

A 7.24
Speech re Soviet film

Speech

6/9/73.

24

7/24

John

difficulties of making a film to include everything!
scenes of best day saved.

7/24

Shant's town - Moroka.

In view film must view in light of condition 1957.

Site & service. In film will see part of boat.

30,000 sheets.

Flawd of activities - N. Service Levy -
transport Levy

Area 25 Sq miles.

How can you deal - the hospitals - the homes - the
schools - the streets - the sports fields.

The different strata: - How strange -
no industries - Dams low.

The good - the bad:

1957

		8
1938/41	8700	9
1942	9450	60
1946	9691	1
1955	<u>18346</u>	2
10 year	<u><u>8645</u></u>	3
		4
		5
		6
		7
		8
		9

10 of hours.

24178

2

+ 9327

~~10000~~

8700

3800

~~3300~~

-

2700

1500

~~2000~~

-

900

500

70/1 2 year.

1100

1100

1971

66000

Training of Martin Boulders - Archbold. 3
H.A.D.

V. T. C.

Penwell white foam ag.
no improvements

Help from Muesel.
row of medial nerves

Mass Immigrants 1963 105000 14 det. 4
162000 18

now 500 000 per year.

Infantile mortality from 311.
to 40.

Social upheaval — Crime
Role of women. The Churches

When there is a social upheaval people get hurt, and it will take time, patience and understanding to heal the wounds caused by the destruction of a social order before another could take its place. The beliefs of the Bantu, the concepts of kinship, the belief in ancestral spirits, the belief in signs, in omens good and bad, the belief that one can be bewitched, that one can bewitch one's enemy, the beliefs in the witchdoctor's occult powers, in his medicines - these and many others are deep rooted and will be a part of Bantu thinking for generations to come.

Barton Beer Hall closed

W.A. Township.

Railway Accident 1969.

Resettled land no machines.

New bonds. 19 metal.

Anonymous 6.

Deposit N.R.A. R 1.5 m.

Capital exp. 1953.
71.

12 637. 416

73, 067, 563

A story of indifference, degradation, of appalling slums, of high mortality rates, of neglect, and then a story of achievement on a massive scale, a story of the acceptance of responsibility by the Mother City for the well-being of the Bantu people of Soweto. A story of material development, but also a human story of people who have been forced within a short space of time to make adaptations, to change age-old concepts and customs, to change patterns of living and of working.

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