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THE TEACHERS' VISION.

"Where there is no vision the people perish."

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D. D. T. JABAVU, B.A.

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All correspondence for publication must be clearly written on one side of the foolscap only, and must be in the hands of the Editor not later than the second week of the second month of the quarter.

Branch Associations are expected to send brief reports of their quarterly meetings to the Editor for publication. Such reports are not to exceed two pages of foolscap.

EDITORIAL

Control? No, Finance — Ay, There's The Rub.

Last June teachers all over South Africa met in different parts of the country to discuss the now all-important question—the transfer of Native Education from Provincial to Union control. It was interesting to hear divergent opinions on this question and to listen to heated debates in favour of one department of State as

against another; but more interesting still were the motives, expressed and unexpressed, honest or camouflaged, which were the driving force at the back of their minds. The Cape African (Native) Teachers' Association and Native Teachers Associations in the other provinces have decided that Native education should fall under the Union Education Department and be an integral part of the educational system of this country. It was quite clear, however, that these associations were impelled to this conclusion, not so much by the hopes of a glorious future in the development of Native education, but, first and foremost, by principle; for it is now evident that Native education shall fall into the direct clutches of a government which for over thirteen years has been scheming a special Native policy—a policy associated with injustice and suppression in the Native mind. And has this attitude no justification! The Native teachers were and are not unaware of this policy and what it implies.

While it may be important to be concerned about the Department of State which should control and administer education, it is much more important to allocate adequate funds to that department to enable it to develop educational policy to highest possible ideals. To over-emphasise the department of control is to evade the issue and perhaps to divert public attention in order to gain time for another move. What Native education needs, and has always needed, is not a new administrative machinery, but a new and better method of financing it; a *per capita* basis.

Those who wish Native education placed under the Native Affairs Department argue that education will then be financed from Native funds. Whereas the Native population of South Africa has no desire to be parasitic or to let other sections of the population to bear its obligations to themselves and their children at any time, this argument is unsound and is based on a principle which is not found anywhere in the civilised world, a principle which demands that the poorest section of the community shall

be compelled by legislation to bear the financial burden of its education, unaided; even in South Africa such is the case as regards the Native (black) people only, and not the other non-European communities who contribute a comparatively negligible percentage towards the state revenue. The Native would not have much cause to be grieved if all his financial contributions to the State were accurately segregated and paid back to him in some form or other; but, instead, much black money finds its way into channels of expenditure which are not for Native welfare, nor exclusively so.

What, then, is the present financial position educationally in South Africa ?

(1) European Education is financed on a *per caput* basis of £14; and that education is free up to and including matriculation; to say nothing of several other privileges enjoyed by European school children; for example : A free supply of milk, free travelling by rail to and from school in several instances.

(2) Coloured education is financed on a *per caput* basis of £5. 5s.; and would it not be interesting to make a comparative estimate of the percentage contribution towards State funds made by the Coloured population ?

(3) Native education is financed differently, thus : two-fifths of the poll tax, plus a meagre block grant of £340,000 from the General Consolidated State Fund; a block grant which most people regard as a gift and a gesture of goodwill from the central government to some deserving cause; whereas the Native has a moral and legal claim to a government grant far exceeding this pittance. This two-fifths poll tax is all Native money, but poll tax receipts fluctuate and are therefore not dependable to be the basis of education.

For clarity and for the benefit of some of our readers who are not well acquainted with State funds, we draw the following picture of State income, though not by any means completely detailed —

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A

General Consolidated Fund

1. Income Tax.
2. Tax on the Mines.
3. Posts and Telegraphs—receipts, etc.
4. Profits from Railways and Harbours.
5. Indirect Taxation on e.g.:
 - (a) Tobacco;
 - (b) Clothing, Blankets, Plows, etc.;
 - (c) Motor cars, etc.
6. Two-fifths of Native Poll Tax, which according to 1938—39 estimates of revenue was £542,000.

B

Native Trust (Development) Fund

Three-fifths of Native Poll Tax, which according to 1938—39 estimate of revenue was £813,000.

Quit Rent paid by Natives £60,000.

Quit Rent paid by Non-Natives £400.

Local Tax, £213,650.

Quit Rent and Local Tax are included here for general interest; they are paid to local councils and not to Native Education.

Now examine the State revenue as tabulated above : Of the three-fifths (viz. £813,000) given to the Native Trust Fund, Native education receives two-thirds, namely, £542,000; and to this the central government adds a block grant of £340,000, leaving in central coffers a balance of £202,000 direct Native taxation, which money is not used exclusively for Native welfare !

It is quite plain, indeed, that since 1925 when the Native Taxation and Development Act was passed, the Native—the poorest member of the South African community—has not only carried the burden of his education unaided, but a substantial portion of his contributions to the country's coffers has been withheld from his exclusive use. But that is not all. In the items of State Revenue (A above) there is not a single place where the

Native does not contribute enormously. Where does this black money go to? Someone is preying on it, a parasite, and there's the rub.

Let us now for a moment examine some of the grants from Union Government to the Cape Province: (Figures taken from the Provincial Estimates of Revenue during the year ending 31st March, 1940).

1. Subsidy from Union Government	£2,711,870
2. Special Subsidy on enrolment of sub-normal children	12,750
3. Special Subsidy for Agricultural Schools	10,500
4. Grant for Physical Education	4,000

There is not a single penny of these government subsidies that finds its way, even indirectly, to Native development, made possible as they are by a huge percentage of Native contribution.

Now glance speedily through the Cape Provincial Taxation Heads of Revenue for the year ending March, 1940, and there is not one that excludes the black people; over £2,189,000 is estimated.

We show you further some figures of educational estimates for the current year in the Cape Province:

European Education	£3,289,055
Coloured Education	709,740
Native Education	462,385
Total	£4,461,180

The poorest members of the community of South Africa, directly taxed by the local government, directly and indirectly taxed by the central government, indirectly but substantially taxed by the provincial governments; but no adequate funds for the education of their children. Is there no good cause for grief!

Control, did you say? Let the Department of Forestry control Native Education! Finance on a *per capita* basis of not less than five guineas; that's the thing.

Speaking on "The Differential Treatment of Native Education" Mr. H. F. G. Kuschke says: "The differ-

ential treatment of Native education goes further. European education is compulsory and free; Native education voluntary and to be paid for; European pupils can get books for nothing; Natives have to buy them; European schools are well housed in Government buildings; Native schools in churches, houses, huts, sheds and shanties, kept in repair with great difficulty by missions, churches and the Natives themselves; Opportunity for all European pupils to find their bent and shape their destiny; restrictions on everyhand for the Native youth to find scope for his talents.

"No one suggests that everything can be changed in a day or a year. Someone has said : "Faith, hope and courage, and the greatest of these is *courage*. That is what we need, courage to break with our own prejudices; courage to face public opinion; courage to act according to the teaching of our Lord : 'As ye would that men do unto you, do ye unto them also.'"—By S.S.R.

DOMESTIC SCIENCE NOTES

By Miss M. Moore.

MAIZE CAKE

One and two-thirds cups maize meal
One-third cup flour
One-quarter cup sugar
One-quarter cup butter
One cup sour milk
One cup sweet milk
Half-teaspoonful baking soda
Two eggs.

Method :

Beat the eggs until light, add sour and sweet milk and stir into the dry ingredients. Mix thoroughly and pour into frying-pan in which butter has been melted. Bake about half-an-hour on top of stove.

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One teaspoonful salt
Two teaspoonfuls bi-carbonate of soda
Two teaspoonfuls golden syrup
One tablespoonful melted lard
Half cup flour
Maize Meal.

Method:

Take milk, add eggs lightly beaten, salt, soda mixed in a little warm water, golden syrup, melted lard, flour, and add enough maize meal to make a thick batter. Drop a small spoonful of the batter on to a well-greased frying pan, brown on both sides and serve immediately.

PRESIDENTIAL ADDRESS: C.A.T.A. CONFERENCE, KIMBERLEY, 28th JUNE, 1939 to 1st JULY, 1939.

By Mr. I. D. Mkize, B.A. (Hons.) L.C.P., (Lond.)

Some Present-Day Aspects of Native Education

The momentous question of whether Native Education should be controlled by the Union Education Department or by the Native Affairs Department, has of late been agitating the minds of all those who profess to have the welfare of the Bantu at heart. That the trend of events would ultimately place Native education under Union control has for long been obvious; what the department would be, however, was not quite clear, despite the ill-formed utterances that have from time to time appeared in the Press, both Bantu and European. As there are very grave issues at stake, it is extremely important that we should examine the facts thoroughly, and not be swayed about by high-sounding platitudes which may lead us to a dangerous decision. Should we support a course that will in the long run, prove inimical to our interests, then at least we shall be happy to think that our con-

clusions were reached after mature deliberation, and that we exercised all the vigilance necessary to enable us to support the course that will be of immense benefit to the cause we have at heart. What is the state of affairs?

The Present Situation

(a) The financing of Native Education is made by the Provinces largely from money obtained from poll tax receipts. The amount brought in by the tax is roughly £1,300,000 per annum. One-fifth of this amount is used for Native development, two-fifths for Native Education, and two-fifths are paid into general revenue. The State makes a block grant of £340,000 from the Union Consolidated Revenue. This brings the amount available for Native Education to about £860,000 per annum. But the provinces find that they require at least £900,000 a year (an amount that is also grossly inadequate), so that £40,000 odd must be found somehow to supply the *minimum* requirements of Native Education.

(b) Curricula and syllabuses are drawn up for the various types of Native schools in each province by the Education Departments of the various provinces, and each department provides for the inspection of schools.

(c) The missions build and equip the schools, which in most cases are used for worship on Sundays, and whenever funds permit, grants are made by the Education Departments for school furniture and other equipment. In certain provinces, the people pay school fees even for primary education, buy the necessary school books and stationery, and contribute towards the cost of the buildings. In passing, it may be observed that this contribution by the missions and the people is not comparable with the financial help given by the State. Yet it is a burden that is becoming heavier each year, and one which no other section of the population of the Union is called upon to bear.

Position Far From Satisfactory

The amount provided for Native Education is altogether inadequate. Not only does it make expansion

impossible, but it also leads to stagnation and retrogression. Heroic struggles to advance the cause of education have been frustrated by lack of funds. The joyous thought that for the first time in the history of education in South Africa, enrolment in Native schools in the Cape passed the 200,000 mark last year, is destroyed by the unpleasant truth that in terms of the *per caput* grant of £3. 12. 9 recommended by the Inter-Departmental Committee on Native Education, the amount of £860,000 provided for Native Education in 1938 was just sufficient for the Cape alone, leaving only £132,500 for the other provinces! We are faced with the anomalous position of the increasing enrolment year by year, and in consequence the quota per teacher, while the funds are not proportionately increased, and in fact the danger of their being drastically reduced whenever the poll tax collections are low, is ever with us. Compulsory education for African children is one of the ideals to strive for, yet the lack of the means of realising such ideals is all too great. No wonder that only about 15 per cent of African children attend school, and, according to one authority, 60 per cent of these are to be found in the Sub-Standards! Time and again it has been urged that the provision of educational facilities for *all* its children, irrespective of race or colour, is the sacred duty of any government worth the name. The present system whereby one section of the community — admittedly the poorest — is directly taxed for its own development, has been repeatedly condemned. Hitherto the powers-that-be have turned a deaf ear to the representations that were made to the effect that all taxation should go into the common Union Fund, and be dealt with on a fair and reasonable basis for the needs of each section. How can Native Education progress when the provisions of funds does not keep pace with development?

Any Solution To The Problem?

After repeated representations from those who are uneasy over the Africans' raw deal, the Government has offered a way out of the difficulty. Let Native Education

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be transferred, not to the Union Education Department, as many responsible bodies have suggested, but to the Native Affairs Department. As if by way of enticing those who think otherwise, a promise is held out of increasing the grant to Native Education by £180,000, and this will be done by cancelling the block grant of £340,000 made from the Consolidated Revenue, and by paying over to the Native Development Fund the whole of the proceeds of direct Native taxation. Some of the arguments advanced in favour of this proposal are :

(a) That it is a logical outcome of the segregation policy of the country.

(b) That there is no hope of a *per caput* grant to Native Education ever being agreed to with public opinion as it is to-day.

(c) That the Native Affairs Department is concerned with the interests of the Bantu, and as their development is largely dependant upon their education, it follows that this department is more competent to administer Native education than the Union Department of Education.

Hear The Other Side !

As against the Government's arguments, it is urged

(a) That the segregation policy can be partially applied, and this in purely Native areas. As Mr. J. H. Hofmeyr puts it : "Segregation in Native Education might be a defensible policy if we had to deal with Natives in Native areas. It is quite indefensible in relation to urbanised Natives."

(b) That the cause of Native Education may be damaged in the maelstrom of party-political strife, or choked in the mephitic mazes of party-political intrigue. Further, to bring Native Education *directly* into the political arena with possible fluctuations in annual grants, does not appear to be a sound proposition.

(c) That it is financially unsound, since it in effect continues a system of block grants which have no relation to the educational needs of the people. Surely the Government with its overwhelming majority in Parliament can easily persuade its followers to see that justice demands the financing of Native Education on a *per caput* basis. We cannot rejoice over the promised palliative of £180,000 while the remedy to effect a complete cure is purposely withheld.

(d) That education is one and indivisible, whether it be European, African or Coloured children. There seems to be much truth in the argument that the differences at present found are not such as to justify the divorcing of Native Education from the stream of educational effort which flows throughout the civilised world, but rather point out to the need for maintaining it as an integral part of all educational work. It seems unnecessary duplication to get educational experts to both the Union Education Department and the Native Affairs Department; besides, it makes one fear that there will be a perpetual recognition of the principle that Native Education should always be inferior to that provided for Europeans or Coloureds.

Is This Fear Justified ?

It is impossible to dismiss the arguments advanced by the protagonists and antagonists of the transfer to the N.A.D. as being of little or no importance. What remains for us to do is to weigh the evidence before us, so that we may avoid making fallacious conclusions. While undoubtedly the correct place for Native Education is under the Union Education Department, it may be useful at this stage to ask why so many responsible bodies should be suspicious of the transfer to the N.A.D., despite all that it is attempting to do for the progress and uplift of the Bantu. Perhaps the answer is to be found in the decision to which the Native Affairs Commission came in its 1936 report, viz., "that the time has arrived to adopt a policy of Bantuization of the Native educational ser-

vice." Two interpretations have been given to this pronouncement :—

(1) That Bantuization connotes simplifying the curricula and syllabuses so that they may be conditioned to the needs of the mass. In effect, this means learning the three 'R's' plus handwork.

(2) That Bantuization implies the staffing of all Native schools with Bantu teachers.

That the latter view is probably meant is judged from the words that follow, where it is urged that this Bantuization "could be gradually accomplished without hardships to anybody, since the qualified European teachers could be readily absorbed in their respective grades in the European educational system, etc." A great deal of unwarranted attack has been made upon the N.A.D. for writing in this strain. So great an outcry has been made in some quarters that some individuals firmly believe that such a step would undoubtedly sound the death knell for Native education. I query the soundness of the logic of this school of thought. Why must the African teachers not aspire to the higher directive posts in Native education? Why should they be content to fill the assistantships of Training and High Schools for ever? No sane thinker would quarrel with a desire on the part of the N.A.D. to place suitably qualified Africans in responsible positions. The increase in the number of graduates that Fort Hare annually turns out must be encouraged by the alacrity with which those who have shown merit in the educational field, are placed in higher grade posts. The lead that Natal and the Transvaal have given in this respect is worthy of emulation. *We cannot help reminding those institutions which deliberately violate the 50-50 principle that it was meant to be a temporary expedient at a time when the supply of African graduates was considerably below the demand.*

Any "Plums" For The African Teacher ?

Where there are no artificial barriers placed in the way, it is always possible to aim at the occupancy in that

particular profession, of the highest post which educational qualifications, meritorious service and length of experience warrant. One is not surprised, therefore, when the European teachers look upon the inspectorate as their "plum". In the case of the African primary school teacher, his conscientiousness may well be rewarded by his becoming a Departmental Visiting Teacher. The scale of salary offered here appeals to the former teacher more than it would ever do to the African graduate employed in a Training or Secondary School. In fact, I have it on good authority that the latter would never be considered, merely because of the lack of experience in primary school work! It would be interesting to know if this proviso is rigidly enforced in the appointment of Inspectors of Schools. Besides, sight seems to be lost of the fact that the majority of graduates possess Cape Departmental professional certificates, and that they are not attracted to primary school posts solely because of the financial loss such a step would entail. The recommendation of the Cape Advisory Board on Native Education at its 1938 meeting, that the Department should draw up suitable scales for African principals of Secondary and Practising Schools, is commendable.

There is another question which, to my mind, ought to be tackled. A number of our young folk who hold N.P.L. qualifications, sometimes pursue their studies to the Senior Certificate stage when financial and other reasons compel them to abandon their studies. In the majority of cases, they can obtain employment only in primary schools, but unfortunately there being no scale of salary to meet their case, no recognition is made of their possessing S.C. qualifications for salary purposes, if my information on this point is correct.* Such an anomaly certainly calls for immediate removal, when one considers the educational background they have obtained, not to mention the extremely expensive secondary school course. One feels chary of referring to salary scales that exist only in name, at least as far as primary

schools are concerned, but one cannot help pointing out this unhappy discrimination against the African teacher. A glance at the salary scales for European teachers reveals that although the commencing salary varies with the category in which educational qualifications place such teachers, yet the maximum salary drawn by teachers doing the same type of work is always the same. The difference consists solely in the longer time taken by the teacher with lower qualifications to reach the maximum. It is strange that both the 1928 scales recommended by the Welsh Committee, disregard this important fact, and perpetually punish the teacher who is unfortunate enough to possess the lowest grade qualification. Was this an oversight, or was it because the non-operation of such scales in primary schools was anticipated?

African Teachers And Managers.

My address would not be complete without my touching upon this subject owing to the idea growing in certain quarters that our insistence on the creation of School Boards and Committees to take charge of Native schools is actuated by our inherent hatred of missionary ideals and aspirations. This attack is as false as it is cruel, for we are warmly appreciative of the noble work done by pioneer missionaries in bringing civilisation and enlightenment to dark Africa. Human nature being what it is, however, terrible clashes have sometimes taken place between the teachers and managers, and these have in certain cases had serious consequences. While we would not hesitate to confess that sometimes the teacher is to blame, yet it would be silly to imagine that managers are beyond reproach. When alarming proportions are assumed by these quarrels, it is natural for us to try to find a solution, hence our plea for the management by school boards and committees. No self-respecting person resents healthy criticism, and if surprise has been expressed at the tendency of some managers to advertise

*Since writing this address, I have learnt that such teachers get £6 more per annum than those with N.P.L. qualifications only.—I.D.M.

for Europeans only in posts that would give great scope to the African for showing his ability, then it is time those who know the arguments advanced for this tendency disclosed them, so that we may judge for ourselves whether they are rebuttable or incontrovertible.

What Of The Future ?

The paralysing influence of the uncertainty as to the future control of Native education has been shown in the revision of the Native primary school syllabuses by the Committee on which the Department kindly allowed us representation, being temporarily put in abeyance. The legislation which would have slightly eased the critical financial position has had to be shelved owing to the failure of the provinces to reach a unanimous decision with regard to the transfer of Native education from the Provincial Departments of Education to the Union Government. Congestion at the various types of primary schools has reached saturation point, while the average number taught by each teacher in certain schools has soared to over 100 ! Bitter pills, however, continue to be swallowed by these unfortunate creatures — no teachers can be appointed to any new posts, despite the fact that 477 African teachers qualified last year, not to mention those whose names have for years been on the waiting list; no new schools will be opened this year, and no additional expenditure can be sanctioned; in other words, Native education must be starved to inanition, and all plans for investigation and reform must be thrown overboard, ostensibly through financial stringency, and actually through lack of sympathy. There might be a slight consolation if this state of affairs were attributable to economic depression, but while huge surplusses characterise the successive annual budgets, their appointment for the improvement of the appalling conditions existing in our schools, successfully eludes us, and all we are supposed to do is to sing, even in despair,

“Rejoice, rejoice ! Emmanuel
Shall come to thee, O Israel !”

**GREETINGS FROM THE ORANGE FREE STATE AFRICAN
TEACHERS' ASSOCIATION**

The C.A.T.A. Fraternal Delegate to the O.F.S. African Teachers' Association, brings with him from that Association to the C.A.T.A., to the readers of the Teachers' Vision, and the Cape Native Teachers generally, greetings of love and fellowship.

"I cannot fully express, on behalf of our Association, the joy that fills our hearts at this reciprocation of fraternity by the Cape African Teachers," said the O.F.S.-A.T.A. President. "We welcome you, Sir, into our midst, and give you full freedom to take part in our deliberations. Forget your province meanwhile, until you should turn your steps thither. Though our fields of work are marked by imaginary provincial boundaries, our interests and problems in the education of the Native child, are one; and throughout your sojourn here, you are the guest of this association. Greet the Cape for us."

Reply

"The sentiments and expressions of goodwill and friendliness which you have uttered on behalf of your Association, will be reported to the Cape Teachers, to whom they are referred. For this welcome, Sir, I thank the O.F.S.A.T.A."

THOUGHT FOR THE QUARTER

"It is difficult for a White man to obtain from an African a candid statement of the latter's opinion of him and his group. So long as the African had to deal with White men who have had hidden, unsuspected designs upon them for various purposes, that they have developed a very cautious attitude, a protective technique, when it comes to committing themselves. They are tempted to evade the issue, or to make a statement which will please the questioner and enable them to escape from a position of some embarrassment.—(*The Bantu in the City—Inter-Racial Relationships*).

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THE O.F.S.A.T.A. AS I SAW IT.

By Fraternal Delegate.

Organisation :

The organisation of the Orange Free State African Teachers' Association is very similar to that of the C.A.T.A. There are local or district branch associations with the presidents and secretaries and the rest of the officials. These meet from time to time during the course of the year to discuss local educational politics, etc. It was interesting to hear that in several districts parents and others interested, formed part of these organisations, though they were not themselves teachers. There is in the O.F.S. a fine spirit of co-operation between teachers and parents.

Each Branch Association sends its yearly report to the General-Secretary of the O.F.S.A.T.A., who makes a summary report to conference when it meets, giving the activities and financial strength of each branch. To make funds for the Main Association, each branch pays an affiliation fee, the same as in the Cape.

The O.F.S.A.T.A. :

There are officials and an executive committee. The membership to conference is open; they do not have the Cape delegation system. There are reasons for this, the main reason being the small size of the province which makes it possible for members to attend without a heavy financial strain. There is, therefore, a feeling of direct individual ownership of the main body by the Teachers, which feeling engenders pride in things they own; and there is also a direct contact between the Association and the individual teacher and his problems.

Routine Work :

The O.F.S.A.T.A.—like all African gatherings—begins its day's session by hymn and prayer; then on the first day only, welcome and a few general remarks, and minutes.

The following was mentioned in Presidential Address :

(1) A serious retrenchment in the Free State, due to the Government not giving any more money than was given in 1938—39. This has raised the enrolment quota per teacher to 50—60;

(2) Financing and transfer of Native Education;

(3) African Teachers' salaries below the bread-line;

(4) Medical training of Africans;

(5) Missionary control of Native Education;

(6) Effects or Defects of Native Primary Education. Are the products of the Primary School such as we desire;

(7) Things African — History in Native schools;

Those who read the "African Teacher" will see there perhaps the full address.

The conference began on Monday (arrival) and closed on Saturday; and for the whole length of that time, board and lodging fees were 5/-. Amazing! How do they do it? The Free State teachers own their central organisation, that is the explanation; and further: the Mayor and Town Council of Kroonstad, in welcoming the association, gave an ox to conference. Then the local teachers arranged entertainments and concerts and competitions, the proceeds of which went towards conference expenses and the balance to the local Teachers' Association coffers. That is the spirit with which things are done in the Free State. The Cape might well copy that attitude.

(More next quarter)

WORK

By S. K. Tuswa.

On to work, the fields are white,
Working on before 'tis night.
Sheep and cattle crave for stalks,
When the grass has turned to sticks.

On to work, and load the van;
There's not time to look for fun.
Tie the cobs and take them home,
Soon the snow will come and foam.

On to work, the flails must sound,
Bringing forth an echoing round.
Pits and tanks must soon be filled,
Moths and weevils must be killed.

On to work, the rain has come;
Till the ground and sow more corn.
Harrow quickly when 'tis wet,
So the seedlings grow and fat.

On to work, and hoe the weeds,
Else our crops will fail our needs.
Cut them down with scythe and spade;
Let them dry beneath the shade.

On to rest, your labours end;
Wait until your child you send,
Six or seven ears of maize;
Rightly changing all your meals.

MOTIONS

1. That the Department be requested to arrange Short Vacation Courses on a regional basis for the purpose of demonstrating :

(a) The latest methods of teaching primary school subjects;

(b) The making of useful apparatus.

2. The C.A.T.A. realise the need of improving the methods of teaching in the Primary Schools, and regret to state that owing to inspectorial duties undertaken by Departmental Visiting Teachers, the demonstrations of proper school methods have suffered. The C.A.T.A. request the Education Department to relieve the D.V. Teachers of inspectorial duties in favour of demonstration work.

3. That the Superintendent-General of Education be requested to take steps for provision to be made so that committees under the chairmanship of the manager shall be established for all Native schools, such committees to have full control of all matters affecting the schools.

4. That the C.A.T.A. welcomes the recommendation made by the Cape Advisory Board of Native Education at its 1938 meeting, that the Cape Education Department should draw up scales of salaries for Bantu principals of High and Practising schools, and requests that this should receive the immediate consideration of the Department.

5. That the C.A.T.A. respectfully requests the Education Department to open the position of Inspectorate of Native Schools to African graduates and other teachers whose qualifications and experience entitle them to such position.

6. That the C.A.T.A. requests the Education Department to supply Principal Teachers with the copy of the booklet dealing with regulations governing Native teachers.

7. That the C.A.T.A. notes with appreciation that representations have from time to time been made—without success—for the creation of a Pension Fund for Native Teachers. The C.A.T.A. now humbly suggests that the Department address this appeal anew to the Central Government in view of the urgency of this necessary reform.

8. That examiners in Native languages in both Training and Secondary schools be teachers of such languages in Secondary and Training schools respectively.

9. That the C.A.T.A. requests the Department to make provision in the form of loans for deserving African pupils in Training schools in the same way as they are available for Coloured students.

10. That the topics generally set for:

(a) Composition in Std. VI Cape Department examinations generally based on subjects entirely unsuitable for children residing in urban areas and in Bechuanaland, and as such, representations should be made to remedy this disability.

(b) That the syllabus for Std. VI examination in History is too wide and vague and therefore we desire that representations be made to remedy the position.

11. That the Department be respectfully requested to recommend to the Heads of Institutions the exclusive appointment of African teachers to the principalships of Practising schools.

12. That the Education Department be requested to extend the Cost of Living Allowance to include Native teachers in Native Training and Secondary schools situated within municipalities; e.g., Native teachers in Gore-Brown Training, Umtata Native Training and High schools, Lovedale Training and High Schools, etc.

REPLY

Department of Public Education,
Cape Town.

RE RESOLUTIONS OF CAPE AFRICAN TEACHERS' ASSOCIATION.

With reference to your communication of the 7th July, forwarding certain resolutions passed by the Cape African Teachers' Association, I am directed to furnish you with the following information :—

1. A scheme for the holding of a definite number of Vacation Courses for Native teachers on a regional basis has recently been under consideration by the Department, but its adoption has been temporarily deferred pending a final settlement of the question of the control and finance of Native education in the Union.

2. Owing to the limited field staff available, the Department has been compelled to utilise the services of Departmental Visiting Teachers largely for the annual inspection of schools. The views of the Association will receive consideration as soon as the increased field staff required can be provided.

3. In view of uncertainty in regard to the future central control of Native Education, the present is not regarded as an opportune time for introducing legislation such as would be required before a general system of local control of Native schools by committees could be established. Further, the Superintendent-General of Education is not yet satisfied that such a system would be practicable throughout the Province in view of the large number of schools at present under the local control of individual managers.

4. The question of revising the scales of salary applying to Native Principal Teachers of Secondary and High schools has been under consideration by the Department, but action in the matter has been deferred pending final decision of the question of the future control of Native education.

5. Inspectors of schools in this Province are required to undertake responsibility for inspection of all schools (European, Coloured and Native) within their circuits. The policy of establishing a separate inspecting staff for Native schools alone is not favoured by the Department.

6. No such booklet has up to the present been published. A pamphlet of instructions and regulations has been prepared but its publication has been deferred pending settlement of the question of the control of Native Education.

7. The present is not regarded as an opportune time for pressing the question of establishing a uniform Native Teachers' Pension scheme to apply to teachers throughout the Union.

8. Teachers (whether European, Coloured or Native) engaged in teaching any subject to any class in preparation for a Departmental examination are, for reasons which might be expected obvious, debarred from appointment as Examiners of that subject in the Departmental examination concerned.

9. No funds can be made available at present for this purpose.

10. (a) On a review of examination papers set in recent years, the allegation made in this resolution does not appear to be substantiated.

(b) The revision of the entire primary course for Native schools was recently begun but has been dropped in view of the probable early changes in the control of Native Education.

11. Native teachers are eligible for appointment to the principalship of any Native Practising school, and, other things being equal, are given preference over European teachers who may apply for such posts. The Department is not at present prepared to lay down that all such posts shall be open to Native teachers only.

12. Cost of Living Allowances are not granted to Native teachers paid on Schedule A scales. The Department is not satisfied that there are adequate grounds for making representations to the Native Affairs Department with a view to amendment of the regulations in regard to cost of living allowance so as to enable the allowance to be paid to teachers in Secondary and Training schools at the centres named.

G. H. WELSH,
For Acting-Secretary.

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**REPORT OF THE UMTATA NATIVE TEACHERS'
ASSOCIATION**

The meeting of the above association was held at Xwili West on the 2nd August, 1939, under the chairmanship of Mr. J. P. Mbalo. The meeting was opened by hymn and prayer led by Mr. S. Mahlahla. After the prayer, Mr. Favana introduced the men representing the Location. They gave a short speech as a welcome to the present teachers. A vote of thanks was conveyed by Mr. Mdiya and seconded by Mr. Madyibi.

The members present were as follows :— Misses R. D. Makalima, R. N. Mbalo, R. P. Kweyama, M. Qupha, D. Maqutywa, D. A. Titi, S. N. Tyiso; Messrs. J. T. Mbalo, W. W. Mdiya, J. W. Favana, S. S. Mahlahla, F. C. Cweba, S. S. Madyibi, S. S. Mvene, H. J. Yengwa.

The minutes of the previous meeting were read and passed as a correct record.

Matters arising from the minutes.

The meeting did not find anything from the minutes and so there was no discussion in that respect.

Correspondence.

There was no correspondence save that minutes from the Gen.-Secretary of the C.A.T.A. were read. As the meeting expected the delegate from the C.A.T.A. to give the report of the C.A.T.A., there were no comments from those minutes.

Motions.

There were no motions dealt with save one by Miss Makalima that read as follows : "This meeting should propose venue of next meetings where there are members of the Association." This motion, seconded by Miss Kweyama, was carefully dealt with, and was lost.

Mr. Mdiya proposed an unopposed motion that a letter should be written to Mr. E. G. Jijana, B.A., expressing the disappointment of the meeting at his absence.

The President addressed the meeting of the careless attendance of the teachers in the meeting. He emphasised that the meeting was on the verge of dying and to remedy this he warned the meeting that at the next association a roll call will be called in order to find the actual members of the body still alive. The President recalled the attention of the teachers to the fact that unless the Constitution was carefully followed, they would never know what they were doing. The Treasurer would give the list of the teachers in his books to the Secretary, so that when the Secretary notifies the Organising Secretaries, they should advise those members who have not paid up to date for the year 1939, that their membership ceases.

Mr. H. N. Yengwa's name was proposed for membership.

The subscription collected amounted to 12s. and 5s. given to Mr. Favana for tea.

Mr. Mdiya proposed St. John's College, Umtata, as venue of next meeting. Seconded and agreed.

The meeting was then brought to a close by singing of the National Anthem.

S. N. TYISO (Miss),
Secretary.

QUMBU AFRICAN TEACHERS' ASSOCIATION

On Saturday, 5th August, 1939, the above Association held its quarterly meeting at Mvumelwano—a school within easy reach of the village of Qumbu.. Mr. M. M. Siwahla, Chairman of the Association, presided. Over thirty teachers attended and three new members were registered viz. Misses A. E. Ntobongwana, E. Sigenu and Mr. A. B. Ludidi.

The Treasurer's report, which is an ever interesting item, revealed what would have been a rather precarious circumstance, had the Association not had the prevision to organise a concert entertainment—proceeds of which went to augment the funds of the Association.

Mr. A. C. Jafta who had been delegated to the C.A.T.A. Conference at Kimberley, gave a report of absorbing interest on the doings at Conference. Messrs. R. R. Simane and L. Nokwe proposed a vote of thanks to Mr. Jafta.

The question of the recent mealie levy agitated the minds of the members. A resolution was passed to send a deputation to the Native Commissioner of the District. The deputation was instructed to draw the attention of the Native Commissioner to the disastrous effects upon African education wrought by the imposed levy of 4s. per bag.

The Chairman's address, short and inspiring, was an exhortation to the day's recruits to do the best in their power to be helpful to the family with which they had associated themselves—a family whose noble task it is to wrestle with the many problems encircling Africans and African education.

Venue of the next meeting : Ncoti.

M. S. TONI,

Gen.-Secretary.

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CAPE AFRICAN TEACHERS' ASSOCIATION.

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D. D. T. JABAVU, B.A.

Editors:— E. G. Jijana, B.A., St. John's College, Umtata;
S. S. Rajuili, B.A., Lovedale.

Representative on Education Advisory Board:
J. O. Mnyani, Hlobo Store, Idutywa.

General Secretary:
H. N. Yako, B.A., St. John's College, Umtata.

All correspondence for publication must be clearly written on one side of the foolscap only, and must be in the hands of the Editor not later than the second week of the second month of the quarter.

Branch Associations are expected to send brief reports of their quarterly meetings to the Editor for publication. Such reports are not to exceed two pages of foolscap.

EDITORIAL.

THE TREND OF EDUCATIONAL THEORIES.

In South Africa at the present time there is nothing of which so many theories have been and are being advanced as about Native education; its aims and content; its scope and control; its finance and what not. In

another few years Native education will be a hundred years old, and throughout the major portion of that long time European South Africa, fearful of the consequences of real education for Native children, has spent much money and energy discussing with itself about the ultimate aim of that education. It is no wonder, therefore, so little comparative progress has been made in the field of Native education. Because of this strong Bantu-phobia which has enslaved his mind, European South Africa maintains that Native education is a *special education* very unlike every other educational system in the world! This difference, more subjective than objective, makes it impossible for our educationists to draw from their experiences and from the ideals of education in other lands or even from European education in this land. Experiments have been conducted and theories propounded to such an extent that the Native public has grown more and more suspicious of the motive behind these ideas. It cannot mean good. Let us examine these theories :

First there is the theory of realism in education, a theory which believes that instruction in the primary school ought to be concerned with those things with which the child shall have anything to do in his life, and the language used must be that which comes into daily use. This view is supported by some educational magazines which are read by several Native teachers. Accordingly the teacher ought to study the life of the people first, their customs and habits, and then confine his teaching to these matters; and evidently in books used in Native schools, terms like "manoeuvre," "camouflage," etc., would be removed because they do not enter into the life of the child or that of his society for which education is preparing him. Superficially examined, this theory, "Teach Real Life" seems laudable and convincing; but it is a theory based on wrong assumptions :

It assumes that the life lived at any given time is ideal and complete and that no higher ideal can be attained. It purports to know what the child is going to be, his aspirations in life and prepares him for that! But education is not a preparation for life in this sense; it is itself life, looking both after and before; it is a state wherein society, through its education, is steadily finding its fuller ideals in life, a condition which transforms the unreal to reality and makes the unknown known and

commonplace. Like experience, education—

“ . . . is an arch wherethro’

Glams that untravelled world, whose margin fades
For ever and for ever when I move.”

The second theory is also based on this so-called realistic education of the young; it is the “school-farm” idea which seems to be gaining a foothold in Native education; a project borrowed from countries where agricultural education has future possibilities. Examined theoretically it seems to have tremendous educational use and appears very realistic; but as teachers and parents, looking to a forward march of our children, we must not be blind to facts of daily experience, however attractive these experiments may seem; for closely examined they appear to lack the very object they set out to achieve, realism.

(i) The “school-farm” experiments are being carried out on private land and not in a Native reserve where conditions of real Native life would be brought to bear upon the school and where its success would be convincing proof of their realistic value. (ii) South Africa can hardly be called an agricultural country; and farming, in spite of the huge Government subsidies to European farmers, and in spite of the fact that it has been in better trained hands—for Europeans have far better agricultural educational facilities in this country—has proved a failure, otherwise the farmers would not have sold their lands so readily. The education given in these schools has and will continue to have a distinctly agricultural bias, a system which narrows the mind and cripples progressive development of the child’s mind at its primary stage. There is no reason to think that Natives are agriculturally inclined; they do not and may not own land; for whose benefit then would this agricultural knowledge be? Real education cannot be made to run in grooves of this kind during its primary stages. It must run free within obviously unavoidable limits to find life’s ideals along its forward march, and must for ever remain divinely discontented with any one stage in its progressive development, instead of being made to subserve that stage.

Theories such as these, support the contention of the Inter-departmental Committee on Native Education, a contention for which no educationists can ever be morally pardoned; namely, “The education of the white

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child prepares him for life in a dominant society and the education of the Black child for a subordinate society. There are for the White child no limits, in or out of school—other perhaps than poverty—to his development through education as far as he desires and in whatever direction he likes, if he has the necessary capacity. For the Black child there are limits which affect him chiefly out of school." We have in the past made references to this quotation; it is worthy of note, however, that its more important words are spelt with capital letters. The Natives have much cause to be suspicious of these pronouncements and theories.

As a direct result of this strong Bantu-phobia, which is the genesis of these theories, European South Africa is growing consciously unreasonable on questions affecting Native advance; and therefore creating in the Native mind an ever-increasing bitterness.

The Native public will not rest contented with the progress of his education until it finds the peace of his soul; for he is possessed by a—

"Spirit yearning in desire

To follow knowledge like a sinking star
Beyond the utmost bound of human thought."

THOUGHT FOR THE QUARTER.

"The type of education that is sadly lacking in South Africa is the education of Europeans in the ideals, needs, work, progress, ambitions, and welfare of the non-Europeans."
(Bishop David Henry Sims.)

NOTES AND NOTICES.

GOOD WISHES!!

The "Teachers' Vision" wishes you all a Merry Christmas and a Happy New Year.

* * * *

Commencing with this issue, a new feature entitled "Questions and Answers" has been started, and the

President of the C.A.T.A. has kindly agreed to conduct it. Readers are invited to send questions bearing on education to him. If the questioner wishes to have the reply posted to him, he should enclose a *stamped addressed envelope* with the question. It is sincerely hoped that this feature will become very popular and useful.

* * * *

The Cape African Teachers' Conference will meet at Umtata (not Grahamstown) next year. The last conference to meet in the Transkei was held at Engcobo in 1937, and it was felt that to wait until 1941 before the next conference met there would be taxing the patience of our branches in the Transkei too much. The Albany and Bathurst Association is to be congratulated on having foregone its privilege of staging the conference in 1940. We anticipate a record attendance at next year's conference, so get ready *NOW!*

* * * *

We are glad to report that Mr. F. H. M. Zwide, former member of the Advisory Board on Native Education representing the African Teachers' Associations, has now completely recovered. It will be recalled that he and his passengers (all teachers) were involved in a very nasty car accident, necessitating their admission, with serious injuries, to the hospital at Grahamstown. Mr. Zwide is one of the foundation members of the C.A.T.A., a deep thinker, an eloquent debater and a far-sighted man. He has done wonderful work for the B.A.T.U., Port Elizabeth. It will be a real pleasure to see this veteran at conference, and to benefit by his wide experience.

REPORT OF THE CHIEF INSPECTOR FOR NATIVE EDUCATION, 1939.

The Editor,
"Teachers' Vision."

Sir,—The Report of the Supt.-Gen. of Education for 1938 has been recently released, and one of its annexures—the Report of the Chief Inspector for Native Education—has particular significance in that its major portion is devoted to the justification of a policy which has rightly caused grave anxiety to those who visualise a day when Native schools will be wholly staffed by the Africans

themselves, viz., the policy of engaging an abnormally high percentage of European teachers in Native schools, particularly in Training, Secondary and Industrial schools. The fact that representations for the removal of this anomaly have been made from all quarters warrant a close examination of the arguments advanced by Mr. Welsh.

1. Is the feeling that there are too many European teachers in higher-grade posts justified? The fact that of 4,346 teachers employed in Native schools 184 (4⁰/₁₀₀) were European is misleading. It is fairer to say that of 226 teachers engaged in post-primary work last year, 66.9⁰/₁₀₀ were Europeans! The reason why Training Schools actually employed 80⁰/₁₀₀ Europeans (mark that!) was simply because for many years they have sought to keep African teachers out of Training School work as they feared that the standard of efficiency would fall considerably. Experience, however, has shown that the reverse has been the case, one African teacher in charge of English securing the best results for three successive years! The figures unquestionably prove that *there are far too many European teachers engaged in post-primary work.*

2. Do highly qualified African teachers of experience get a fair deal when principalships of practising and higher boarding schools have to be filled? Definitely no! The African stands condemned even before he has had a chance of proving his worth. The fact that there are only six African, as against eleven European principals of practising and higher boarding schools, etc., is a sad commentary on the kind of justice meted out to the African. By way of illustration two principalships of African Practising Schools fell vacant during the year, and although African teachers of outstanding ability and long experience offered themselves for these posts, their applications were turned down. In fact, although in one case the final date of receiving applications was the 31st August, it was already known by the beginning of June that the European applicant who was subsequently appointed principal, had already been offered the post! The African teachers have learnt by bitter experience that "Eur. or Nat." which figures so prominently in the advertisements of our so-called "friends" is mere camouflage for the benefit of their white friends who are invariably appointed. Oh justice thou art fled"

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Let us examine Mr. Welsh's five "factors effecting the situation" in regard to the principalships of Secondary, High and Training Schools:—

(1) "All but three of these schools are under the local control of mission bodies which, in the case of secondary and high schools, have to find one-third of all teachers' salaries, and in all cases have sunk tens of thousands of pounds in capital expenditure on buildings and equipment. All these bodies have a long record of educational service to the Native people and can hardly be seriously accused of anti-Native prejudice." The reply to this is that it is not a question of anti-Native prejudice, but that of blood being thicker than water. Missionaries are after all human beings, with all the failings—among them partiality—to which human nature is heir. It is these "friends" of ours, who, in calling for applications for the principalships of Secondary schools, lately opened, "exercised all the vigilance necessary" to keep out the Africans. It was left to the School Boards to teach them the proper course. Is it not a fact that those who are at present occupying these lucrative posts are constantly stressing the importance of such posts being a white man's permanent monopoly? Ask "One who knows," he will tell you all about it.

(2) "On the staffs of most of these schools there are at present employed considerable numbers of European assistants. It would not be possible, even if it were desirable, to substitute Natives, who are suitably qualified, for these teachers, particularly those who are specialist teachers."

The employment of "considerable numbers of European assistants" in Native schools is absolutely uncalled for. Let the policy that the African teachers must staff their own schools be accepted, then in a few years the problem will disappear. Why not make an experiment by taking one school, and have it staffed wholly by Africans? The results of the experiment would be very interesting. Perhaps Mr. Welsh does not know (or chooses to forget) that in all the other provinces, this is already a fact and not an ideal. There European teachers have either served under Non-European teachers or sought pastures new. Several high schools, e.g. Trafalgar, Livingstone and such training schools as Battswood and Worcester, have Coloured principals. We demand fair treatment that other races have already secured.

(3) "The nomination of all teachers for appointment in these schools, is in the hands of local controlling

bodies which have large financial interests involved and which are most favourably disposed to Native advancement."

It is surprising that Mr. Welsh should stress the incidence of the financial interests involved in at least *two* paragraphs. It is no illogical to infer from this that he is convinced that Native control will automatically bring about a deterioration in the quality of the work. One can only hope that this inference is a false conclusion from his premises, otherwise it will not be difficult to see why he is going out of his way to try to make the worse appear to be the better cause. As is well-known, ever since African teachers were placed on the staffs of the Training and Secondary Schools, the results have improved remarkably, even to the extent of evoking venomous vituperations from that omniscient "expert" who styles himself "One who Knows."

(4) "The maintenance and improvement of the high standard of efficiency which the older schools have secured, is the prime interest both of the local controlling bodies and of the Department. To attain this end the securing of the services, when principalships fall vacant, of the best possible teachers is vital."

This point can be advanced equally forcibly in favour of the appointment of African teachers as principals, so that it really cuts both ways. It is certainly our firm standpoint that there can be no justice and fair-play where the connotation of "best possible teachers" is restricted to Europeans. Managers would do well to encourage merit and efficiency in the African teacher by giving him the promotion which he deserves.

(5) "European teachers who have devoted years of successful service to Native Education, and who have thereby often sacrificed chances of advancement in European education, are entitled to some consideration when higher-grade posts within Native education have to be filled."

If this argument is meant to sum up the case in favour of the European teacher, it destroys it lamentably! One hears of this word "sacrifice" much too often from Europeans who are engaged in Native work, be it missionary work, teaching in Native schools, or even Council administration! It is time this wrong impression was completely removed. We refuse to believe that those

who work among the Africans are at a disadvantage in comparison with their friends engaged in non-African work. We know it for a fact that many Europeans are tolerated in Native schools when they would pack their bag and baggage at once in European schools. Many of them have remained in Native work merely because it was impossible for them to secure better posts elsewhere. Has it ever occurred to them that the respect and implicit obedience they get from African students would completely elude them in non-African schools? Where else would they (1) find students so docile; (2) administer corporal punishment so freely without a revolt from the parents; (3) expel students for trifling offences, and without a proper trial; (4) get students to do manual work for them daily without any pay? Add to this the fact that they now draw the same salaries as those who are doing similar work in European schools and that when the recommendations of the 1935—36 Inter-Departmental Committee on Native Education are put into effect, and those in possession of a Diploma in Bantu Studies, will be entitled to higher remuneration, then you can't help chiming, "Fine sacrifice, indeed!"

The sooner opportunities of advancement to well-qualified African teachers of proved ability are given, and the trifling excuses are thrown overboard, the less need will there be of defending an unjust policy.

I am,

Yours etc.,

SIYABONA.

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(1) *Voice Production.*

This must never be omitted from the lesson. The exercises should be very simple indeed, and one exercise should be repeated in consecutive lessons until it is perfected. It is always possible to make some slight variation to avoid monotony.

The easiest exercise is the sustained note, which can be taken in all classes. The key, the sound and the length may be varied. The Sub Stds. should begin with 3 beats which may be extended to 4 and 6, the Stds., to 8 and 12. The extension must be done gradually as the children's breath control improves.

'Loo' is the best sound for the production of sweet singing and to ensure the use of the 'head' voice. The animal sounds, coo, moo, baa, etc., can be substituted.

In the Stds., this exercise is useful for improving vowel sounds; words such as 'cool, moon, coat, hard, etc.,' may be sung, but the consonant must be sung on the last beat.

Phrases from the scale, e.g. doh, soh, lah, te, doh; doh, lah, te, doh, etc., can be sung using 'loo, coo,' etc., Teachers could quite easily make up their own, but the first note should be doh, to make sure the head voice is used.

(2) *Modulator Exercises.*

In the Sub Stds., the notes of the chord only are taught. These should be made interesting to the children by teaching little songs about each, keeping the correct pitch by always beginning on middle doh. The teacher could make up his own little songs and have a picture to illustrate each note. These should be arranged to form a modulator. Pictures which have proved successful are 'Mama Doh' for middle Doh, 'Nyana Soh,' 'Dade Me' and Bawo Doh (upper Doh).

Once the chord notes are known, the teacher can make up little songs based on these notes and teach them in this order :—

- (a) The song learnt with words, taught by imitation.
- (b) The tune sung on 'loo'.
- (c) The children try to substitute notes with the help of the teacher.

In the Stds. this work must be extended and the real modulator introduced. This should be used side by side with the hand signs. The latter appeal to the children, and they like the movement. In order to make the work interesting and also to satisfy the Native child's love of harmony, the following exercise could be tried :—

- (a) Divide the class into four groups. Each takes the name of a chord note, as the teacher points to the note the group sings it, and at intervals, at a given sign, all the groups sing their own note at the same time.
- (b) Half the class is divided into four groups as above, the other half sing the scale.
- (c) The class is divided into three groups, doh, te, lah; soh, fah, me; me, ray, doh. Each group sings its phrase as pointed by the teacher, and at a given sign all sing their own phrase at the same time.

The singing of the scale can be made interesting :—

- (a) Begin at the top loudly and gradually get softer as the scale descends. The last note is whispered.
- (b) Begin loudly and slowly, gradually getting softer and quicker.
- (c) Repeat the scale several times, each time holding the 'Doh' a little longer.

Other variations can be made up by the teacher. But do not be in a hurry, take *one* exercise in a lesson, do not use all in one lesson. Vary from lesson to lesson and try to introduce new ones.

(3) *Time and Tune.*

In the Sub Stds. the work should be based on Rhythmic Exercises. The foundation for the written exer-

cises is laid in these classes. The teacher requires to know a great number of short tunes for this work. If he is fortunate enough to be able to play a whistle, a flute or a recorder, all the better.

Encourage the children (i) to listen (ii) to express themselves, while the teacher plays or sings, in dance movements. The children thoroughly enjoy this work and after a time the teacher himself will be surprised what the class will produce.

In the Stds. more formal work must be done and the teacher cannot do better than to follow the method set out in 'The Teaching of Class Singing.'

(3) *Ear Training.*

Sub Stds.

1. *To recognise a high sound as distinguished from a low sound :*

- (a) The teacher sings a high note, e.g., doh (upper) in key F and the children imitate.
- (b) The teacher explains that the sound seems to be in the top of the head.
- (c) She then sings Middle Doh and the children imitate and try to explain where the sound is.
- (d) She teaches the names 'High' and 'Low.'
- (e) The teacher sings various notes and the class after imitating, decide whether they are high or low.
- (f) Individual children sing sounds and the class decide which they are.

2. *To recognise whether a stepwise passage ascends or descends :—*

- (a) The teacher sings a low note on 'loo' and the children decide which it is.
- (b) She then sings an ascending scale on 'loo', moving her hand upward as she sings. The children imitate.
- (c) She repeats this with a downward scale.
- (d) The teacher explains the difference between them.

- (e) She then sings various stepwise phrases and the class imitate, then decide which kind each is.

Note : The phrases must not consist of less than 4 notes.

3. To memorise phrases and recognise them in a sung tune :—

- (a) Teach the children to sing short phrases, putting in words, e.g.:—

m r d ; s f m ; d t l s.
Vu-ka-ni; Yi-za-pha; Ba-le-ka-ni

The teacher can put in words to many phrases, e.g. s f m r d; d r m; m f s; d r m f s; etc.

- (b) When the children have learnt one or two phrases, the teacher sings a tune containing the known ones, on 'loo' and the children try to find out the ones they know.

Hymn tunes are very useful for this work.

Stds.

Before giving an exercise, the teacher must give the middle doh of the key used. The following steps should be followed :—

- (a) Exercises in which the children are asked to recognise the chord notes in a sung phrase.
- (b) To imitate phrases of several notes sung by the teacher.
- (c) To imitate phrases of a known tune e.g. a hymn tune and try to put in the notes. The children will be delighted to find they are building up a tune they know. This might be combined with a time and tune exercise. The teacher first sings the whole tune on 'loo,' the class names the time. Then he sings it phrase by phrase and the class imitates on 'loo,' then names the notes. The tune is built up on the blackboard.
- (d) In Stds. III and IV, dictation exercises might be given.
- (1) The teacher sings a phrase on 'loo.'
 - (2) The class imitates.
 - (3) The children try to write down the notes.

A good deal of enjoyment may be obtained from this especially if some of the results are sung from the modulator and compared with the original phrase.

(4) Songs.

Shouting must never be allowed. Boys and girls have similar voices until the boy's voice 'breaks' about the age of 15. So there is no need to teach other than songs for equal voices when the children are ready for part songs, below Stds. V and VI.

Whistling and humming choruses will always lend interest and variety; also songs with action or questions and answers.

All songs should be short, whether unison or part songs. The children get weary of a long song and also find it difficult to memorise the words.

Sub Sstds. and Std. 1.

Points to be remembered :

1. Make sure the children understand the words. Always sing the new song to the children and have a talk about the words.
2. All singing must be soft and sweet. Only the 'head voice' must be used. Singing the tune on 'loo' will help this.
3. Always sing the song to the given key. Use a tuning fork and test the children frequently to make sure they are not flat.
4. Teach the songs by imitation.
5. Choose very simple songs.
6. Mark the strong beat clearly, for perfect rhythm is of the greatest importance.
7. The words must be clearly sung, and attention must be paid to vowel sounds.
8. Sub. Stds. must only sing unison songs, rounds and canons if the latter are very simple. As far as possible the songs chosen should be in Xhosa.

Teaching of Songs to Stds. 2, 3 and 4.

Points to be remembered.

1. All difficulties should be taught from the modulator; notice difficult leaps and transitions if any,

and get the children perfect in these before attempting the song.

2. Difficulties of time should be taught from the blackboard. They should be written without tune and sung on one syllable or the time names.

Then put in the tune and let the children sing time and tune together to the solfa syllables.

3. Try the whole song, time and tune, to the solfa syllables. If difficulties still occur, go back to the modulator and blackboard.
4. Do not sing with the children. If they cannot get a passage right, sing it to them and let them sing it after you.
5. When the class can sing the tune to the solfa syllables, let them sing on 'loo.'
6. In teaching a round or canon, teach first as a unison song. When the class can sing it with the words divide the class into groups and sing as a round.
7. In teaching a part song, it may help to sing the lowest part first and the treble last. This will prevent the treble from being sung an octave too low, as is often done in schools.
8. Teach the words and be sure the class understands them. Take great trouble over the pronunciation.

Let the class say the words, phrasing them correctly to bring out the sense. Then take words and tune together.

9. Only songs for Equal Voices should be taught. Care must be taken in grouping the children for the different parts. Often boys are able to sing treble as well as the girls.
10. Always use the key given. Never guess the key, use a tuning fork.

Number of Lessons.

It is better to take several short lessons during the week than one or two long lessons. This subject makes a break between more difficult lessons. The Sub. Stds. should have a daily singing lesson of 10 to 15 mins.

Every lesson should be mainly devoted to songs, the preliminary work should take about one-third of the time only. But it must not be omitted if the teacher wishes to make a success of his singing lessons.

QUESTIONS AND ANSWERS

1. I am employed as principal of a Higher Mission School situated in a rural area. I got married last month, and when schools re-opened this quarter, I approached my manager with a view to his communicating this information to the Department so that I might receive a special allowance as a married man. Is my application likely to be successful?

According to the salary scales drawn up by the Native Affairs Department and published in the Education Gazette of the 6th December, 1928, the cost of living allowance is payable as follows:—

	Male	
	Married.	Single.
(a) Teachers living or boarding within boundaries of any municipality.	£18	£9
(b) Teachers living in Native Reserves or areas where conditions are similar to conditions in Native Reserves	Nil	Nil
(c) Teachers other than those living in municipalities or Native Reserves	£12	£6

As you are in category (b) where no cost of living allowance is payable, your application cannot succeed. In short, the Department is not interested to know whether those living in rural areas are married or not.

2. The location in which my school is situated decided to fine every individual who did not send his child to school, the proceeds to go to the school funds. When the Native Commissioner was approached for the purpose of ratifying this decision, he refused because, so he stated, Native education was not compulsory. Was his action justifiable?

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The decision of the location to which you refer is a very good one, but it has no backing of the law, and therefore could not be enforced. There is a *moral* but no *legal* obligation. The United Transkeian Territories General Council has on several occasions asked the Government to make Native education compulsory, but the Government has repeatedly refused to accede to the request for the following reasons (vide pp. 76-77: Report of the Interdepartmental Committee on Native Education, 1935-1936):—

1. It is extremely doubtful whether the State, or the Mission, or both, would be able to find the funds for carrying out any extensive scheme of compulsory education for Natives.
2. In the Reserves, where Natives still live under tribal conditions, the duties of herding cattle by boys and of domestic service by girls, would be seriously interfered with.
3. On the European farms the measure would be unpopular.

We are not concerned with the validity or otherwise of these arguments; all they do is to indicate the present state of affairs. In any case, the Government would have to give the necessary permission before a system of compulsory education for Natives was introduced in any location.

3. When the same Native Commissioner was interviewed a week later about the fencing-in of the school, he stated that the Government would make the decision binding on all Native male adults residing in the location, provided a location committee was properly constituted. Does this pronouncement not annul his previous statement?

You have probably misunderstood the Native Commissioner. A committee, however properly constituted, would have no *locus standi* at all. The powers are conferred by the Native Administration Act (No. 38 of 1927) Section 3, Sub-Section 1, which reads :

“Subject to the provisions of this section, a Native people or tribe, shall not be responsible for the personal obligation of its chief, nor shall a tribe, or the ground occupied by a tribe be bound in any way whatsoever by any contract entered into or any liability incurred

by a chief, unless it has been approved by the Minister (of Native Affairs) after having been adopted by a majority of the adult male members of the tribe *present* at a public meeting for the puprose of considering such contract or liability."

Two points here are worthy of note :

- (i) The meeting must be properly called and well-attended.
- (ii) Once a decision is made by a majority vote at this meeting, that decision will be binding on all those *who attended the meeting*.

It is doubtful if the decision would bind those who did not attend.

4. Although I do not intend leaving the school at which I am teaching, I wish to do private studies in preparation for the 1940 University J.C. Examination. Shall I be granted exemption from paying the General Tax for 1940 ?

Section 4(1)(c) of Act 41 of 1925, provides for the granting of exemption to "any Native who satisfies the Receiver (of Revenue) that in consequence of his *regular* attendance at an educational institution approved by the Native Affairs Commission, he has been precluded from earning wages which would enable him to pay the tax."

As you do not propose to give up your present post for the purpose of going back to school, you are regarded as an external student, and the magistrte is not authorised to exempt you from paying the General Tax.

I. D. MKIZE.
St. John's College,
Umtata.
3/8/'39.

The Secretary for Native Affairs,
Pretoria.

Sir,—I have the honour to request you to supply me with information on the following points—

- (a) What amount has been made available from the Native Trust for each of the provinces for the erection of Native school buildings in urban areas for the year 1939—40.
- (b) Whether similar grants have been made in previous years for the same purpose; if so, how much.
- (c) Whether grants can be made for the erection of Native school buildings in rural areas.
- (d) Whether the Native Trust will henceforth earmark a certain amount each year for this purpose.
- (e) Whether grants can be obtained from the Trust for relieving congestion in existing aided schools.
- (f) Whether loans can be authorised by the Trust for the erection of Native school buildings in rural or urban areas, or for extensions to existing buildings; if so, under what conditions.
- (g) Whether your Department could kindly furnish the Cape African Teachers' Association with annual reports of both the Native Affairs Commission and of the Native Affairs Department as a whole.

I have the honour to be, Sir,

Your obedient servant,

I. D. MKIZE,
President,
C.A.T.A.

Department of Native Affairs.
Pretoria.
1/9/'39.

Sir,—With reference to your letter of the 3rd inst. I have to inform you that grants for the erection of

Native school buildings in urban areas have been made available to the four provinces and any representations in this connection should be submitted to the respective Provincial Administrations.

Applications for grants for school buildings in rural areas should be submitted to the Native Commissioners of the relative districts for their recommendation and subsequent consideration in this office.

The publications required by the Cape African Teachers' Association may be obtained direct from the Government Printer upon payment of the cost thereof.

Yours faithfully,

JOHN S. ALLISON,

For Secretary for Native Affairs.

DOMESTIC SCIENCE NOTES

DATE BREAD

Notes collected by Miss Moore, Lovedale.

(We hope teachers' wives and lady teachers who read this magazine, have tried the recipes published in the September issue of the "Vision." Here is another):

1 cup warm maize meal porridge;

$\frac{1}{4}$ cup brown sugar;

$\frac{1}{2}$ teaspoonful salt;

Flour;

1 tablespoonful butter;

$\frac{1}{3}$ yeast cake dissolved in $\frac{1}{4}$ cup lukewarm water;

$\frac{3}{4}$ cup chopped walnut;

$\frac{3}{4}$ cup stoned dates.

Method :

Mix warm maize-meal porridge, sugar, salt and butter and when lukewarm add yeast cake dissolved in lukewarm water, then add sufficient flour to make into a fairly stiff dough. Cover and let rise overnight.

In the morning, while kneading, add chopped walnuts and dates and cut into pieces.

Shape in a loaf, put into a greased pan and when twice its bulk, bake in a hot oven, 45 to 50 minutes.

EUROPEAN TEACHERS IN BANTU SCHOOLS.

A REPLY TO MR. G. H. WELSH.

In the report of the Superintendent-General of Education for the Cape, for the year ended 31st December, 1938, there appears a statement by Mr. G. H. Welsh, the Chief Inspector for Native Education, on the thorny question of European Teachers in Bantu Schools. We all welcome "this balanced and reasoned exposition of the actual position" by one who knows the facts of the situation.

Mr. Welsh has sought to place before the public, facts which will answer the general feeling amongst Natives: (1) That too many European teachers as compared with Native teachers are employed in higher-grade posts; and (2) that highly-qualified Native teachers of experience do not get a fair deal when the principalships of post-primary schools and of practising schools have to be filled.

Then, he proceeds to show, *inter alia*, the following facts:

- (a) Principals of Practising and Higher Boarding Schools:— Europeans : 11; Natives : 6.
- (b) Principals of Secondary and High Schools:— Europeans : 11; Natives : 2.
- (c) Principals of Teacher Training Schools:— Europeans : 14; Natives 0.
- (d) Teachers of Industrial Schools (instructors in carpentry, etc., and instructresses in Domestic Science, etc.):—Europeans : 37; Natives : 24.
- (e) Teachers in Teacher-Training Schools:— Europeans : 79; Natives : 20.

From these figures it would appear that the general feeling outlined under (1) and (2) is not without cause. In fact, we may add another set of figures. An analysis of the advertisements for teachers in Native Practising, Higher Boarding, Teacher-Training, Secondary and High Schools appearing in the four latest *Education Gazettes*, Nos. 18, 19, 20 and 21 (2nd Nov.) reveals the following:—

European Teachers.	European or Native.	Native.
23	12	16

(i) Out of 51 advertisements for teachers in Native schools only 16 are purely for Natives. (ii) The experience of those of us who have applied for posts advertised under European or Native is that the "or Native" is used merely as an eye-wash, for almost invariably a European is appointed in such an instance.

But perhaps Mr. Welsh's most interesting arguments are in his defence of the appointment of European principals in Native schools. First of all he refers to Native teachers in industrial schools, i.e. woodwork instructors, needlework instructresses, etc. He argues, quite rightly too, that the courses which such teachers have passed do not qualify them to take full charge of an industrial department, but they can do "useful work as assistants to more qualified European instructors or instructresses." Native teachers' organisations have already expressed themselves strongly against the "cheap" courses in Industrial education offered by some responsible Native Institutions, courses which fit the Native only for second-best positions, which make him a handy tool for another man. Let these institutions offer the higher instruction in these courses and raise the entrance qualification, instead of turning out girls into the kitchens of European masters after a four years' course in domestic science, or boys who cannot take a building contract after a five years' masonry course, but may merely do "useful work" as assistants to someone else. Starved of the best instruction in these courses, the writer knew of fellow students who went so far as to obtain instruction from London by correspondence.

Mr. Welsh's chief argument seems to be this, that most of these post-primary Native schools are heavily financed by mission bodies with a long record of educational service to Natives and who can therefore hardly be "seriously" accused of anti-Native prejudice. We admit these mission bodies were the first to blaze the path for Native education, at a time when the whole of public opinion in the country was strongly opposed to Native education. For this service all Natives are agreed that their words and acts of gratitude can but inadequately express their deep indebtedness to missionaries. But, here we may mark two things: (1) Experience shows that the *true* missionary spirit died with the Dr. Livingstones, Philips, Moffats, and Dr. Stewart of Lovedale was the last of that "noble galaxy" of Native benefactors who were truly actuated by the best of

ideals. The present missionary seems to act from mixed motives. He rests on the inherited good works of his predecessors, but can hardly claim, with sincerity, to put the Native first in his heart. It is the European brother first; glaring cases of nepotism in filling appointments are the order of the day; of course all this is done ironically *in the name of Christ!*

(2) Granted the missionary has done more than anybody else to benefit the cause of Native education, like the Moses of old, he has led us out of the "house of illiteracy" but why is he unwilling to lead us right into the Promised Land? Judging by past deeds, the missionaries should have led the country in giving higher grade positions to Natives. As their child, why, unlike all natural mothers, are they so scared of giving the child the spoon to handle on its own? What mother would not repeatedly persuade her child to hold its spoon independently? They have aroused in us desires which had lain dormant, it is psychologically more cruel now to withhold from us that which alone can give complete satisfaction to the desires they aroused, than if they had left us illiterate.

The maintenance and improvement of the high standard of efficiency which the older schools have secured in the prime interest of both the controlling bodies and the Department, and to attain this object the best possible teachers should be appointed when principalships fall vacant, says Mr. Welsh. This argument seems indirectly to insinuate that "the best possible teachers" lie necessarily outside the sphere of Natives, or that the appointment of Natives would of necessity endanger the high standard of efficiency maintained hitherto. The writer knows of a large Native High School in another province which failed twice in its inception in the hands of European principals, whereupon a Native graduate, fresh from college, put it on the solid foundation on which it stands to this day. Another Native Secondary school in this province, under a European principal, failed all its first J.C. entrants, and eventually passed one, the following year. That was some ten years ago. To this day their total number of J.C. entrants per year hardly exceeds 20.

We know some principals of the older schools who entered those schools with hardly a Matric. certificate. They were appointed as assistants in Native schools

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because, with their qualifications, they could get no appointment in European schools. It is difficult for us to see what "chances of advancement in European education" such teachers have sacrificed. And the plea that they deserve some consideration when higher grade posts in Native education occur can only be a spurious argument at best.

In conclusion, we maintain that the sphere of employment for Natives is only limited to Native education, while Europeans have three spheres open to them, namely, European, Coloured or Indian and Native. If we are denied promotion to higher grade posts in our own schools for the considerations as laid out by the honourable Chief Inspector for Native Education, then ours is an unenviable lot indeed. May we, however, once more humbly plead to be offered a chance to hold independently the spoon, the spoon—the SPOON!

REPORTS FROM BRANCH ASSOCIATIONS.

1. *Midlands African Teachers' Association*, held at St. James, Cradock, 2/9/39.

Addresses : Messrs. S. P. Akena and R. Skosana led discussions on Unity and Activities of the Association.

Resolutions : *Transfer of Native Education*.

"The Association of the M.A.T.A. re-affirms resolutions passed at other Native organisations and teachers' conferences opposing the transfer of Native Education to the N.A.D. for the following reasons :

- (a) Such a transfer is based on a principle of financial segregation of Native Education which is wrong in that it makes the Natives the only section of the population of South Africa who will be required to pay directly for their education unaided.
- (b) As the poll tax proceeds fluctuate annually, there will be financial stringency which will, in a few years, make further educational developments impossible.
- (c) The expressed opinion of the Native Affairs Commission on the Bantuization of aims of Native Education leaves no doubt in the Native's mind

that the motive is to lower the status of Native Education and render it useless."

The meeting was very well attended by over 30 members and friends. A telegram from Mr. S. S. Rajuili stated that he regretted he was unable to come to the meeting.

By M. M. Ntsiko, Secretary.

II. Elliotdale and Mqanduli African Teachers' Associa-

Address: (1) by Rev. S. Searle who welcomed the teachers, and expressed appreciation at marked interest made by Native people.

(2) Mr. I. Mkize, President of the C.A.T.A., who, by invitation had gone to address the above branch association, spoke on matters of general interest to Native teachers and of importance to Native Education. Teachers were urged to read with pride the only Native paper that fights for the teachers' rights, *The Teachers' Vision*.

(3) Mr. I. P. Mnengisa, President of E.M.A.T.A., impressed that each individual's influence either elevated or depressed the spirit of any organisation.

Subs collected amounted to 21s. 4d. Over 25 members attended. Ncanasini (Methodist) School is the venue of the next meeting in February.

By J. J. Nombe, Gen. Secretary.

III. Ngqeleni Native Teachers' Association, held on

28/10/39 at Ngqeleni (Methodist) School.

Agenda: (1) Presidential address by Mr. P. Nonganza; teachers urged to read, mark and inwardly digest contents of "The Teachers' Vision."

(2) Election of office bearers for 1940.

(3) Subs collected amounted to 11s. 6d.

(4) Dances, concerts and school garden competitions to be held and organised in near future.

Venue of next meeting, Umtyi E.C. School.

By (Miss) V. N. Ngudle, Secretary.

IV. *Umtata Native Teachers' Association*, held on

28/10/39 at Umtata.

Agenda : (1) Report of the C.A.T.A. conference held at Kimberley by U.N.T.A. delegate, Mr. Jijana.

(2) Address by Mr. I. D. Mkize, President of the C.A.T.A. on matters of interest to Native teachers and Native Education. Very instructive, inspiring and well thought and ably delivered. Venue of next meeting Baziya. Subs 14s. 6d.

By (Miss) S. Tyiso, Secretary.

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