus and the much greater use of such equipment by all children of primary school age. The need to provide opportunities for these children to climb, hang, heave and balance — all natural activities — is very apparent. Taking part in activities of a general agility character is a basic need with all young children.

Through this need of the young child the idea of the "P.A.D. Dock" was born. The name was created by Inspector Mr Ralph Butcher and stands for Physical, Activity Discovery. As it must be fenced off and a paddock is a fenced off area, the name "P.A.D. Dock" fitted perfectly. After due consideration of its merits, the Department has approved in principle that schools may use school funds for the erection of "P.A.D. Docks".

The apparatus in the P.A.D. Dock is all improvised from waste materials such as old tyres, tree stumps, ropes, rejected cement pipes, etc. The only cost involved is the fence, cement and transport. The labour is the labour of love of the dedicated teacher. Funds, therefore, should not be a problem.

Everest State Indian Primary School has made this a joint venture of its whole community and so our first "P.A.D. Dock" was born. Many other schools are interested in starting their own projects.

Thus it is now possible to familiarise fortunate young children at these schools with large, fixed apparatus on which they can exercise their imagination, inventiveness and powers of exploration, and enjoy the thrill, excitement and pleasure which experiences on such equipment will provide.

The purpose of the "P.A.D. Dock"

apparatus is a definite aspect of education — a widening of the child's activities and experience beyond the confines of the classroom walls and, through the total involvement of the child physically, mentally and socially, upgrading his school achievement.

To have "body image" is to know oneself, plus the ability to manipulate and control that self.

It is the child's knowledge of who and what he is; i.e. the parts and divisions of his body and their many possibilities for movement, synchrony of movement, and the relationship between oneself and objects (apparatus) in the environment. With this knowledge a child can do many things. Without it he will meet with frequent frustrations, fear, tension and failure.

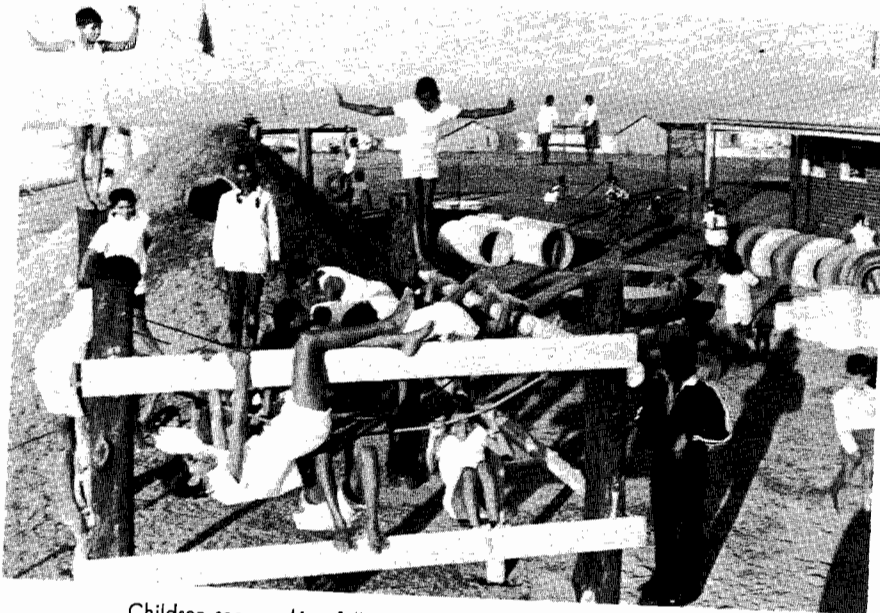
The activities done in the P.A.D. Dock are specific to the development of awareness of self. As the child's awareness of himself is elaborated, his perceptions of the things about him will increase and integrated

learning will become a greater possibility.

Every object in the child's universe is related to every other object in space. These relationships, however, are not absolute; they are relative. They are dependent upon the position of the observer and the direction of the observation. The letters in a word, run from left to right, if you look at the page in the customary position. If, however, you hold the page up to the light and look through it from behind, the letters run from right to left. The spatial relationships of the letters are dependent upon the position of the observer. What is true of such formalised relationships is also true of all relationships between objects in space. Among all this mass of inter-relationships, there is, for the human organism, one constant. That constant is the force of gravity. Gravity exerts a constant force in a definite direction. The point of origin of the system, by which relationships are organised, is the line of gravity



The P.A.D. Dock at the Everest State Indian Primary School, Shallcross.



Children seen making full use of the facilities of the P.A.D. Dock.

the child. When perceptual-motor match is limited or only partially developed, the child may have to live in two different worlds. In the one he sees, hears and experiences perceptually, and in the other he moves and responds. These two worlds may be independent and unrelated, with the result that perceptual information either does not influence behaviour or does not influence it properly. Many children can recognise figures or letters but cannot reproduce them; can recite directions but cannot perform the activity described; can read words but cannot reproduce them in writing. An inadequate perceptual-motor match is in many cases the reason for this. □

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through the observer's body. Through activities of balance on the apparatus, the child determines where the line of gravity is and the direction of its force. The young child must become constantly aware

of the relationship between the position of his body in space and surrounding objects. A firm generalisation relative to gravity, through balance and posture, is required for the development of a spatial structure in

Correct Notations for Numbers and Monetary Amounts



DECIMALS and the decimal notation were not of much consequence in the imperial system (feet, pounds, gallons, etc.) because they were hardly ever used in the everyday application of its units. However, they form the very heart of the metric system. It is therefore most important that with the introduction of the metric system in this country, the necessary attention be given to the correct and uniform notation of numbers and monetary amounts.

FIAT LUX September, 1973

Countries which have been using the metric system for many years discovered at an early stage that a prominent decimal marker was of the utmost importance to avoid errors in the presentation of numbers containing decimals. Their logical choice for a decimal marker was consequently the comma and not the dot which came to be used in non-metric countries in which the decimal marker was something of a curiosity.

In course of time different notations evolved in metric and non-metric countries. Apart from the different decimal markers used, different notations were also used for numbers containing four and more digits for the purpose of enabling the reader to recognize a number as being a thousand, ten thousand, a million, etc. In metric countries a dot was used to separate groups of three digits and in non-metric countries a comma was used for this purpose. A number such as one million five hundred thousand used to be written as 1.500.000 in a metric country and 1,500,000 in a non-metric country. When the number also contained decimals the notations were:

1.500.000.134 in a non-metric country, and
1.500.000,134 in a metric country.

Due to the confusion created by these different notations, the highest authority on the metric system, the Conférence Générale des Poids et Mesures (CGPM), decided in 1948 to recommend that commas or dots should not be used to separate groups of three digits in numbers with many digits, but that a space should be used for this purpose, e.g. the above number should either be written as

1 500 000.134 or
1 500 000,134

With the adoption of the metric system in this country it was one of the first changes to be implemented.

FIAT LUX September, 1973

This not only brought us in line with the recommendations of the CGPM but paved the way for the introduction of the comma as decimal marker at a later stage.

Due to excellent co-operation on the part of the press and publishers the notation using spaces to separate groups of three digits soon became established practice with the result that South Africa could join the rest of the metric countries in adopting the comma as decimal marker on 1st April, 1971.

One of the main reasons for adopting the metric system is that it creates a unique opportunity to establish simple and uniform practices not the least of which is the notation for numbers. It would therefore be contrary to the whole spirit of the exercise to adopt different notations for ordinary numbers and monetary amounts. It is therefore the recommendation of the Metrication Advisory Board that in the interest of simplicity and uniformity, monetary amounts be written in the same way as ordinary numbers. We therefore not only write

1 245,673 kg but also
R23 501 586,79

The normal way of writing monetary amounts is that given above and it is specifically recommended for monetary amounts in all printed and typewritten documents, including cheques. The usual argument that the space in a monetary amount may lend itself to the perpetration of fraud is a fallacy because the very absence of the space indicates that the numbers have been tampered with. Another fallacy is that dots instead of spaces, for example R23.501.586,79, may prevent fraud since the dot can very easily be changed to a digit. The recommendation by the commercial banks that a hyphen should further be used between rands and cents instead of a comma leads to all kinds of problems since very few business machines are capable of printing a hyphen. It is recommended therefore, that wherever possible the comma be used as a decimal marker for this purpose.

It should be noted that the decimal sign must always have at least one digit on each side of it, e.g.
(i) 0,25 mg but NOT ,25 mg;
(ii) R0,25 or 25c but NOT R,25, etc.

It was pointed out by the National Council of Chartered Accountants of South Africa that in manual entries in bookkeeping and accounting, a danger of fraud may exist if spaces are used to separate groups of three digits in monetary amounts. The Metrication Advisory Board will not object if in manual entries no spaces are left. However, this makes it difficult to comprehend a monetary amount at first glance, e.g. R23501586,79, with the result that the continental practice of having an additional faint vertical line on ordinary bookkeeping paper to serve the same purpose as the space, that is, to enhance readability, is strongly recommended, for example:

R		c
23	501	00
467	58	
1	497	42
3	927	484 00

In the case of existing business equipment the cost of conversion of some machines to enable them to conform to the new practices is relatively small. An organization considering an alteration to existing equipment in the interest of establishing uniform practice is advised to weigh up the advantages of uniformity against the cost of effecting the alterations and then to decide on conversion if this offers advantages. There is no compulsion to convert existing equipment and any costs arising from such conversion have to be borne by the user of the relevant equipment.

Two pamphlets MP 7a WHY THE COMMA AS DECIMAL MARKER? and MP 9 THE USE OF THE COMMA AS DECIMAL INDICATOR IN PRACTICE which contain further background information, may be obtained free of charge from the Publicity Section, Department of Metrication, SABS, Private Bag X191, Pretoria. □



THIRD NATIONAL CONVENTION FOR INDIAN TEACHERS OF SCIENCE AND MATHEMATICS

Nearly 200 Indian high school teachers of the sciences and mathematics met at the University of Durban-Westville during the week July 9th - 13th to participate in the third of a series of National Conventions sponsored by the Foundation for Education, Science and Technology and the Division of Education of the Department of Indian Affairs. The objectives of these conventions are to introduce new ideas to the teachers and to broaden their horizons. This is done by giving them the opportunity to come into contact with and participate in discussions with South African and world authorities in the fields of mathematics and the sciences. Prominent overseas authorities who lectured at the Third Convention were:

1. **CHEMISTRY:** Dr D. J. Daniels, Ph.D., F.R.I.C., Director of Advanced Studies at the University of Bath, United Kingdom.
2. **MATHEMATICS:** Professor H. J. Steiner, Ph.D., Director of the Centre for Didactics of Mathematics at the University of

SHALLCROSS CAVALCADE '73

This ambitious project launched by the Shallcross State Indian High School to raise funds for a sportsfield and library books netted a profit in excess of R6 000.

The Cavalcade which was officially opened by Mr F. C. W. Hawkins, Chief Education Planner of the Education Division of the Department of Indian Affairs, had a ten day run from the 6th to 15th July 1973 and attracted large crowds of people.

In addition to exhibitions of furniture, motor cars, clothing, electrical appliances, etc. by commercial concerns, entertainment was provided by a fun fair, an Eastern musical festival, a Tamil Dance Drama, film shows and a variety of free side shows.

The organisers are to be congratulated on this highly successful fund-raising project. A view of the fairground is shown on the left.

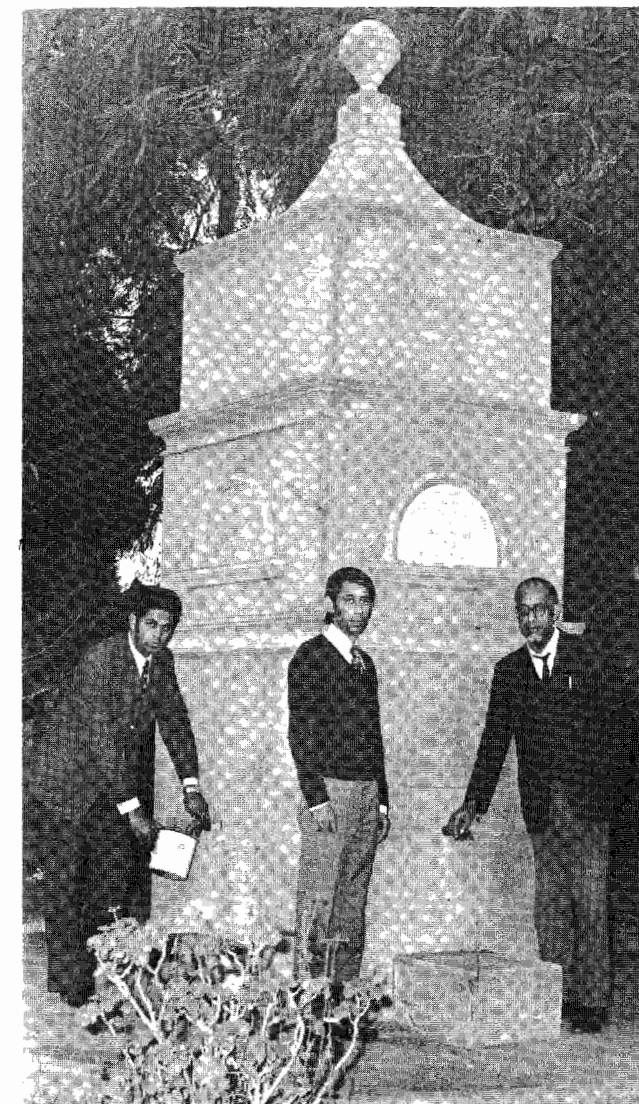
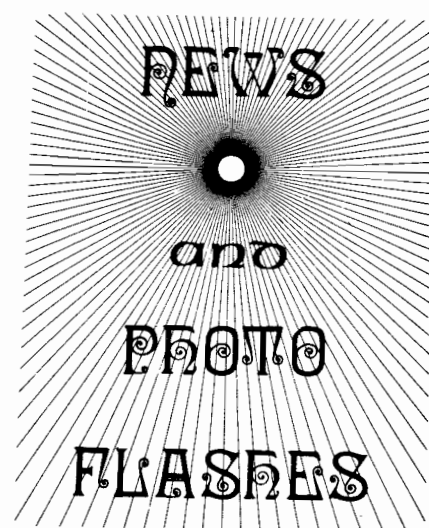


Karlsruhe, Germany.

3. **BIOLOGY:** Professor Addison E. Lee, Ph.D., professor of Biology and Director of the Science Education Centre at the University of Texas at Austin.

At the first session of the Convention both the Rector of the University and the Mayor of Westville welcomed the participants and distinguished guests. After this Dr M. B. Naidoo, a prominent Indian educationist and member of the Executive Committee of the South African Indian Council, delivered the opening address in which he reviewed the development of scientific thought through the ages.

Among the highlights of the week's programme was a demonstration of closed circuit colour television and electronic calculators. An audio-visual display "Our Green Heritage" put on by the Department of Agriculture and Technical Services was remarkable not only for its artistic merit and technical excellence but also for the extremely effective and vivid presentation of its message on nature conservation.



AN HISTORIC WATER WELL

A well constructed in 1933 by Mr Sheik Abdool, a trader in the early days of Dannhauser, to provide free water for the inhabitants of Dannhauser is still in existence today. Seen at the well are Mr Goolam Kader and Mr Aboobaker Goolam Kader, son and grandson respectively of the late Mr Sheik Abdool and Mr Cassim Amod, Secretary of the Dannhauser Local Affairs Committee.

The inscription on the well reads "Erected by Sheik Abdool for the benefit of the public of Dannhauser 1933. Free water supply".

Silverani Naidoo, a standard ten pupil of the Trinity High School in Lenasia is the first South African Indian pupil to be awarded a United States student exchange scholarship. Silverani will be staying with the Grassman family in Oak Creek, a suburb of Milwaukee, Wisconsin. Silverani left for the United States with 72 other students from South Africa on July 19th. She will spend a year with American families, and will participate in all their activities. Silverani is the daughter of Mr D. Naidoo, principal of the Trinity High School.



AANSTELLING VAN INDIËR INLIGTINGSBEAMPTTE IN TRANSVAAL

Mnr. S. Lachman, die voormalige vise-hoof van die Waterval Indiër Hoërskool is vanaf 1 Februarie 1973 na die Departement van Inligting, Pretoria, gesekondeer waar hy 'n nuutgeskepte pos van Indiër Inligtingsbeampte beklee.





TWO NEW HOTELS FOR INDIANS IN DURBAN

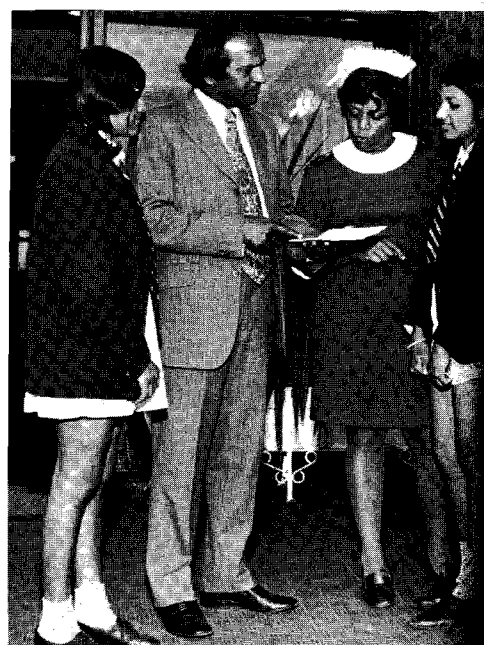
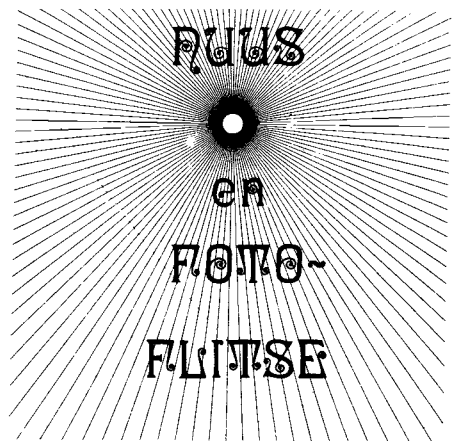
Two new hotels, the Sol Namara in Silverglen (left) and the Asoka (right) in Reservoir Hills opened their doors to the public recently. Both hotels built to the highest standards and incorporating the latest ideas in hotel construction are showpieces of Indian enterprise. Luxurious public rooms, lounges, well equipped bedrooms with wall-to-wall carpeting, telephones and radios are features of these hotels which aim to provide only the best for their clientele.



BEROEPSVOORLIGTING VIR STUDENTE

In samewerking met die Tak Onderwys van die Departement van Indiërsake het die Rotariërklub van Durban 'n beroepsvoorligtingseminaar vir Indiër studente by die M. L. Sultan Tegiese Kollege en die Orient Hoërskool op 4 Julie 1973 gehou.

Leiers op verskillende terreine het praatjies gelewer oor werksgeleenthede wat bestaan vir jong mense wat na hul opleiding loopbane moet kies. Die fotos toon groepe studente wat die seminar bygewoon het.



Consultative Committee for Bethal

A Consultative Committee whose purpose it is to look after the interests of the local Indian community in collaboration with the parent municipality was recently established in the Transvaal town of Bethal.

Seen in the photograph are (Back row from left to right): Mr A. H. Pahad (Secretary), Mr S. Jassat, Mr D. Sooka, Mr D. D. Lala (Asst. Sec.) (Front row): Mr D. G. O'Kelly (Clerk of the Council), Dr G. M. Karim, The Mayor, Councillor J. I. du Toit, Mr M. D. Coovadia (Chairman), Mr B. Makan.



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