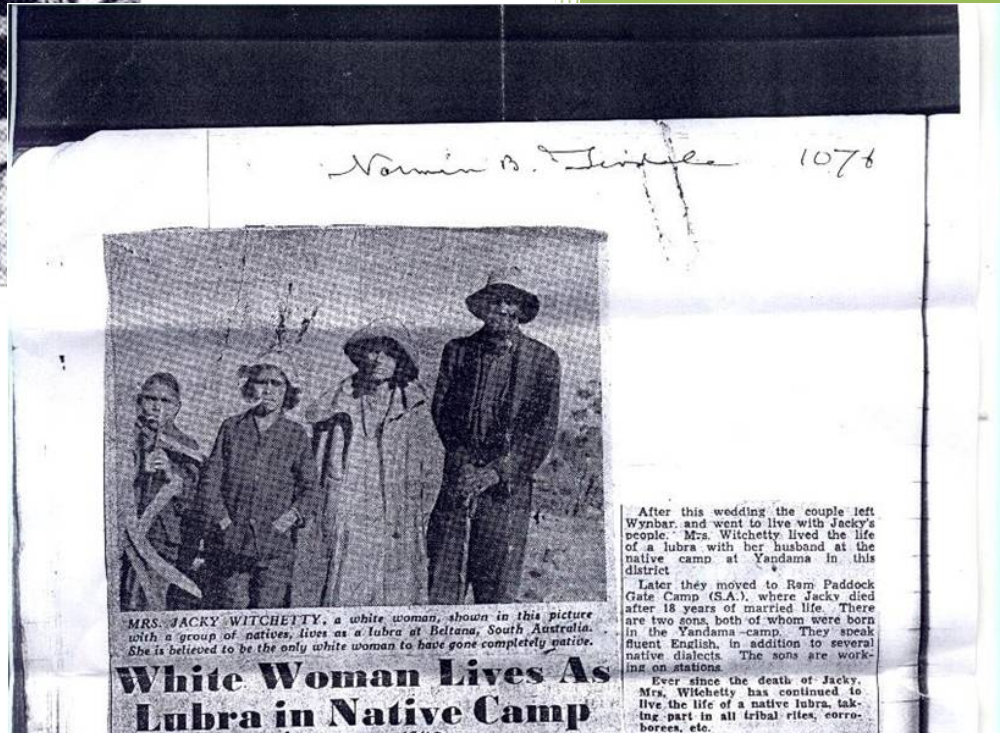




# 2011



## Thesis Title:

*White Lives in a Black Community: The lives of Jim Page and Rebecca Forbes in the Adnyamathanha community*

Faculty of Education, Humanities, Law and Theology,

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B.Sc (Psychology) University of Melbourne, 1989

B.Ed (Counselling) LaTrobe University, 1991

B. Theology Flinders University, 1996

Submission Date: 1/4/2011

## Volume Four : Other Appendices

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### **Authors Note Regarding Ethics approval**

Ethics Approval by the Social and Behavioural Research Ethics Committee, Flinders

University, was granted on 11 July 2001 for project no. 2284 The Lives of Jim Page and

Rebecca Forbes in the Adnyamathanha Community: White Lives in a Black Community.

## Collectivity Consent Form

We.....(Completed by Nepabunna Council, Copley Council, Iga Warta Community, and Forbes family)

Have received and understood information about the Research project described in the Request for the Support of the Research Project letter sent by Tracy Spencer (attached)

We

Understand the procedures involved

Have discussed the potential benefits of the research

Have discussed appropriate ways to deal with any misunderstandings which may arise, and these are.....

We do/do not want the (community/Council/family) identified.

We do/do not want the (Community/Council/family) acknowledged in any publications resulting from this research.

We do/ do not wish to receive copies of any publications resulting from this material.

We therefore give our support for this research, and understand that the researcher will invite members of our community to participate as interviewees, if they so wish.

We will retain a copy of the Information Sheet and Consent Form for future reference.

Collectivity (Community, Council, Family).....

Signed by.....

Role in Collectivity.....

Date.....

Address.....

I

## **Request for Support of the Research Project**

**‘The lives of Jim Page and Rebecca Forbes in the Adnyamathanha Community: White lives in a Black community.’**

**By Tracy Spencer**

My name is Tracy Spencer, and I live at Hawker in the Flinders Ranges. I am a Masters student with Flinders University.

I am hoping to research the lives of Jim Page and Rebecca Forbes, especially during the time each lived with the Adnyamathanha community, early on at Ram Paddock Gate, and later at Nepabunna, from the 1920’s to the 1960’s.

I seek the support of the Colebrook Community in this project as the research will discuss matters relevant to aspects of life in the history of this community. If you feel it is appropriate for me to proceed, I would then begin to advertise locally and more widely, both in the media and through informal talks in the communities, inviting people to participate as interviewees for oral history recordings of their information and stories about Jim and Rebecca.

I am planning to have interviews with people who knew Jim or Rebecca, and with people who have heard about Jim or Rebecca. I am especially interested in any stories or information about how they lived with the Adnyamathanha people: what they did, where they lived, who they spent time with, what they liked or didn’t like, things they used to say, what people especially remember them for, and what was important to them. I am also especially interested in how people felt about them, and what people thought of the ways they participated in the Adnyamathanha community. I hope that gathering these histories will be

one more way of telling the stories of the Adnyamathanha experience since colonisation, and will give white Australians like me more role models from the past to learn from for the process of Reconciliation in this country.

If members of your community decide to participate in my project, it will involve meeting with me 2 or 3 times to record interviews over the next 18 months. Our first meeting will be for us to talk more about the project, and for me to get some background information from you to help me prepare for the interviews. The next interviews I will tape what we talk about. I will bring some photos and old documents with me to talk about, and would love to see any old photos, papers, places people lived etc that people have or know of. One or two months after each interview, I will be able to bring the interviewee a copy of the interview to keep, and a written copy of what was said, so that they can check I've got what they said right, and that they are happy for me to use it in my research.

At the end of each interview, I will ask the interviewee to sign a Consent form (a copy is attached), where the interviewee can say if I have permission to use the tape, under what conditions the tape may be used by others, and who they want to have copyright of the tape. The interviewee will always have intellectual property rights over what they say in the interview, and can use the interview material in any way they like. They can also say if they want their interview to be anonymous, or if they want me to take out any parts that they think might be sensitive or harmful to themselves or others in any way.

I hope to use material from the interviews to write and present histories of both Jim and Rebecca. Because different people will remember different things, I will write these histories as several stories about those people. I would like to publish these firstly as a small pamphlet,

investigate making memorials to these people and later perhaps use the information as the basis for a book based on their lives. In my studies for Flinders University, I will look at the lives of Jim and Rebecca to see how English Australians can experience community, and spirituality, by living in harmony with Aboriginal Australians.

If you have any questions about the research project, please ring me at home any time on 0886 484 018, or catch up with me when you see me next. If it is appropriate or helpful, I would be willing to attend a meeting with you to discuss this request, and any concerns or questions you may have.

Yours Sincerely

Tracy Spencer

### **Interview Checklist**

Get equipment set up first.

Check settings with last page of instructions.

Fix on mikes a hand span away from mouth.

Do sound test with headphones on and adjust interviewee sound (left mike and outer dial) first, then your own. If play back, put on speakers, then put off again to record.

This is an interview with.....recorded by Tracy Spencer on .....

at..... for the research Masters project “The lives of Jim Page and Rebecca

Forbes in the Adnymathanha community: white lives in a black community’

Name, places lived, family members,

Family members relationship with JR



## QUESTIONNAIRE FOR INTERVIEW: Jim

Did you know this person, or have you heard about this person, and what were the circumstances? What did you think about him when you were told?

Stories or information about this person living in the Adnyamathanha community: where did they live, what did they do, what daily tasks were they involved with, who did they spend time with and why, what did they like or not like, what did they used to say, what was important to them

What do people in the community especially remember them for? Can you describe that for me? Why have people remembered them for that?

Who, what and when told about J

Why?

How?

What did you think about it?

Any photos/documents?

Any places to take photos of?

Getting a sense of him:

-what have you got of him? Photos, card, letter, gift (ask all about the circumstances of these)

-characteristics/special skills

-personality/character, how spoke, dressed, looked, habits, phrases

-stories of these

-achievements

-impact on my life

-values/beliefs

-how he felt towards me ie our relationship

-how I feel towards him now

What sort of relationships did he have with other whites: other missionaries, station owners, mail man, cop from Beltana, Beltana and other ministers, Copley, trains, government, UAM bosses etc

How do you think other Uduyu saw him? What did they think about him?

What parts of community life did he get involved with? (language, ceremony, Law etc?)

Who taught him or invited him into this?

Were there any parts of community life he didn't get into, or didn't approve of? Why not?

Do you know how he went about his church activities: church services (any music? Where? Preaching?), Bible teaching (did he use any books, pictures, posters etc)

What other activities did he do around the community?

Can you tell me about the boomerangs that used to get carved when he was there: who did that? Did Jim do it too? Where was it done? How did the community feel about this?

Jim did deputation work interstate about the UAM. What kind of things do you think he would have said about the mission and his work?

Did he have much to do with Colebrook at Quorn? Any other UAM stations?

Some missionaries were dead against men going through the Law (what do you want to say about that?). What was Jim's attitude to the Law? How did people in the community feel about that? How did they feel about other missionaries attitudes?

Jim killed himself Dec 1935 (show the coroners report). What have you heard about why he killed himself? What do you feel about and think about it now?

The old men decided to bury the Law in 1947? Can you tell me about how that decision was made and why they made it? Did the missionaries have anything to do with it? What do you think about that now?

Were there other parts of community life that the missionaries affected? What do you think about that?

How do you feel about this person? What do you think about the ways they participated in the Adnyamathanha community?

If you could meet them today, what would you ask them / say to them? What might they say back?

What do you think Australians today might be able to learn from this person?

Tell interviewee you're going to change topic now and talk about Rebecca: is there anything else they want to say about Jim before doing that?

### **QUESTIONNAIRE FOR INTERVIEW: Rebecca:**

Did you know this person, or have you heard about this person, and what were the circumstances?

Stories or information about this person living in the Adnyamathanha community: where did they live, what did they do, what daily tasks were they involved with, who did they spend time with and why, what did they like or not like, what did they used to say, what was important to them

What do people in the community especially remember them for? Can you describe that for me? Why have people remembered them for that?

Who, what and when told about R

Why?

How?

What did you think about it?

Any photos/documents?

Any places to take photos of?

Things you want to know about:

When did you see her

How did she treat you

How do you remember her looking, speaking

How did she relate to others you knew? At what occasions

Describe her house, likes, passions

Anything that surprised or puzzled you about her

Who else was with you when you saw her, how did she relate to them?

What sort of things was she involved with in her wider life? Who would know more about that?

Do you know about her life in England?

Why did she come to Australia, and what were her hopes do you think in coming here?

Did she speak Adnyyarula (language)?

Did she take part in the ceremonies/Law? Do you know what she might have thought about the Law? About the decision to bury the Law?

Did she have a moiety and how did she get that? Was she Arruru or Mathari? Did she learn the stories, and who would have taught her?

How did the community feel about having a white woman living with them? Had they had any others?

How was Jack regarded in the community?

Do you remember any stories about their children, Jack and Raymond? What were they like?

How did she get on with the missionaries? Do you know if she wrote to them, worked with them, what she thought of the different ones (Page, Eaton, Williams, Greene, Wyld, Hathaway)

Did she ever think of sending her kids to Colebrook homes? What did she think of Colebrook?

How did other white people feel towards her and treat her? How did they think of her?

She chose to stay with the community after her husband died. Do you know why she might have made that decision?

Did she travel away from nepabunna very much? How did she travel?

Did she keep in touch with her family in England?

How do you feel about putting a plaque on her grave? What would you like written on it?

Who else could I speak to about Rebecca?

How do you feel about this person? What do you think about the ways they participated in the Adnyamathanha community?

If you could meet them today, what would you ask them / say to them? What might they say back?

What do you think Australians today might be able to learn from this person?

Is there anything else you'd like to say in this interview?

How would they like transcript written up

Do they want to do their own editing

---

**CONSENT FORM FOR RESEARCH INFORMATION**

---

I.....being over the age of 18, have agreed to contribute information to Tracy Spencer

**for the Research project 'The Lives of Jim Page and Rebecca Forbes in the Adnymathanha Community'**

---

Date..... Place .....

I am making this tape because I want people to learn about the history of our area and our culture, including the history of Aboriginal and non-Aboriginal people together in Australia.

**Information**

I have read the information provided.

Details of the interview process have been explained to my satisfaction.

I understand that:

- I may not directly benefit from taking part in this research.
- I am free to withdraw from the project at any time and
- I am free to decline to answer particular questions.

I have discussed appropriate ways to deal with any misunderstandings that might arise.

I have had the opportunity to discuss my involvement with my family and friends.

I am aware that I will retain intellectual property rights to any material I give, and can use the material I share in any way I see fit in the future.

**Breach of Fiduciary Duty**

I undertake that I will take care not to divulge information to Tracy Spencer that is confidential .....

(name of my family or community group)

**License to use material**

I allow Tracy Spencer to use the material I provide on the understanding that she will use the information, only according to the conditions indicated on this form.

**Conditions of Use of the material**

The material I contribute is available for this research on the following conditions:

(please circle your choice for each question)

1. I **do/do not** have any conditions on the use of this material.
  
2. I **do/do not** give permission for Tracy Spencer to edit, reproduce, publish (including electronic publication on the Internet), broadcast, transmit, perform or adapt the information for the purposes of research and publication as outlined in the information provided.
  
3. I **do/do not** wish to receive a copy of the information to keep, and to check and make changes to the form of information before it is used in the research.
  
4. I **do/do not** want to be able to check the material before it is published or circulated.
  
5. Anyone (apart from the researcher, Tracy Spencer) wishing to read the information before .....(date) must get my written permission first, unless reasonable attempts to contact me are unsuccessful. **YES or NO**



6. Anyone (apart from the researcher, Tracy Spencer) wanting to edit, reproduce, publish (including electronic publication on the Internet), broadcast, transmit, perform or adapt the information before .....(date) must get my written permission first, unless reasonable attempts to contact me are unsuccessful. **YES or NO**
  
7. I **do/do not** want to be contacted before anyone (other than the interviewer, Tracy Spencer) uses any of this material for commercial applications.
  
8. I **do/do not** want a copy of my material stored in the State Library of South Australia.

**Confidentiality / Acknowledgement**

I **do/do not** want my name acknowledged in any publication of this material.

I **do/do not** want to be a co-author of any commercial publications which includes my material.

**Proceeds from the use of the material**

In the event of any proceeds being available from commercial productions using the interview material, please indicate your preference:

I **do/do not** wish to receive a share of any proceeds from publications including my material

I **do/do not** wish my share of proceeds to be transferred to a community fund

**Any other conditions**.....

I agree to my information being retained as data for this research, and stored with Tracy Spencer, under the conditions specified on this form.

**Participant's signature.....Date.....**

**Address.....**

I certify that I have explained the study to the volunteer and consider that she/he understands what is involved and freely consents to participation.

**Researcher's signature.....Date.....**

**Address.....**

I, the participant whose signature appears below, have read the researcher's report and agree to the publication of my information as reported.

**Participant's signature.....Date.....**

**Address.....**

(I am aware that I should retain a copy of the Information Sheet and Consent Form for future reference.)

**Oral History Interview Inventory of Participants**

Interviews made	Transcripts made	Consent for tape storage in Somerville collection	Consent for Licence to use Taped Material	Has read transcript	Conditions on use of material	Acknowledgment in publications
1. Rosie Brady 16/7/01	yes	16/7/01	Yes	na	Yes	Yes
2. Margaret Brown 3. 30/7/02	9/02	Yes 9/02	yes	12/6/04	no	
4. Clara Coulthard 5. 17/10/02	yes	yes	yes	28/5/05	yes	no
6. Cliff Coulthard 1 19/10/01	Yes 11/2/02	Yes 10/02	Yes 10/02	Yes 1/8/02	yes	yes
7. Cliff Coulthard 2 1/8/02	Yes 9/02	yes	yes	1/11/02	yes	yes
8. Leo and Shirley Coulthard	Yes 9/02	yes	2/6/05	1/11/03	no	Yes including 'In memory of Leo Coulthard'
9. Elsie Jackson 10/8/01	Yes April 2002		Yes	Yes and amendments made 31/1/03	no	yes
10. Gertie Johnson 1 17/7/01	yes	Declined: Wants tape stored with	yes	yes	yes	yes

		researcher , not in the State library				
11. Gertie Johnson 2 18/10/01	Yes 9/02	no	yes	yes	yes	yes
12. Eileen Lewis 2/9/01	Yes 9/02	Yes 7/7/04	yes	yes	no	yes
13. Enis Marsh 11/3/02	Yes 9/02	Yes 1/7/04	yes	yes	yes	yes
14. Ken McKenzie 15/8/01	Yes 30/5/02	Yes 15/8/01	yes	Yes: verbally 2002	no	yes
15. Keith Nicholls 15/10/01	Yes 9/02	Yes 15/10/01	yes	Yes amended 11/03	yes	yes
16. Daisy Shannon 1 28/6/01	Yes 9/2/02	13/2/02	13/2/02	yes	yes	yes
17. Daisy Shannon 2 13/2/02	Yes 9/02	Yes 13/2/02	yes	Yes 19/3/03	yes	yes
18. Philip Shannon 1/6/05	No  (material not used)		no		na	na
19. Bill Snell 13/3/03	yes	yes	yes		no	yes
20. Frank and Mus Warwick	Yes 9/02 amended 2/4/03	Yes (verbal)	Yes (verbal prior passing away)	yes	na	Yes (verbal)
21. John Wiley 3/9/01	Yes 9/02	Yes 3/9/01	Yes		no	yes

22. Reg Williams 13/8/01	Yes	na	Yes (verbal over phone)	Yes 5/03	na	na
23. Mary Woods 9/2/03	yes	yes	yes		no	yes

### Example of Transcription

# Interview Transcript (edited 10/9/01 by Tracy Spencer)

---

**“The lives of Jim Page and Rebecca Forbes in the Adnyamathanha  
Community: White lives in a Black community.’**

**Masters Research Project**

### **Interviewee** Daisy Shannon

**Date of interview** 28<sup>th</sup> June 2001

**Interviewer** Tracy Spencer

**Place of Interview** At the kitchen table, Daisy’s home, Quorn SA.

**Notes on Transcript** Sound is very quiet, due to incorrect decibel setting during recording. Most of the interview can be heard, however, although the final 10 mins are more indistinct.

At some stages we are looking at photographs and letters, and rustling of papers can be heard.

There is one interruption when Daisy’s husband came into the room briefly.

### **Notes on Editing**

Editing has attempted to retain the character of the conversation and its participants, preserve the content, and arrange the comments as easy to read text, through minimal editing in the direction of conforming to conventions for text.

Key to Transcript

**Bold Type** is Interviewers words

Normal type is interviewees words

**[xx]** is interviewers additions/changes

[xxx name initials] is interviewees additions/changes

.....means indecipherable words

-----means unfinished sentence

The approximate time through the interview (xxxmin)

**Interviewees relationship to the research.**

Rebecca's oldest grandchild and only granddaughter

b. 24- 9-38 at Beltana

m. John Shannon

Ch. Judy, Rodger, Philip, Danny, Aileen, Kerri Janelle Rebecca

TAPE ONE SIDE ONE (A)

[Missed Introduction at the start]

1. **[This is an interview with Daisy Shannon on the 28<sup>th</sup> June 2001 by Tracy Spencer for the research topic on Rebecca Forbes and Jim Page. Today we're talking mostly about Rebecca Forbes.**

**Index to Oral History noted conversations**

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<b>Conversations noted</b>	<b>Transcriptions made</b>	<b>Verbal consent obtained</b>
Tommy Agnew 16/7/01 Copley	Yes	Yes
Talc Alf 18/7/01 Lyndhurst	14/10/01	yes
David Amery 18/10/01 Angepena	yes	yes
Deanne Beer 31/7/01 Adelaide	Sent, made alterations, resent 4/03.	no
Harry Brady 16/7/01 Copley	yes	yes
Sylvia Brady 30/3/03 Hawker	yes	yes
*Margaret Brown 10/8/01; 30/7/02  Port Augusta / phone/ Quorn	yes	yes
Graeme Conway, 13/11/01; 27/6/02  SMBC, Sydney	partly  Phone conversation; conversation and	yes



	tour of Ooma, SMBC college Sydney	
*Cliff Coulthard 16/10/01 Iga Warta	yes	yes
Dolly Coulthard 16/7/01; 2/8/02 Copley	yes	Yes signed 15/10/01
Evelyn Coulthard 3/8/02 Port Augusta	yes	Yes signed 5/03
Lena Coulthard 16/10/01 Iga Warta	yes	yes
Pauline Coulthard 23/4/02; 3/8/02 Hawker; Port Augusta	yes	yes
Rita Coulthard, *Rosie Brady, Lorna DeMell 19/10/01; 2/8/02 Copley	yes	Yes 5/03
Terry Coulthard 16/10/01 Iga Warta	yes	yes
Sharon Cruse 1/8/01 Adelaide	yes	yes
Grace Denison 22/12/03; 6/2/04 Tasmania	Yes – amended 4/3/04	yes
Reg Dodd 18/7/01 Marree	yes	yes
Margaret Ellis	yes	yes

24/7/01 phone (Adelaide)		
Darryl Forbes 11/8/01 Hawker	Yes 23/5/02	yes
Stewart Gill 5/02 phone (Melbourne)	Yes 6/6/02	yes
Marion Greene 8/02 Phone / letter (Melbourne)	Letters and articles kept	yes
Ben Greenwood 2/2/03	Yes 2/2/03	yes
Hector Harrison 19/5/02 Broken Hill	Yes 23/5/02	yes
Luise Hercus 28/5/02 email/ phone (Canberra)	Yes 28/5/02	yes
Charlie Jackson 16/10/01; 17/10/01 Mt Serle station	Yes	Yes signed 30/1/03
Mona Jackson 2/8/02 Nepabunna	yes	Yes signed 13/5/03
*Gertie Johnson 18/10/01; 1/8/02 Nepabunna	yes	yes
Roger Johnson 17/7/01 Nepabunna	yes	yes
Pat Lindsay	yes	yes

9/11/04 (phone)		
*Enice Marsh 11/3/02 phone (Gladstone)	yes	yes
Buck McKenzie 11/3/02 Adelaide	24/5/02 Edited as requested	Yes
Irene Mohammed 23/5/03	Yes and amended 22/7/03	Yes signed 12/8/03
Alwyn Mooring May 2002 phone (Bourke)	partly	Yes
Eddie Nicholls 19/7/01 Maynards Well station	yes	yes
*Keith Nicholls 20/7/01 Beltana	yes	yes
Catherine Perry 6/2/03 (phone)	yes	yes
Colin Reschke 13/2/03 (phone)	yes	yes
Gina Richardson 18/7/01; 20/7/01 Maynards Well station	yes	yes
*Daisy Shannon 19/5/02 Quorn	yes	Yes
Bill Snell	yes	yes

6/2/03 (phone)		
John Stanton 7/9/01; 31/10/01 Perth	No – notes only	yes
Faith Thomas 20/5/03 (phone)	yes	yes
Dorothy Tunbridge 23/8/01 phone (Canberra)	yes	Yes (on phone) Followed up with a letter
Frank Warwick 3/6/02 (phone) 3/3/03 (Adelaide)	yes	yes
Musgrave Warwick 6/1/03 (letter)	Kept letter	yes
Richard Warwick 1/6/02 Hawker races	yes	yes
David Williams 2/8/01; 1/8/01 Adelaide	Yes Sent 2001	Yes
Arnold Wilton 27/9/02 Copley	yes	yes
Gladys Wilton 1/8/02; 2/8/02 Nepabunna	yes	Yes signed 12/5/03

Norah Wilton 3/8/02 Port Augusta	Yes sent 5/03	yes
Mrs Woodfield 19/7/01 Copley	yes	yes
Mary Woods 9/2/03 Adelaide	yes	yes
Allan Wright 22/7/01; 5/8/02 Adelaide / email / phone	yes	yes

\* indicates those who also completed taped interviews

## Example of noted Conversation

### CONVERSATION with Hector Harrison

**on 19/5/02 At his home in Broken Hill. His nephew Lawrence Sinclair was also present.**

**Name:** Hector Harrison

**Date** 19/5/02

**Place:** Fl 8, 83-87 Morgan St, Broken Hill

#### **Character of conversation:**

We spent a couple of hours together. Hector looked at the photo of Jack and Rebecca, trying to identify the Jack's he had known around Yandama. He also identified Rebecca as a nurse from Innamincka. We spoke about working life on Yandama station. Lawrence had also worked in the Tibooburra region for some time, and remembered some people, as well as helping jog Hector's memory at times.

#### **Relationship to the Research:**

Hector was born at Coongie Lake around 1918, worked and lived in Yandama station as a young man, and lived around Tibooburra and Birdsville until moving to Broken Hill for medical reasons. His brother Willie still lives in Birdsville, and his older brother Alfie lives at Copley having moved from Birdsville. His grandfather was known as Jack the Ripper and was born at Coongie Lakes.

Sarah Martin had suggested I talk to Hector, as he might have remembered people and life on Yandama Station around the time Rebecca and Jack were there.

**Method of recording** Tracy Spencer wrote down some notes directly after the conversation, as she remembered them, and on 23/5/02 transferred these notes (with minor alterations) to computer.

## Conversation

Hector wonders if in the photo of Jack and Rebecca, Jack might be his grandfather Jack the Ripper (buried at Coongie Lakes)

Big Corroboree at Coongie Lakes. And fighting, with Innamincka, Birdsville. Fight, then next day close again. Said it was good exercise: I don't think being hit on the head is good exercise!

Coongie Lakes: that's my country.

That one (Rebecca) was a nurse at Innamincka who fixed my broken leg. I fell off a horse. Four men carried me in on sticks across that way and held them (named those carrying the sticks, including his grandfather). In those days for a broken leg they used to get sticks either side and wrap it round with cloth or bark or weeds – no string or cord. I was about 15 – no, 20, 21.

## Demographic description of interviewees

Adnyama thanha older women	Adnyama thanha younger women	Adnyama thanha older men	Adnyama thanha younger men	Living outside Flinders Ranges	Living in Flinders Ranges	Non-Adnyama thanha women	Non-Adnyama thanha men	Total interviewees
11	7	4	8	19	34	9	14	53