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IN TRUST TERRITORIES

Report by the Secretary-General

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INTRODUCTION

1. At its third session, the Commission on the Status of Women adopted a resolution ^{1/} inviting the Secretary-General "to transmit to it at each session any pertinent information contained in the annual reports made by the Administering Authorities to the General Assembly under the procedures established pursuant to Article 88 of the Charter".

The Commission on the Status of Women at its fourth session adopted a resolution inviting the Secretary-General to include in his annual reports pertinent information on the political rights of women in Trust Territories drawn from the annual reports of the Administering Authorities. ^{2/}

2. The Commission on the Status of Women had before it at its fourth session a report (E/CN.6/138) on the status of women in Trust Territories, ^{3/} containing excerpts from the reports submitted by the Administering Authorities in 1949 concerning the administration of the Trust Territories in 1948, or the year ending 30 June 1948 (Nauru and New Guinea), or 31 March 1948 (Western Samoa).

3. The reports of the Administering Authorities are prepared in response to the Provisional Questionnaire of the Trusteeship Council ^{4/} which, inter alia, contains questions dealing with: status of the inhabitants, suffrage laws, and administration of justice; Status of women in general, Legal Capacity of Women in Civil Law, Employment, and Opportunities to enter and train for Government service; Labour Legislation, Remuneration, Penalties and Educational Opportunities.

^{1/} Document E/1316, para. 18 (2).

^{2/} Document E/1712, para. 25.

^{3/} The territories under United Nations trusteeship are the following:
under Australian administration: Nauru and New Guinea,
under Belgian administration: Ruanda-Urundi,
under French administration: Cameroons and Togoland,
under New Zealand administration: Western Samoa,
under United Kingdom administration: Cameroons, Tanganyika and
Togoland,
under United States of America administration: The Pacific Islands,
under Italian administration: Somaliland.

^{4/} Document T/44.

4. The Secretary-General has the honour to submit in the present document a compilation of the information relevant to these questions contained in the annual reports of the Administering Authorities for the year 1949, the year ending 30 June 1949 in the case of Nauru and New Guinea, the year ending 30 June 1950 in the case of the Pacific Islands, and the year ending 31 March 1950.

5. The attention of the Commission is drawn to the fact that few changes have taken place in the various territories in respect of the Status of Women as reported in document E/CN.6/138; the Secretary-General has included in the present report only additional information received by him since the issuance of the above document and showing new developments concerning the Status of Women in Trust Territories.

6. It should also be noted that no information relating to the questions dealing with the status of the inhabitants, administration of justice, labour legislation, remunerations, penalties and educational opportunities, was included in document E/CN.6/138.

7. Copies of the reports of the Administering Authorities have been circulated by the Secretary-General to all Member Governments and are also available in the United Nations Secretariat.

Furthermore the reports concerning the administration of Nauru, New Guinea, Pacific Islands and Western Samoa were summarized by the Secretary-General for the Eighth Session of the Trusteeship Council, and circulated as documents T/L.129, T/L.136, T/L.124 and T/L.118, respectively. Reports concerning the remaining territories will similarly be summarized for later sessions of the Trusteeship Council.

8. The information has been compiled under each question of the Provisional Questionnaire of the Trusteeship Council by Territory, in alphabetical order.

STATUS OF THE INHABITANTS

Question 10:

"Do the peoples of the Territory enjoy in the metropolitan territory of the Administering Authority and its colonies, protectorates and other dependencies the same guarantee as regards the protection of their persons and properties as do the peoples of the said colonies, protectorates and other dependencies? If not, what treatment do they receive in this respect?"

Replies:

Replies:

Cameroons (British Administration)

"Indigenous inhabitants. The indigenous inhabitants of the Cameroons under United Kingdom Trusteeship have the status of British protected persons. As such, they of course enjoy in the United Kingdom the same guarantee as regards the protection of their persons and property as do the people of British colonies, protectorates, and other dependencies.

"Further, under the British Nationality Act, 1948, residence in any protectorate or trust territory counts as a qualifying residence for citizenship of the United Kingdom and Colonies, by virtue of which British nationality is now acquired. British protected persons in the Cameroons may therefore, if they so wish, apply for naturalization as citizens of the United Kingdom and Colonies."

Tanganyika

"All the peoples of the Territory, indigenous and non-indigenous, enjoy in the United Kingdom and in British colonies, protectorates and other dependencies the same guarantee as regards the protection of their persons and property as do the peoples of such colonies, protectorates and other dependencies."

Togoland (British Administration)

"The peoples of the Territory enjoy in the United Kingdom and in its Colonies, Protectorates and other Dependencies the same guarantee as regards the protection of their persons and property as do the peoples of those Colonies, Protectorates and other Dependencies."

Togoland (French Administration)

"(a) Status of the inhabitants. France has applied the principles recognized in the resolution adopted on 23 April 1923 by the Council of the League of Nations on the subject of the status of the indigenous inhabitants of territories under B and C Mandates.

"The inhabitants of Togoland have a special status -- that of administres sous tutelle française (persons under French Trusteeship Administration) -- which is different from the status of nationals of the Administering Power.

They may enjoy the status of French citizen only if they have submitted a personal application for naturalization.

"The Constitution of 1946 of the Fourth French Republic has recognized the existence of a citizenship of the French Union, which is enjoyed by the inhabitants of Togoland and which confers upon them without restriction the democratic rights and guarantees granted to other members of the French Union." /Western

Western Samoa

"The people of the Territory enjoy the same guarantees as regards the protection of their persons and property within New Zealand and its dependencies as New Zealand citizens. No distinction is made between the rights of men and women."

Question 24:

"Explain briefly the suffrage laws and regulations and in detail their application to men and women and to racial groups."

Replies:

Tanganyika

"In some areas the electoral principle is beginning to assert itself; elsewhere a degree of popular representation is obtained through a semblance of an electoral college system or through 'selection by acclamation'.

"In the Tabora district, the Chief of Unyamwezi, the most important chiefdom in the three Nyamwezi districts and with a population of more than 158,000, has given his full support to proposals made to him for popular representation in local government, and it is clear from the opinions expressed by elected representatives that the innovation is welcome and appreciated. It is planned to set up three area councils in the Tabora district and two have already been established. In one of the areas women as well as men took part in the voting."

Togoland (British Administration)

"At present the law does not provide for suffrage on European lines, but this is a matter which will be given consideration in the course of bringing proposals of the Committee on Constitutional Reform into operation. The Committee on Constitutional Reform has proposed that in the existing municipalities elections should be direct in a single stage by ballot. In the other constituencies, comprising urban and rural districts, there would be a primary election by universal adult suffrage, by a method appropriate to each constituency, of delegates by an electoral college of the constituency...".

/Togoland

Togoland (French Administration)

"The regulations governing the various local African staffs in Togoland entail no discrimination on grounds of sex. The Administration of the Territory has with some success endeavoured to increase the number of women in Government bodies . . . there is no doubt that in the years to come the local African staffs in the Territory will include an increasingly large number of women. The number of women forming part of these staffs in 1948 and 1949 is as follows:

1948	1949	Increase
77	97	20

ADMINISTRATION OF JUSTICE AND JUDICIAL ORGANIZATION

Question 28:

and
 "Describe the judicial organization, both civil/~~criminal~~, including the system of appeals. Is there any differentiation on the basis of race or sex?....."

Replies:

Cameroons (British Administration)

"There is no differentiation on the basis of race or sex in the Supreme Court or the Magistrates' Courts."

Nauru

"There is no differentiation on the basis of race or sex in the administration of justice in the Territory."

New Guinea

"There is no differentiation on the basis of race or sex."

Pacific Islands

"There is no differentiation on the basis of race or sex."

"All people in the Trust Territory, regardless of race, sex, or nationality, are subject to the same laws and are guaranteed equal treatment through the courts, in the administration of justice."

Tanganyika

"There is no differentiation on the basis of race or sex in the administration of justice in any of the Courts established in the territory."

/"Any male

"Any male person of any race between the ages of 21 and 60 is liable to be called upon to act as an assessor."

Togoland (British Administration)

"The Courts of the Territory do not differentiate in any way according to race or sex...there is nothing to prevent suitably qualified women becoming members of Native Courts, Magistrates or Judges."

Western Samoa

"The Samoa Act, 1921, provides that equal treatment in the administration of justice be accorded to all residents of the Territory, irrespective of nationality."

STATUS OF WOMEN IN GENERAL

Question 132:

"What, in general is the status of women and what has been done during recent years to advance this status?"

Replies:

Cameroons (French Administration)

The advancement of the status of women in the Cameroons is dominated by two important facts: on the one hand, women enjoy the same public rights and freedoms as are guaranteed to men; on the other hand, they keep their personal and customary status, particularly as regards the matrimonial system. That is why native women are in a position of dependency in relation to their husbands, and even more so in relation to their husbands' families.

Since 1916 it has been the Government's policy progressively to increase the freedom of women. The following measures have been adopted successively: child marriages have been prohibited, the age at which marriage may be contracted has been raised, divorce has been allowed on grounds recognized under French law (violence, cruelty, serious injury, sentencing of the husband to a penalty involving loss of liberty and civil rights, adultery, etc.) and in the case of renunciation of polygamy after conversion to Christianity, the courts have been authorized to release widows from the obligation to become the property of the husband's heir, and the consent of the wife has been made a requirement for the validity of a marriage. These gradual reforms have been incorporated in the customary law, and are to-day applied by native judges in the customary courts. Similar action will probably cause the gradual disappearance of polygamy without a violent shock which might lead to a thorough disorganization of

African society. Even now, most young girls in the Cameroons who leave school in Africa or France are determined to marry only provided they are able to make a home in the Western sense of the word. Their example is bound to hasten the development of the African family in a democratic and Christian sense.

The number of midwives, nurses and school monitors is constantly increasing; and it is these educated women who are likely to form the kernel of the African society of the future. Recent action by the social welfare workers will also be noted, together with the new orientation of social policy towards the advancement of Cameroons women within the environment of the family. That is a long-term task which will require effort and perseverance. To sum up, there is a clear movement of opinion in favour of the advancement of women, in spite of deep-rooted resistance. Educated young women are passionately interested in this matter and attach great importance to it.

These considerations apply to the southern parts of the Territory. The Islamized woman of the North is still subject to the law of the Koran, under which she is ensured a large measure of independence in marriage, both personal and in respect of property.

It is, however, very gratifying to see that resistance to the education of girls, once universal throughout the Territory, is beginning to lessen, more or less rapidly according to area, but very obviously and generally. It will not be long before the education of girls, which is a primary condition of the enfranchisement of women, becomes entirely a matter of custom.

Cameroons (United Kingdom Administration)

The status of women in the territory as in most of Africa is very different from that in the West and many other parts of the world. Polygamy is an accepted custom and though there are no legal restrictions on the occupations women may take up, in fact the great majority of them spend their lives in looking after their homes and children and in work in the fields. Further, a woman is subordinate to her husband and is in theory expected to render him obedience.

But it would be a great mistake to imagine that the women of the territory, apparently humble as their position may be, are only of small influence and importance in society. First, there are the minority who have positions

/In government

in government or business. In Bamenda Province women have been elected to the new Federal Councils and the majority of native courts have at least one woman sitting on the bench. Husband and wife work for a common end and make decisions in their respective fields of activity. The wife has the chief responsibility for looking after the home, for the care and discipline of children and for the growing of crops and food. The husband's job is to render assistance in heavier farm work and provide necessities such as clothes, tools, oil, salt and medicine.

While the custom of polygamy is distasteful to many people and nations, it is a useless academic exercise to consider possible solutions to the problems it causes without taking into account the views of those who practise it. This point was most forcibly made in the report of the Visiting Mission to the Cameroons under United Kingdom administration which states^{1/} inter alia

"On the basis of its observations and contacts, the Mission came to the conclusion that polygamy in Africa has been the subject of some misconception in other parts of the world. First of all it must be noted that the peoples of Africa have their own culture and customs. They do not necessarily coincide with the customs of other countries and therefore it would be a mistake to look at them on the basis of western standards. Those African customs still command respect on the part of their own people, including some of the new generation. But if there are any customs among them which are unwholesome, then evolution through education should bring about the desired change without causing an upheaval. Nor should the economic factor in the situation be ignored. Plural marriage is partly a means of sustenance to the women involved; hence the practice that a chief inherits the wives of his deceased predecessors. It is a type of social security that will have to remain until western civilization through education convinces the Africans that other ways are better and preferable.

In the particular case of the Cameroons, it is a fact that there are certain regions in which the material and moral evolution of the people has made least progress and the ancient customs have been best able to retain their

^{1/} Document T/461, p. 112.

force. Those relating to polygamous unions are no exception. It does not appear to the Mission, however, to be advisable to deal with them by intervening directly and prohibiting polygamy, as long as the mass of people remain attached to the practice and, according to their traditions and beliefs, consider it to be an important, and even necessary, element in the social order.

On the other hand, the harmful effects of the practice, and its inability to adapt itself to the needs of a progressive society, should not be lost from view. It seems necessary to encourage the custom to disappear, progressively and as rapidly as possible; and to this end the Mission suggests that some such measures as the following may be adequate for the present.

Firstly, to proclaim, and effectively protect, the right of woman and girls to refuse to take part in any forced union, and to release themselves from any such unions in which they have been compelled to take part.

Secondly, to allow the wives of the polygamists to withdraw from their marriages when it appears that they no longer wish to accept their position as additional wives.

The Mission has every reason to believe that this line of policy is, in fact, already being followed by the British authorities. Furthermore, the development of education, notably of girls, will have as one of its results, the spreading of a higher conception of the role of women in society, giving them a consciousness of their status and dignity which will lead them to resist the requirements and usages of old and harmful customs."

The Administering Authority entirely agrees that it is by measures on the lines recommended by the Mission rather than by legislation that the position of women in the territory will improve. The last paragraph of the second passage quoted from the Mission's report also implies that it is from the women themselves that the desire for change must come. The Administering Authority entirely agrees with this view. The women's movements of the 19th and 20th century in the United Kingdom were not initiated by the Government or even by the public opinion of the great bulk of men and women of the country. The gains were first won by a small number of outstanding women and consolidated by general acceptance and finally by legislation.

New Guinea

A Woman's Section has been created in the Department of Education, and has a small staff of Europeans, natives and part natives. In the field of public health, the nucleus has been established for maternal and infant welfare units which will ultimately operate on a territory wide basis.

Tanganyika

The status of woman is not a condition that varies to any marked extent from year to year and the general position therefore remains very much as described in previous annual reports. Nevertheless there are trends that may be freshly observed and new examples that may be cited to illustrate them.

Briefly summarized, the position is that the laws of the Territory recognize no discrimination on grounds of sex against women of any race. In the case of the non-indigenous races (European, which term is used to include whites from any continent, and Asian) the social status of women, as compared or contrasted with that of their menfolk, is precisely that which they would enjoy in their respective countries of origin, dependent as it may be in certain instances on the custom of the religion or sect to which they belong. Their legal capacity is equivalent to that of men in every respect. They may acquire, hold and dispose of real property and practise any trade or profession lawfully open to man. The capacity of married women as compared with that of unmarried women is governed by English common or statute law as applied to the Territory.

In considering the question of the status of women among the indigenous population it must be remembered that there are in Tanganyika some 120 distinguishable groups of African people, which are, without any derogatory implication, referred to as tribes. One or two of them are still in the hunting stage, living off wild animals and vegetable produce. Others are nomadic pastoralists, planting no crops and living off the milk and blood of their cattle. A great many are semi-nomadic, practising shifting agriculture with annual crops only and tending livestock as well, while the elite are the static agriculturalists, planting perennial and annual crops and having some indigenous ideas of fertilizing and irrigation. A further class of detribalized town-dwelling Africans, living on a cash economy, can nowadays be distinguished.

/Generalizations

Generalizations in the face of such diversity must be sparingly made, and the status of women varies considerably from tribe to tribe. Nevertheless, it can be said that her status is generally regarded as inferior to that of a man, and parents generally hail the birth of a boy with greater joy and pride than that of a girl. Among rural tribes whose social customs have not yet been affected by outside influences, the first duty of a young woman is to be married. Spinsterhood is unknown and, when first described to such Africans, is regarded by them as immoral. The full-grown man who is not married will be regarded as something of a fool, but a full-grown woman unmarried would be a disgrace. The active verb "to marry" in Bantu dialects is used only of the male sex. When speaking of women, the passive form of the verb is used. Vital statistics do not indicate any large surplus of females over males, so that this insistence upon woman's marriage in order to avoid social stigma does not, generally speaking, operate as a major factor in maintaining polygamy, although it undoubtedly plays a part.

As a wife, the African woman is held to be subordinate to her husband, but both within and without the family circle she has her privileges and her responsibilities. As regards the division of work, the herding of livestock is generally almost exclusively the duty of men and boys. The drawing of water is almost equally exclusively a feminine occupation. Gathering firewood and house-building is usually shared between men and women, customs as to the proportions of the shares differing considerably from tribe to tribe. The work of agriculture is shared, and, while it is generally said that the women's share is the greater, this is by no means always the case. The woman does the household chores and generally remains at or near her home, save for special visits to relations authorized by her husband. The husband's duties often take him away from home. He must provide the salt, the medicines, the tools and weapons for the family, and may often have to walk great distances to obtain, for example, a knife-blade or an arrow-head from a blacksmith or a charm from a witch-doctor. So woman's preoccupation with work at home and man's absence from time to time does not always indicate that the woman's share of the total labours is the greater or the more onerous.

/It is

It is sometimes suggested that the status of women could be improved by limitation or abolition of the bride price, payment of which is customary among almost all tribes of the territory. But experience has shown that this is not the case. Bride price is the name given to the payment of livestock, grain or other raw foodstuff, clothing or money, made by the bridegroom to the parents of his bride in order to seal the marriage contract. It may even, as in Biblical times, be paid partly by labour and young men of some tribes may still be seen hoeing their prospective parents-in-law's plantations. These payments are no more indicative of the purchase of a bride than are the payments made by the white man for the rings or precious stones which it is customary for him to present to his bride herself. They form the social machinery for making a proper marriage something of an achievement and preventing it from being too lightly cast aside. They are of special importance in societies such as these in which sexual intercourse outside marriage is an accepted practice and occasions no social stigma. In the North Mara District of the Lake Province, where bride price is normally paid in cattle, the Native Authorities attempted some years ago to limit payments in order to reduce cattle stealing. There has been no noticeable change in the status of women as a result. In the Masasi District of the Southern Province, there is no bride price payable on marriage and during the year under review the Chief and elders of the tribe have been so greatly concerned at the increasing frequency and purposelessness of the dissolutions of marriages now taking place that they are considering the introduction of legislation to impose a small bride price.

The rapidly expanding economic development of the Territory is bringing about great and unprecedented changes in the social life of many remote tribes. In some hitherto isolated areas, where the women in particular had perhaps seldom seen a white man before, they are now watching the Overseas Food Corporation's dozers at work. The isolation of some of the people of the remote Songea district has been disturbed by the Colonial Development Corporation's diamond drills working on a prospective coal field.

The tendency of such changes in the past, when they were more gradual than now, has been to increase the opportunities for improving the status of both women and men, though actual improvement has always in the end depended largely upon the exertions of the individuals themselves.

/Togoland

Togoland (United Kingdom Administration)

In the Dagomba District, where the Islamic tradition in its local debased form has been strongest, there is a growing dissatisfaction among the women with the inferior status to which they have been subjected. They are refusing to be household drudges any longer and are asserting themselves more and more in questions of marriage. They commonly object if given in marriage to an old man and will take steps to get a divorce from an unsatisfactory husband. Their position as the principal petty traders gives them money for better clothes and often allows them to pay for firewood, and even water, instead of walking to get it themselves. Their emancipation is becoming a fact and if they feel that their wishes are not being sufficiently considered they do not hesitate to come forward at once to complain. Every encouragement is given to increasing the still small proportion of girls in the schools as a means of advancing the status of women.

Western Samoa

Women as organized groups have an acknowledged and respected place in society. Individually, their position is derived from that of husband or parent, and their status in the community changes with that of their menfolk. Women in Western Samoa are far from being an underprivileged section of the community.

LEGAL CAPACITY OF WOMEN IN CIVIL LAW

Question 133:-

"What is the legal capacity of women (married and unmarried) in civil law?"

"Is the wife responsible for the debts of her husband and vice versa?"

Replies:-

Cameroons (French Administration)

Under customary law, a woman, whether married or not, has theoretically no legal capacity. In fact, however, she often replaces her legal guardian, the head of her own family, in instituting civil actions. Some customs recognize her right to initiate action before the customary courts in defense of her own interests, in cases where she is allowed under such customary law personally to possess furniture, jewels, etc. The tendency is to develop this legal capacity.

Under most systems of customary law, the wife is not held responsible for her husband's debts, whereas the husband is always responsible for debts contracted by his wife.

/In this

In this matter, the position of the Trustee Power has been governed by a desire to respect customs in so far as they are not contrary to good morals and public order and are consonant with respect for human dignity. Excessively abrupt measures might have led to very serious social disturbances and a pernicious demoralization.

Tanganyika

The African wife is generally just as free as her husband to go to court. Indeed, in practice, both of them often take to court conjugal disputes of a nature or triviality that their fellows in Europe would not care to expose to public notice. Wives found guilty of deserting their husbands without cause are ordered to return to them by the Native Courts. Should they disobey the court order, the normal consequence is that their families are ordered to refund to the husbands the whole or part of the bride price.

In the densely populated Bukiba District, women have suffered under a peculiar disadvantage that has been removed during the year under review. Perennial crops, bananas and coffee are cultivated here; land suitable for these is at a premium and plantations are bought, sold, leased, mortgaged or bequeathed under the indigenous tenure system. Inheritance and descent being strictly patrilineal, no woman was allowed to inherit, or even own, land until 1949, when the eight Native Authorities, acting in concert and with the consent of their Elders, after years of preliminary discussion, formally introduced the new order. This was a revolutionary step, attacking some of the fundamentals of the social system. Though nominally owned by individuals, the plantations had always been regarded as ultimately the property of the clan, and while a man could dispose of his plantation to a fellow-clansman as he liked, without breach of custom, he was not free to do so to a member of any other clan without the consent of his own clan. Such consent was virtually impossible to obtain. The clans being exogamous and children being members of the clan of their father, to allow the women to inherit or hold land simply meant that land was lost to the clan, unless the women did not marry and women who did not marry were unknown to former native custom. It is to be hoped that the new order will raise the status of the lawfully married women and it will be interesting to observe the effect of it in due course.

Western Samoa

There is no distinction in law between the rights of women and men, though women are not commonly chosen for succession to Samoan titles.

Question 134:

"Are there any occupations from which women are debarred or in which employment is restricted by reason of their sex, either by customs or law?"

Replies:

Cameroons (French administration)

In principle, no profession is expressly barred to African women. Customs, which vary considerably, determine the activities reserved or barred to women. Some commercial occupations or crafts are engaged in by women, and certain cultivation work is specially reserved to them.

Tanganyika

Legal restrictions upon the employment of women are imposed by various Ordinances enacted as a result of international labour conventions, to which the Tanganyika Government is a party. Social or religious customs, such as the "purdah" of the Asian Mohammedans, restrict women's employment outside their homes.

In practice, European women undertake all forms of employment to which they are accustomed in their countries of origin, while Asian women enjoy no less freedom in this respect than in their home countries. African women are employed in domestic service and in the lighter tasks connected with industrial or agricultural undertakings. The woman's place is, however, by African tradition, in the home. It would be contrary to custom in most areas for women to engage in regular wage-earning occupations and by many such a development on a large scale would doubtless be regarded as a serious threat to the stability of rural, social and domestic life.

OPPORTUNITIES TO ENTER AND TRAIN FOR GOVERNMENT SERVICE

Question 135:

"To what extent do women avail themselves of any opportunities to enter and train for Government service?"

/Replies:

Replies:

Cameroons (French administration)

French legislation allows women access to all public employments, except those requiring the satisfaction of conditions which can be fulfilled only by men (for example, fulfilment of military obligations).

Cameroons (United Kingdom administration)

Women train for and enter Government service as far as their educational and other qualifications allow. The professions which at present attract them most are nursing, midwifery, teaching and clerical work.

During the year a Commission was appointed by the Governor to investigate and report on the means of accelerating the training of Nigerians with a view to recruiting them for posts in the Senior Service. The relevant section of the report reads as follows:

"It has already been recommended that women should be given equal consideration with men for any departmental scholarship and training schemes for which they may possess the necessary educational qualifications but the Commission considers that in addition a special allocation of thirty scholarships in all should be made during the three-year period to enable women to obtain qualifications overseas for posts, such as nursing, secretarial and librarian and certain other specialists appointments, in which a larger number of skilled Nigerian women officers are urgently required."

This and the other recommendations of the report apply to the Territory. The training scheme started during the year. The chief agencies for selection, the Central and Regional Public Service Boards, were set up and commenced to function as from 1 January 1949. There are at present 33 women from Nigeria and the Cameroons receiving higher training in the United Kingdom or the University College, Ibadan. Three of these are women of Cameroons origin; all of these are studying in the U.K., two leaving before and the third during 1949. Women who have been selected but had not taken up their awards by the end of 1949 are not included in these figures.

/ Tanganyika

Tanganyika

Opportunities for women in Government service are mainly medical, educational or clerical in nature, filled by overseas recruitment of European women, trained and qualified in the particular profession. Some locally engaged Asian women are employed as typists. African women are in regular Government service as hospital nurses and school teachers, and their numbers, though few at present, are increasing as educational and training facilities permit.

The salaries of women in both the senior and junior services are normally four-fifths of the salaries of men engaged in similar duties. Married women are not normally employed in the permanent and pensionable establishment. African women are employed by local Native Authorities on medical and educational work. Towards the end of 1948, the Chief and Councillors of Usambara, in the Tanga Province, decided to appoint four women members of Council, an unprecedented action in this area. Elsewhere, in some parts, the Chiefs themselves are women.

Western Samoa

Women are able to enter the Western Samoan Public Service as suitable vacancies exist. Girls have equal opportunities to compete for the award of scholarships tenable in New Zealand, and facilities exist for their training in the Territory as nurses, dental nurses, and teachers.

The women's village committees continue to perform excellent work in child welfare and village health fields, as well as providing some measure of village government experience for their members. These committees are supervised by the Samoan medical practitioners and the District Nurses.

LABOUR LEGISLATION

Question 151:

"Describe briefly the labour legislation of the Territory under the following headings:

.....
(1) Employment of women, young persons and children;
.....

/Replies:

Replies:

Cameroons (British Administration)

"Chapter IX of the Labour Code Ordinance deals with the employment of women. This law makes restrictions regarding the place of employment, and prohibits the employment of women on night work or underground."

Cameroons (French Administration)

"The night work of women and children is forbidden, in accordance with the recommendations of the International Labour Office. The engagement of women and children is subject to the previous authorization of the regional Chief, who makes sure that the type and hours of work are not beyond their strength. Women and children are employed on the plantations during the coffee harvest or for weeding and light work. Only a few industrial undertakings use female labour: a Yaoundé cigarette factory with a total staff of 150 employs 42 women for sorting, sealing and packing. The length of maternity leave is eight weeks, to which are to be added intervals of rest for breast-feeding."

Neuru

"Women are employed by the Administration in occupations conforming with their sex."

New Guinea

"Sections 16, 47, 56, 57, 90, 91 and 95 of the Native Labour Ordinance 1946 and regulations 21 and 28 prescribe the conditions governing the employment of women."

Pacific Islands

"The Administration does not hire persons under 14 years of age. Government employment is open to both sexes on an equal basis but local customs so closely regulate the occupations entered into by men and women that sex discrimination is rarely a problem for the employer or the Administration."

Ruanda-Urundi

"The Governor-General's Ordinance No. 21/16 of January 1948.... prohibits the employment at night of native women in public or private industrial undertakings or branches thereof, with the exception of undertakings in which all the employers are members of one family. This regulation was made enforceable in Ruanda-Urundi under Ordinance No. 21/51 of 12 May 1948."

/Tanganyika

Tanganyika

"The provisions of the Employment of Women and Young Persons Ordinance and the rules made thereunder afford full protection for women and juveniles in employment. The great majority of these are engaged on light work of an agricultural nature and numbers of them are the wives and families who accompanied attested and other labourers to their place of employment. Many, particularly juveniles, are in part-time employment only..."

REMUNERATION OF MEN AND WOMEN WORKERS

Question 165:

"Is the policy of equal remuneration for work of equal value as between men and women accepted in the Territory? If so, what measures have been taken to give effect to it?"

Replies:

Cameroons (British Administration)

"Broadly speaking, it may be said that the policy of equal remuneration for work of equal value as between men and women is generally accepted in the Trust Territory, and that the rate of pay depends on the type of work and the qualifications of the individual concerned."

Nauru

"As indicated in sections 134 and 145, women are engaged only in strictly feminine occupations, so that the question of equal remuneration for work of equal value as between men and women does not apply in the Territory."

New Guinea

"The minimum prescribed wage for men and women is the same, that is 15/- per month plus accommodation, rations, etc. It is the practice, however, to pay male workers a higher rate than females. Very seldom are females required to perform the same work as males."

Pacific Islands

"The policy of equal remuneration for work of equal value in a District applies to all indigenes regardless of sex, race, nationality, religion, or tribal association."

Ruanda-Urundi

"The principle of equal pay for equal work has not so far become a matter of controversy in Ruanda-Urundi in relation to the work of men and women. In fact, there are hardly any female wage-earners."

/Tanganyika

Tanganyika

"The salaries of women in both the senior and junior services are normally four-fifths of the salaries of men engaged in similar duties. Married women are not normally employed in the permanent and pensionable establishment. African women are employed by local Native Authorities on medical and educational work. Towards the end of 1948, the Chief and Councillors of Usambara, in the Tanga Province, decided to appoint four women members of Council, an unprecedented action in this area. Elsewhere, in some parts, the Chiefs themselves are women."

Togoland (British Administration)

"The policy of equal remuneration for work of equal value as between men and women is accepted, but women do not usually become wage-earners."

Togoland (French Administration)

"In regard to employment and the payment of wages, there is no discrimination on the basis of race, sex...."

PENALTIES

Question 213:

"What penalties or disposition of criminal cases, other than fines and imprisonment, are used?....."

Replies:

Cameroons (British Administration)

"No sentence of whipping may be passed on any female..."

Ruanda-Urundi

"The aim of prison discipline is primarily to improve the prisoners and maintain order in the prisons. The methods employed when persuasion and warning have failed are as follows:

In the case of coloured people:

(c) placing in irons (except women and old men);

(f) whipping (3 to 8 strokes).

"This last punishment is subject to numerous restrictions. It is not applied to women, old men, sick prisoners, arrested persons awaiting trial, political prisoners or persons imprisoned for non-payment of taxes."

/Tanganyika

Tanganyika

"Sentences of corporal punishment may not be passed on females."

EDUCATIONAL OPPORTUNITIES

Question 228:

"What facilities within the Territory and what opportunities abroad have been provided for higher education for both sexes and what has been done to meet local necessities?"

Replies:

Nauru

"There are at present ten Nauruan students overseas. Two are in the third year of their medical course at Suva and the other eight (including one girl) are receiving higher education in Australia."

Pacific Islands

"Equal educational opportunities are extended to both sexes."

Togoland (British administration)

"Two women were undergoing higher education during the year in the United Kingdom: 1 scholarship student (Arts Degree and Teacher's Diploma -- 4 years), 1 private student (Girl Guiding -- 6 months)."

Togoland (French administration)

"Everything is done to develop education among women and encourage girls to attend school....in the school-year 1948-49, 823 more girls were registered than in the school-year 1947-48."

"Scholarships in Metropolitan France: 6 girls in secondary schools, 'two girls are receiving higher education.'"

Western Samoa

"Since the inception of the scheme by the New Zealand Government in 1945, sixty-one scholarships have been awarded. These have enabled Samoan and part-Samoan students from both Government and mission schools to continue their education in New Zealand boarding-schools. Almost without exception the reports concerning the diligence and conduct of these students have been good, while in some cases the results have been excellent. Some students have been academically outstanding, and most have proved about average in sports. Of the first students to win scholarships, two are now back in Western Samoa serving the Government in clerical positions and one has returned because of ill health."

/"The fifteen

"The fifteen now in training in New Zealand comprise one medical student, one dental student, one pharmacist's apprentice, one radio technician, two fitters and turners, two teachers' training college (female), two nurse trainees, one survey cadet (Public Service), and four clerical cadets. Ultimately they will all return for service in the Samoan Government.

"The establishment of Samoa College will result in a gradual tapering off of the provision of New Zealand scholarships for secondary education in New Zealand, leaving the scholarships available for higher education as may be required.

"Ten students entered the Suva Medical School this year under medical scholarships, making a total of sixteen Samoan students now training in medicine in Suva."

30/3 P.M.

30/3/54