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Cover Picture

(L. to R.): Mr. E. A. Tlakula, Principal Kwa-Phakama High School, Springs, and Chairman Music Committee of A.T.A.S.A.—is known to teachers throughout the Republic by many endearing names.

Mr. H. H. Dlamlenze, Secretary-General of A.T.A.S.A. popularly known as "H.H."

Both these men are a legend in their own lifetime in the affairs of teachers.

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TUATA

Official Organ of the
Transvaal United African Teachers' Association

DECEMBER, 1968

EDITORIAL

PARENT-TEACHER ASSOCIATIONS

More than ever before it is necessary for the formation of parent-teacher associations in every African community. Because more than ever before it has become necessary to hold a dialogue. It is necessary that problems which belong to the teaching of the African child be discussed. It is necessary that problems which belong to the bringing up of a child be discussed and solutions thereto sought. This dialogue must be held between the parent and the teacher.

We appreciate the efforts of the School Committees/Boards but it is not enough to discuss the problems of our education in meetings of School Committees/Boards only. The load of African education is far too great to be shouldered solely by these administrative bodies with a limited number of people involved, and consequently with a limited field of operation, and, therefore, bound to yield limited returns.

We need more people to be concerned and practically involved in the education of the African child. The time demands active participation, and not the paying of lip-service, because through education a hopeful future for the salvation of the African nation can be guaranteed. With more people practically involved in doing something about education will come a broader understanding of the value of education. Schooling will no longer be a means of keeping the children away from the streets and mischief while the parents are at work.

It is, therefore, necessary that parent-teacher associations be formed wherever anybody has anything to do with the educating of an African child. The value of these associations is in the fact that there will now be closer co-operation between the teacher and the parent. The parent will become acquainted with the problems of the teacher in school, and learn to appreciate his difficulties in the education of the child. All artificial barriers between them will go overboard. They will no longer regard one another suspiciously. A.S.S.E.C.A. (Association for Educational and Cultural Advancement) is setting a fine example.

The teacher, conversely, will become acquainted with, and learn to appreciate the problems, obstacles and difficulties of the parent in providing for the education of the child.

The parent will himself be fully educated about what is required of him in the education of the child. For example supervising of studies at home, equipping children with the required books, etc., and the creating of a correct home atmosphere conducive to study.

Both the parent and the teacher will fully realise that they are concerned and involved, over and above educating the child, in character-building. And that, therefore, to the extent to which the other derelicts his responsibilities to the same extent will the efforts of the other fail. They must help one another. They will not allow themselves to be divided by the child. The child will not tell tales about the one to the other.

Parent-teacher associations will help break the often unpleasant atmosphere between the School Committee/Board, and the teacher. All will know the value and purpose of their responsibilities and call off hostilities often based on personalities. The School Committee/Board will

stop wanting “to put the teacher in his place”; they will stop regarding the teacher as an ill-disciplined and recalcitrant child. On the other hand, the teacher will stop resisting the School Committee/Board even where legitimate censure is necessary. The teacher will stop regarding the School Committee/Board members as “old-fashioned”, ill-educated or not educated at all, and, therefore, a nuisance—remember the African intellectuals earlier refused to accept nomination into School Committees/Boards. The parent, the teacher, and the community will know that they are involved in the big task of nation-building, and will stop being frivolous. They will stop making the African a joke in the eyes of other racial groups.

A century or more ago the Afrikaner teacher went through a difficult period of adjustment when School Committees/Boards were introduced. But because the entire Afrikaner nation was seriously concerned about building their nation they all—the teacher, the parent and even the common labourer—were accommodating and did not waste time “destroying” one another and generally being mean. Their present national stature, whether you accept it or not, is testimony of the desire to do things together, and, at that, for the national good.

Only with the establishment of parent-teacher associations will our ideal of compulsory free education be realised; only then will our schools be better equipped; only then will overcrowding and staff-shortages become things of the past; only then will massive adult education become a reality, and Associations for Adult Education will be born. There are shamefully few night schools for our people. We have nobody to blame for this but ourselves, because we wrangle unnecessarily and are unconcerned about things that matter.

The parent and the teacher through their association will speak with a bigger voice. They will not work unilaterally. They will work together, and nobody will shift responsibility on the other. After all parent-teacher associations work very well among the whites, and what is wrong with emulating good examples.

— o o —

What a TUATAN may say about children's activities

Sir,

That because man is by nature a social being, a child should not be socially inhibited from taking part in activities with other children of its age.

That one learns by imitating others who achieve greater things than oneself. Therefore, children should also learn from those who achieve success in inter-school or inter-collegiate extra-mural contests and other related performances.

That to excel in activities where one is in competition with others fosters pride and confidence in oneself—pride and confidence that will instil in one's mind the ambition to further the desire to attain higher levels in that line of activity.

That the old adage says that one should train a child in the way that child should follow so that when it has grown up it should not deviate from that course.

That it is a common practice in our Bantu Society that all the sons of the chief should equally obey whatever orders are given by their father regardless of their age, social status and so forth, as it is not known who amongst them will inherit the chieftainship and, therefore, we must let our dear children come into close contact with other children unimpeded as from these children may spring potential leaders of our communities.

That we all know that parents send their children to schools because it is the parents' wish that the children should fully develop their potentialities which will prepare them for their roles as future members of society, and, needless to say, it is the teacher's role to create a favourable climate for the germination of these seeds.

That one is also aware of the fact that whatever word one speaks may sound irrational in the ears of the uninterested but, we as African teachers into whose care the children are entrusted, should usher our children into the mill of education wherein every child is entitled to develop his or her latent intellectual endowments without undue obstruction.

C. P. NCHABELENG.

THE IMPORTANCE OF THE INDIVIDUAL

(Address by Prof. R. E. Lighton, Professor of Education, University of Cape Town, to the A.T.A.S.A. Conference, Langa High School, 14th December, 1967.)

I. PHILOSOPHY OF EDUCATION AND THE TEACHER

"There are some people, and I am one of them," said Chesterton, "who think that the most practical and important thing about a man is his view of the Universe. We think that for a landlady considering a lodger, it is important to know his income, but still more important to know his philosophy. We think that for a general about to fight an enemy it is important to know the enemy's numbers, but still more important to know the enemy's philosophy. We think the question is not whether the theory of the cosmos affects matters, but whether in the long run anything else affects them". (G.K.C. Heretics.)



Prof. R. E. Lighton, Dean of Faculty and Professor of Education, formerly Rector of the Johannesburg College of Education and Hon. Prof. of Education, Witwatersrand University; Inspector of Education (Transvaal). Presently Member of the National Advisory Education Council.

Rusk ends his first chapter on the philosophical basis of education with this quotation, and comments:

"There is probably no worker whose practice is more affected by his philosophy than the teacher's; it consequently behoves him to secure as adequate a philosophy as he can command."²

Nevertheless there is little doubt that theorists are generally distrusted, like most people who earn their living with their brains. For most teachers teaching is a practical skill, only vaguely related to a systematic body of educational theory. I quote W. O. Stanley in his *Barriers to the Professionalization of Teachers*: "There is within the teaching profession a widespread contempt for, and distrust of, basic theoretical analyses and study". Also R. L. Brackenbury in the 1957 *Year Book of Education*:⁵ "By no criteria can the status of Philosophy of Education in the U.S.A. be judged high"; there is little agreement upon what it is, and largely it is taught

by inadequately trained staff; some courses never get off the ground, while others never come down out of the clouds, for the electrical spark connecting the clouds with the ground is missing: The relating of thought to action is seldom struck. Also Louis Arnaud Reid, Professor of Education, London University, in the 1957 *Year Book of Education*.⁵ In a country like England, philosophy (and philosophy of education) has little prestige. "English universities remain, practically speaking (and of course with exceptions), philosophically illiterate. The present position is to leave philosophy out altogether for the vast majority of students, and then to produce a lick of it in a postgraduate training year. This state of affairs, which to visitors from other countries is almost incredible, is accepted as normal in England".

Reid asserts that in England it is exceptional to find (graduate) experts in Science, Maths., History, etc., with any philosophical understanding of the nature of their special subject. Thus, the Maths. teacher teaches rules or tricks for the manipulation of symbols in order to obtain acceptable answers, without due consideration of the why; the History teacher fails to indicate whether history is *what* happened, or a *record* of what happened, or an *interpretation* through a record of what happened, and whether such interpretations can be objective, and history can be justified as a subject for its own sake; the Science teacher talks about proof where there is no proof, teaching pupils the manipulations required to get a foreknown result (honestly or otherwise). Dewey, warned educationists against the neglect of the biological sciences, and the dangers of a false philosophy: "Only harm can result from the attempt to build up a scientific content of education that skips over the biological sciences and allies itself with the physical and mathematical, those furthest remote from the needs, problems and activities of human beings". (Sources of a Science of Education, 1929.)

“Every man,” said Schopenhauer, “is a born metaphysician”. Those who pride themselves on their neglect of philosophy—have their own philosophy—usually quite inadequate. However, as Chesterton indicated, it is human nature to reflect on life, and to construct out of our reflections some pattern. We wonder, are curious, and we question.

II. BASIC ISSUES

We wonder, we are curious, and we question, question perhaps too the commonly and carelessly accepted. In fact, the nature and function of philosophy itself, is a kind of philosophical problem. We may see the pieces of a puzzle but we don't know how to fit them together. Often when we have worried about a problem it is not solved: it *dissolves*, for we have reduced the number of questions befogging us and have advanced in our search for more profound understanding, for deeper insights. We kindle a passion for questioning in our philosophizing, and for that reason we cannot be clear all the time. “No great discoverer,” said Wittgenstein, “has acted in accordance with the motto: Everything that can be said, can be said clearly. Some of the greatest discoveries have even emerged from a sort of primordial fog”. “Clarity, in fact, may at times be the last refuge of those who have nothing to say,” adds Reid, and continues: “the demand for clarity at *every* point has indeed been one of the most paralyzing obsessions of contemporary philosophy”. After all philosophy grows out of wonder, puzzlement and doubt; and philosophers are shrewd questioners, cross-examiners constructing cases, and judges weighing cases in which the verdicts cannot be proven. As men they are and have been creatures of their times, all to some extent culture-bound. Plato, the greatest of all, was the aristocrat who saw men ideally banded in a just and balanced way according to their respective dispositions and potentials—and it is revealing to detect how those nations with a tradition of aristocracy have proved receptive of his germinal ideas: Britain and to some extent Western Europe, in contrast with U.S.A. and Russia, for example. His class-structure theory was based on a doctrine of innate differences among types of men, and this provided the rationale for a multi-partiet school structure and curriculum, in contrast to the school for all, the comprehensive schools slowly coming to the fore, especially evident in the younger egalitarian countries. (U.S.A., Russia, etc.)

This issue (of philosophy and philosophy of education being to a degree culture-bound) is no mere academic issue, especially for us in South Africa. Andre Siegfried⁵ makes a good point in the following argument, briefly presented:

The world as a whole is attempting to take over for its own purposes Western technology. It is certain, however, that the Westerners will not always remain the ideological or technical directors of that immense revolution. The new expression of what we call civilization may no longer resemble the image which tradition holds before our eyes. European civilization rests on three main pillars:

- (i) A concept of the nature of knowledge inherited from the Greeks, based on reasoned argument, never irrational or revealed.
- (ii) A concept of the nature of the individual derived from the Greeks and the Gospel.
- (iii) A peculiar concept of the nature of production derived from the Eighteenth Century industrial revolution, but which found its full realization in its American phase in the Twentieth Century.

The European therefore holds a conception of the individual which is peculiarly his own; man is above all an individual who can think, and therefore can control himself, within the protection of the law; this notion has been deepened and broadened by Christianity. The European has this double tradition; Rome gave it legal status and its feeling for organization, and it is significant that those parts of Europe that were occupied and administered by Rome remain even today the most typically European of them all. However, although the mechanical and industrial revolution would not have been possible without methods of thinking invented by the Greeks, an instrument was created by Baconian experimentation and Cartesian rationalism which led to an astonishing technology. Contemplative Greek science placed at the service of industry became a tool of power, a world tool.

This tool is today in the hands of many peoples, but among many peoples there is no wholesome regard for the welfare and sanctity of the individual human being, for his freedom and his function. What, in fact, of the “near-idolatry of competitive success in examinations, in careers, in commerce, mass advertising: are they not all by implication anti-human?”³ It has

not yet been widely recognized that there is special need for the study of educational philosophy in a transitional society, and in a changing world. Not only are we too culture-bound, but we are too conservative; too many teachers of Educational Philosophy have looked back to past achievements, rather than forward to the problems of today⁵. Today there is disagreement about basic values, aims, courses, organization, administration, about the part the school should play in a changing society. Yet living philosophy must be contemporary, it must deal with the vital questions that challenge teachers, parents and leaders. It must promote fresh thinking.

III. BASIC PROBLEMS

Perhaps the most basic problems for us in the philosophy of education, and in philosophy, are what is the nature of man, the nature of society, and the nature of knowledge; and more specifically in education, what are its ends and values, and its beliefs in religion and metaphysics. A short paper such as this could in no wise be even briefly comprehensive. I propose accordingly to limit consideration in the main to a few aspects of the first two problems: man and society—with stress on the former, namely on the importance (for us) of the individual person, of human personality. This is a perennial problem for teachers and challenge, and so I shall attempt to outline three contemporary standpoints, or trends (not necessarily mutually exclusive). (a) I shall outline first the standpoint of an educational philosophy who is both a philosopher and an educationist of note, Prof. L. A. Reid; (b) secondly, the broad educational implications of the subjective philosophy of some existentialists; and (c) the standpoint of a distinguished British scientist, Prof. Julian Huxley.

(a) PROF. L. A. REID³:

Writing about values of education, he says the English assume in talking about education (not always necessarily in practice), broadly, a “humanist’s outlook”, i.e. one of care and concern for human beings as persons. There are, however, deep differences between the kinds of humanism, amounting to deep differences about religion; broadly for convenient contrast he compares ‘secular’ and ‘religious’ humanism, of which ‘Christian’ humanism is one kind. In practice there is considerable overlapping. For the Secular Humanists, personality is the highest form of known being; they accept no supreme mind, creator or God; for them man is the measure of all things, his life having evolved by natural causes. For the Christian Humanists, man’s transitory life has an eternal setting; he did not merely evolve but was made by God for his own purposes which were revealed to be that he should love God wholly and his neighbour as himself. Evidently, Secular and Christian Humanism share the concern and care for human persons, and the sense of human importance. Moral sanctions, however, present differing responses.

Some Secular Humanists locate the final source of moral authority in Society, so that moral education is education for conformity to society’s moral authority. Other Secular Humanists and some Christian Humanists regard moral obligations—to truth, compassion, fidelity, etc.—as having moral authority in their own right, recognised as autonomous alike by secular and religious conscience, though the Christian sees this in a background of belief in a God of love. He cultivates a sense of dependence on God through devotion and prayer, strengthening his will by surrendering himself and being reinforced with divine Grace. “When I am weak, then I am strong.” The Secular Humanist cultivates a sense of self-reliance, of resolute personal courage: “I am the captain of my fate . . .”.

Personal existence raises the question of Body and Mind, but at present says Reid, we hardly know how to ask the right questions, though there are signs in educational practice and in philosophical thinking of an attempted movement towards a more organic view of the relationship, towards viewing the person as an embodied organism, an embodied self, a single, indivisible unity. In passing, he makes the point that art (and art education) can employ and develop the whole person as no other single activity quite can. He urges that teachers’ minds must be opened to the possibility of a new conception of the unified person which could transform much of education: the education of the whole person.

He criticizes the tendency in education to identify knowing exclusively with activity, in the emphasis on activity methods: experiment, discovery, problem-solving—knowledge in action. What, he asks, of the contemplative, reflective sides of education, of quiet inactive enjoyment that may be thought a waste of time? Again, he questions the common belief that identifies knowledge with what can be expressed in statements, and the premium on examinations testing what people can *say* about things; for knowledge is what is possessed by the living mind of him

who makes the statements; and that is much more than can be contained in any number of statements. Sometimes, in fact, the ferment which stirs a new "untidy" life in a pupil's mind is much more valuable than the assimilation and tidy reproduction of statements given (or dictated) to him.

This leads to considerations of freedom, discipline and motivation. Every lecturer on education declaims. "Freedom is not licence!", and every student repeats the assertion. Reid distinguishes three senses of freedom, and the first of these, primitively speaking, means licence; for this is freedom *from*—from restriction and limitations, from any kind of constraint whatsoever—in theory. In practice, of course, such freedom is attainable only in limited degrees. The point leads on to the other two senses of freedom, which arise when there is freedom to be made use of. Broadly, these are forms of freedom *for*. The first of these two forms, or meaning, is freedom of *choosing*—the traditional freedom of the will.

Within limits we all believe we are free to choose, or not to, and the point is made that only man, as far as we know, has the power of detached reflection, only he can pause to consider himself and even his bias, be the spectator of himself, see a situation in proportion and its implications. Such reflection, Reid argues, is free, and in that sense the resulting action is freely determined and responsible. He concludes that, although there can be no water-tight proof of Freedom of Choice, the assumption of important elements of freedom agrees well with the facts of experience, including moral experience.

The third meaning of freedom is that attained when a person, using his free will chooses to become free by accepting, say "the glorious liberty of the sons of God", proper moral obligations, or some discipline, such, for example as a particular skill, i.e. through the voluntary acceptance of some kind of *order* or *law*. The first condition of this kind of freedom is the exercise of the second freedom, the freedom of choice when in conflict; on a Christian interpretation of life, this is *the* answer, and there is no substitute. Nothing but the acceptance, freely, of the 'law of life' can release a person's full capacity for living—a release from the slavery of impulses and an opening-up of new human possibilities. Likewise, the scholar and the discipline of thinking, the craftsmen and the artists their disciplines. And so new ways of freedom begin to be discovered: the player of a musical instrument, the poet learning to write in sonnet form, moving from the stage of frustration to a new freedom, acquiring the 'freedom' of the master. To attain a quality of living of this kind is a—perhaps *the*—supreme end of education and this aim is the justification for insistence on the other freedoms and the other disciplines. We must have freedom (from restraints) to be free (to choose) to be free.

Following on from this is the question of Discipline. It can be looked at in three ways, corresponding to the three senses of freedom. Firstly, it can be the exact opposite of the first freedom—the imposing by others of restraints backed by sanctions, e.g. teacher/pupil, or coercion, etc. Secondly, discipline may mean the self-discipline involved in exercising one's freedom of choice, in which case one must be reasonably free from external restraint. And thirdly, discipline may mean the discipline freely accepted when one decides to put oneself under order of some kind—the order of religion, morality, an art or craft, or the 'discipline' of a subject.

There is a relationship between the three ideas of freedom and the three ideas of discipline. (i) A person must be in some degree free from external restraint that (ii) he may exercise freedom of choice, that (iii) he may choose freely the order which will make him free. So discipline in the sense of external restraint is justified only if it leads, by some means or other, to the exercise of the 'discipline' of oneself choosing, in this way opening up the way to the third freedom which is a freedom of a chosen discipline. Negatively speaking, externally imposed discipline is valueless and wrong if it becomes an end in itself, or a means to anything which does not help the pupil's growth and development. The justification for discipline, thus conceived, is that the pupils must be led, through the externally imposed conditions of discipline, to come to choose for themselves, and, one hopes, to choose to accept the 'laws' through which they may become freed in the third sense. Externally imposed discipline must prepare the way for personal self-discipline, say in the study of a subject.

A related problem here is that of Competition: does it lead to sound motivation? Time does not permit due consideration, but Reid's summing up is clear: "Competition in education is not an essential element as it is in games; it need not be deliberately employed as a motive. If competitiveness is used as a motive, perhaps the safe summing up is that it should move to its own subordination, and be lost sight of in concern for things which are worth doing and enjoying in themselves—work, games, art, social and personal enterprises".

(b) EXISTENTIALISM AND EDUCATION⁴:

Existentialism has attracted much attention since the Second World War, and it seems to be gaining ground. Kneller contends that it contains within itself an approach to education refreshingly different from those of established philosophic schools, and that it represents a powerful counter-attack against the insidious dehumanizing influences of conformity and mechanization.

There is no commonly agreed upon form of Existentialism, but before indicating the possible significance for education, its common elements are outlined:

- (i) Philosophy should not be the "objective" contemplation of traditional philosophical questions, but a *passionate encounter* with life's perennial problems: the inevitability of death, the agony and joy of love, the reality of choice, the experience of freedom, the futility or the fruitfulness of personal relationships.
It is philosophizing not by the calm, objective spectator, but by the *actor*, facing his personal predicament, the finitude of his existence.
- (ii) Things exist prior to any essence or definition we may read into them, and any essence we abstract out of the *they* and the *world* is less real than the data from which the essence is abstracted.
- (iii) The universe in itself is without meaning or purpose. Design is merely a concept of our minds, which we project in our desire for order. From our awareness of our predicament arises our Angst: we are free, yet finite; we are in, and yet apart. Man, who knows meaning, must live and die in a world without meaning. He cannot escape.
("The Life-Force, afflicted with doubt
As to what it was bringing about,
Cried, "Alas, I am blind,
But I am making a Mind
which may possibly puzzle it out"). (Thornely)
- (iv) Man is not part of any universal system, so he is free, and responsible for his actions.
- (v) Therefore he makes himself; he is nothing until he acts, and he is the sum of his actions.
- (vi) Man must therefore expose modern tendencies which dehumanize man by undermining his freedom: mass media, machines, automation, the economic system, the tyranny of the majority and the group. The completely civilized man may be entirely impersonal, a slave-dehumanized.

Existentialism and Education

It uncompromisingly unholds authentic freedom and individual uniqueness, and opposes the tendency in our schools to conformity, to the encouraging of the pupil to adapt himself to the ways of his fellows rather than to go off on his own and be indifferent to popularity. For the individual does not necessarily "realize" himself in the group at all, but only exchanges his true self for the anonymous mask of the group. Instead of finding self-fulfilment, he loses himself, and becomes the failed human being. The task of the school is to encourage the growth of free, creative individuality, not adjustment, or the insidious pressure to conform that lurks behind the bland exterior of the over-venerated concept: "team spirit". The individual may join the group, if he wishes, but under no pressure, and of his own free will.

Themes

Anguish and Death:

Schools should not discuss death as irrelevant to the young, but give it due attention, e.g. illustrations from history, and the supreme sacrifice (Christ, Socrates). They should lead pupils to examine the quality of their lives, what they are living for, whether to live to the full as free men, or be content merely to exist.

Relations with others

Sartre: The only authentic commitment a free man may undertake without sacrificing his own freedom, or that of others, is one which expands the total area of human liberty. So, co-operate with others to reform or abolish a social system that restricts freedom.

Marcel and Jaspers: True freedom, or authentic existence leads to a warm participation in the activities of others. We recognise the freedom of others, and the recognition leads in turn to

love and mutual sharing. Nevertheless, participation must remain the authentic interplay of free personalities, not the spurious “togetherness” of the group whittling down the selves of its members—e.g. in an industrial society.

They condemn the lowering of standards brought about by universal education. If the primary concern is with the average rather than the exceptional student—it will condemn the individual to conform to the law of the average. Equality of educational opportunity shall not be made an excuse for educating all children at the same rate in the same way. We must permit much greater variety in our methods and organization in order to accommodate to the infinitely greater variety of human nature. They criticize teaching in groups rather than individually, for the tendency of all groups is towards standardization rather than differentiation, towards the average and typical rather than the unique and the individual. Group instruction should be used to stimulate the development of each individual within the group—i.e. the individual uses the group for his own personal fulfilment.

They stress the importance of family life and parental responsibility.

Knowledge: Purely objective knowledge does not bring into play the feelings of the knower, for to know something the pupil must be able to relate it to himself personally—subject matter must never be an end in itself, nor an instrument to prepare for a future career, but a means for the cultivation of self. Never a mental discipline, detached.

The whole emphasis of the curriculum must shift from the world of objects to that of the person, who must use his knowledge of external realities to come to terms more completely with his own nature.

Values: Only those are acceptable to an individual that he has freely adopted. The aim of any moral system should be the expansion of freedom of choice for all. The teacher must not impose his values; the pupil cannot escape the consequences of his actions, he must learn to develop his own principles, a sense of pride in himself, the courage to be himself. What the pupil desires is his own share in the becoming of things. The teachers must release creativity within the framework of cultural values in which both find themselves immersed. The pupil must discipline himself to learn thoroughly about the reality in which he lives.

Great importance is attached to the Humanities, for history, literature, philosophy, and art reveal in greater depth and immediacy than other subjects the nature of man and his conflict with the world. He sees History in terms of man's struggle to realize his freedom; it must fire his thoughts and feelings and become part of him.

Over-specialization is a mistake, because it stunts the growth of the total inner life—especially so in science, where the humanities must continuously supplement, to prevent the narrowing of mind and sympathies. Similarly, early vocational emphasis.

Play is emphasized, giving release and rein to uninhibited creativity. The more impromptu, the freer the players. They see little value in games which subordinate the individual to the team and seek to convert players into a unit for the sole purpose of winning for *alma mater*.

The teacher, therefore, should impress each pupil with the need to be himself or herself rather than a stereotype of the group. Above all, therefore Existentialism is a philosophy of freedom and individual responsibility.

(c) JULIAN HUXLEY, AND THE HUMAN PERSONALITY IN EVOLUTION¹:

Evolution has proceeded in three phases, firstly the cosmological or inorganic, lasting some 5,000 million years; secondly, the biological or organic, lasting some 2,000 million years; and thirdly the human or psycho-social, within the last million years, or less.

Biological progress is briefly defined as improvement which permits or facilitates further improvement, or, if you prefer, as a series of advances which do not stand in the way of further advances. It is the way which leads to ever-fresh realizations of new possibilities for living substances. Beyond the protozoa, death was a pre-requisite for further progress—the price life has to pay for individuality and the efficiency of its biological machinery.

The development of animals is always closed; their evolution is always sooner or later restricted. They have limited possibilities and sooner or later exhaust them. Man's individual development, on the other hand, is potentially open—it can take place in all sorts of directions: he has an unlimited field of possibilities, and he can never realise all of them. He has developed a new method of evolution: the transmission of organized experience by way of tradition, which

largely overrides the automatic process of natural selection as the agency of change in the human phase. This puts mind into the business of evolution; beliefs are brought into being—they become tools of living, and they become factors for further change. Once life became organized in human form it was impelled forward, not merely by blind forces of natural selection, but by mental and spiritual forces as well. Man finds himself in the unexpected position of business manager for the cosmic process of evolution. He is intensely significant.

Psycho-social evolution, like biological evolution, goes in well-marked steps: e.g. from belief in magic and witchcraft to the scientific approach; from an agricultural to an industrial system, often with a time lag. For instance, the Christian idea of the essential equality of all men could not exert its full effect before new systems of production permitted the abolition of slavery and serfdom. Today the struggle for *existence* has been largely superseded by the struggle for *fulfilment*—the realization of inherent capacities by the individual, and thereby of new possibilities by the race.

The practical job is to keep human development open, to promote fulfilment, to reduce frustration. Coupled with this is the priority of the human individual, of personality. This has been a postulate of Christianity and of liberal democracy, but it is a *fact* of evolution. Properly developed human personalities are the highest products of evolution. The nearest to an ultimate that the scientist can discern in human life is not an absolute, but a trend—the trend towards greater realization of possibilities by means of the co-operation of integrated individual personalities.

This makes clear the desired relations between the individual and society. Society exists for the individual, not vice versa. The individual, it is evident, has duties not only to society, but to himself—duties to the possibilities that are in him. Morality is concerned not only, therefore, with something outside the self—the individual's relations with others, with God, with society as a whole. Morality is concerned also with the self—the rightness of free creative activity, of personal fulfilment. And finally, for the evolutionary biologist there is a third sort of morality—the rightness or wrongness of the relation between man and his future: a morality of evolutionary direction.

It follows furthermore from the primacy of the individual personality that absolutism is intrinsically wrong. Political absolutism, for example, degrades the individual, reduces him from a free agent to a slave, substitutes compulsion for willing co-operation. It is bad because it considers individuals as the means to an end, never as ends in themselves. It invades freedom of thought and inquiry, of creative expression, the pre-requisites for fulfilment in human life and social advance.

The great majority of human beings, however, are substandard and undernourished, or ill, or condemned to a ceaseless struggle for a bare existence, imprisoned in ignorance or superstition. Vast fields of possibility remain unexplored. It is the highest and most sacred duty of man to utilize properly the untapped resources of human beings. This, says Huxley, adds up to something with the nature of religion—an overall relation between man and his destiny, one involving his deepest feelings, including his sense of what is sacred. But, he concludes, any picture which leaves out the facts of evolution will be incomplete and untrue, and will, sooner or later, lead us astray in our actions.

Conclusion: The individual has been examined from three very different points of view, but with remarkable concurrence. Society, and its institutions, including the school, exist for the welfare and the fulfilment of the individual. We parents and teachers all too readily talk of *our* children, as if they belong to us; but it is we that in some ways belong to them, and must nobly serve the rising generations.

I can therefore find no more fitting conclusion than, to me, the stirring last paragraph of the editors' introduction to the 1957 *Year Book of Education*.

“Beyond and above all ideological disputes, cultural differences, and political conflicts, there is one great bond which joins together the teachers of the world. All of them, wherever they may be, whatever philosophy they may adhere to, have faith in the future of humanity, and in the power of the schools as instruments for the improvement of man. They may be mistaken in their views and wrong-headed in their politics but they all agree at least in one essential: they desire a happier

childhood and a better future for all children, and they desire co-operation beyond frontiers. It is, then no idle vision to express the faith that philosophers of education may in due time learn to shape a philosophy for the education of the whole of mankind, enriched by contributions from all great cultures, thriving on a diversity that will prove a source of enrichment. The time is not yet, but it may come, when we shall know how 'to keep always to the upward way and in all things to pursue justice with the help of wisdom'."

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PRESIDENTIAL ADDRESS TO THE AFRICAN TEACHERS' ASSOCIATION OF SOUTH AFRICA ASSEMBLED IN LANGA, CAPE TOWN FROM 14th TO 16th DECEMBER, 1967 IN QUEST OF PROFESSIONAL STATUS

In Quest of Professional Status

It might have been expected that one of the most glaring facts of my observations at the World Teachers' Conference was the extent of the ground we shall have to cover if we are to,



Mr. C. N. Lekalake, President of the African Teachers' Association of South Africa.

come anywhere near what some of the best teachers organisations in the world have achieved. Nationally some are relatively poorer in their achievements than others. The attitudes of governments and even the organisations in various parts of the world vary and this has a tremendous influence on the effectiveness of organisations. The Teaching Profession Act in Ontario compels teachers to pay subscriptions, while the National Union of Teachers in England frowns on this as interference with the freedom of the individual. In one respect, however, the teachers throughout the world are unanimous and that is, that teaching like older-professions—ministry must receive legal recognition and self government. As indicated above some have attained this standard already. Through the influence of the W.C.O.T.P. and an inter-governmental committee has approved of and passed through UNESCO a historical document throughout the world to accept certain principles which are basic and essential if teaching is to take the place to which it is entitled by the part it plays in the affairs of human beings.

The attainments of these ideals will not be easy. It will require everything of us. Perhaps the simplest most meaningful, most effective and most comprehensive term for this essential requisite on the part of the teachers as individuals as well as organised bodies is the simple word is work. It cannot be a thing of today or even tomorrow, it may even be generations before these are attained. While we have to educate men and women to take their places in the social structure, we have also to educate society to appreciate and grant to us our right.

An ancient Greek is reputed to have made this comment: "He is either dead, or he is teaching". In his book on Anti-Intellectualism in American life Mr. Alfred Knoph declares—although competent and dedicated school-masters could be found from time to time the misfits

seem to have been so conspicuous that they set an unflattering image of the teaching profession. Such for centuries have been the sum-up of the attitude of society to the teaching fraternity. Rarely in the past and perhaps even today in certain circles do we hear men of influence like Sir William Osler declare "No bubble is so iridescent or floats long than that blown by a successful teacher". Mr. Vice-President, representatives and leaders of teachers in this country, irrespective of your creed, colour, convictions, this is the challenge that in regular and consistent consultation with student, parent, administrative official and government you have to meet.

This practically negative situation that we see all round is almost universal tradition, but gradually and at a constantly increasing tempo the general public is becoming convinced of the general importance of education for the betterment of the cultural and economic standing of the individual and for the welfare of the society. Steep increases in the educational costs are being accepted stoically if not cheerfully. School building programmes involving millions of rands contributed by the poorest of the poor people as so called donations have practically covered the whole country with school buildings as the thirst for education and the willingness to spend on it overwhelms any other consideration of human welfare, whereas in 1928 the standard four certificate was an "open Sesame" to any service concern. Today any employing worthy of its name requires the possession of a standard ten certificate. This phenomenal rise in educational concepts cannot but awaken society to the indecensibility of the humble teacher, and in some measure this prestige and status of a teacher cannot be said to be showing no signs of rising. But, until this rise in status guaranteed in an act of parliament these can be no real security and recruitment to the teaching profession will not stand the competition of more attractive and less exacting professions, and crafts. This cannot come except through the sweat of every individual member of a united national organisation.

Traditionally professionalism was associated with birth but in modern times it is intellectual ability that has become the criterion for admission into a profession. This is because the practice of a profession depends upon a body of knowledge which can be passed on to succeeding generations of students. This knowledge is based on experience out of which theoretical concepts can be developed and modified from time to time in the light of further experience. The doctor, the lawyer, and the theologian must know anatomy jurisprudence and theology respectively before they can adequately practise their profession. A university education is therefore a pre-requisite for professional status.

These requisites have been accepted by education authorities and bodies throughout the world and therefore by the public.

This brings us to a basic requirement to any professional group—recognition by the public. This recognition must be embodied in statutes for only then can there exist a contract between the profession and the state. Such enactments are the legal foundations and they make it clear to the members of that profession that the public as represented by the government recognises them as possessing certain skills and standards.

Finally, what of the spirit and character of a professional body? Social and legal status, educational attainments as well as methods of remuneration are essential but they are not everything. The legal recognition of a profession implies that it offers service to the public at large, and that it has the exclusive right in the performance of the service. This exclusive right together with the method and nature of payment suggests that teachers have an obligation to society. The verve with which this obligation is discharged will indicate the character and the spirit of teaching profession. These only exist in a professional group when the majority of the individual members exhibit a kind of vital ardour for their work which reflect the whole group. No individual is more discerning than the adolescent, when he comments on the ability of a teacher on his willingness to give extra help, on the firmness and fairness of his discipline or his vivacity.

Professor Wickenden summed up the idealism of professionalism in these words:

"Every calling has its mile of compulsion, its daily round of tasks and duties, its standard of honest craftsmanship, its code of man to man relations which one must cover if he is to survive. Beyond this lies the mile of voluntary effort where men strive to give unrequited service and seek to invest their world with a wide and enduring significance. It is in this second mile that a calling attains to the dignity and distinction of a profession. This is the professional spirit—the result of association of men and women of superior type with the common ideal of service above gain, excellence above quality and loyalty to a professional code above individual advantage. This may be termed to be idealistic but is idealism not the intrinsic element of a profession".

52

YEARS OLD

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Mr. A. Manqhaba, Kwaaiman Govt. School, Mqanduli, Transkei.

"I studied privately and passed my Senior Certificate with the highest marks in 1966 and have been a teacher since 1950. I would like to give this message to the nation: Let us make the best possible use of all the opportunities offered to us by the experts and tutors of Union College. Education has two aims: the adjustment of each individual to his environment and to increase the opportunities to earn more money. Few people can claim that further study is beyond their reach!"

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Miss Constance Nabe of Tsomo, Cape Province.

"I spent most of my time in hospital and had no hope of attaining the Std. 10 Certificate. But through the wonderful lectures I got from Union College, my wish has been fulfilled. I thank Union College for its words of encouragement in times of doubt and uncertainty." (Miss Nabe was awarded a Cash Bursary of R20.00 for being the best Matric student.)

I PASSED MY STD. 8



Mr. Ernest Damson Chirwa, Magistrate's Court, Balovale, Zambia.

"May I pass my appreciation to you and your tutors for the tuition you offered me on your straightforward and understandable lectures and as a result of which I have passed my full Junior Certificate, at one sitting, with flying colours. I truly and sincerely recommend Union College without any reservations to anyone who may wish to further his/her education. Your faithful student."

I PASSED MY STD. 4



Mr. Leam Malobo, Northern Sotho Representative on the Rand. He passed Std. 4—a First Class Pass with distinction in Arithmetic. "Why did you study?" the principal of Union College asked. "Because education is necessary for improvement for a better social standing, a better way of life and more money. I'm already studying for Std. 6, the Union College way—the easy way!" he answered proudly.

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TAU/12/69

P H O T O



MR. WALTER MAHUPELA

TUATA Higher Primary School Competitions pace-setter, again won first place at the Seventh National Music Eisteddfod held at Springs in July, 1968.



Mr. and Mrs. E. M. J. Phago, former Editor of "The Good Shepherd" at our Music Competitions.

NEWS



TUATA CONFERENCE IN PROGRESS
(L. to R.): T. Ramaboea, N. Soko, J. Lekala, F. G. Mhlambo and W. J. Motloi.



Front row (L. to R.):
Mr. D. Kobe,
Mrs. Kobe and our
Sub-Editor:
Mr. M. L. Mathabathe

A. T. A. S. A.

MEMORANDUM SUBMITTED TO THE SECRETARY FOR BANTU EDUCATION, PRETORIA, ON 22nd MARCH, 1968

A. SALARIES AND PENSIONS

1. The African Teachers' Association of South Africa has noted with much appreciation the introduction of a pension scheme for teachers, and requests the Secretary to convey these sentiments to the Honourable the Minister of Bantu Education.
2. The Association, however, notes that the Department deducts pension contributions from the salaries of temporarily employed teachers. The Association would welcome an explanation of this, since persons in permanent employment usually contribute to a pension fund.
3. A large measure of anxiety exists among the teachers who are contributing to the pension scheme because up to now the regulations governing the scheme have not been made available to them.
4. Although not all the recommendations put forward by this Association have been accepted in the new salary scale introduced on 1st April, 1967, the Association wishes to express its appreciation of the improvements.
The Association trusts that this is the beginning of a system whereby the salaries of teachers will be reviewed from time to time in order to meet the continually rising cost of living.
5. The Association is, however, gravely concerned that the starting salaries in the new scales are lower than those recommended to the Department in its Memorandum in 1966. Students who have the qualifications for entering teacher training colleges will continue to be attracted to other fields of employment which offer higher commencing salaries than the profession. As long as the commencing salaries in the teaching profession continue to compare so unfavourably with starting salaries elsewhere, too many recruits of poor calibre are likely to enter our training colleges, and many students trained at our colleges at great expense to the State will continue to leave the teaching profession before rendering service to it.

B. FINANCING OF BANTU EDUCATION

1. Whereas the African population of the Republic increased from \pm 9 million in 1955 to \pm 12 million in 1966, an increase of \pm 30 per cent;
2. Whereas, the total earnings of African workers have correspondingly increased as evidenced by the increased revenue from \pm R6 million in 1958 to \pm R9 million in 1966;
3. And whereas the R13 million contributed to the Bantu Education Account from General Revenue represented approximately 2.6 per cent of total expenditure in 1955 and 1.2 per cent in 1966.

this Association is of the opinion that the drop in the percentage of total expenditure contributed to Bantu Education from General Revenue cannot be justified particularly in view of the fact that the increased number of Africans employed today makes an increased contribution to general revenue by way of indirect taxation.

4. Further, many more Africans pay Income Tax, and thus contribute to General Revenue.
5. In view of all the foregoing and in view of the critical need for further development in Bantu Education in all directions, the Association urges the Honourable the Minister of Bantu Education to recommend to the Cabinet a new formula for financing Bantu Education—a formula designed to meet the needs of an expanding educational programme.
6. The Association feels that such an increase, together with the increased amount available to Bantu Education from Bantu Taxation, would enable the Department to meet in increasing measure the needs arising from the vastly increased school population, and to assume responsibility for paying the salaries of the 3,500 teachers at present privately

paid by parents who, in addition to their contribution to direct and indirect taxation, purchase school books, pay school fees, development and building fees as well as sports fees.

C. UNEMPLOYMENT INSURANCE BENEFITS

The Association requests the Secretary to clarify it with regard to:

1. The circumstances under which a teacher is regarded as being unemployed;
2. The benefits available to a teacher who has been contributing to the unemployment insurance fund and subsequently loses his job;
3. The procedure such teacher should follow in order to obtain unemployment benefits.

D. CONDITIONS OF SERVICE FOR FARM SCHOOL TEACHERS

1. The Association is concerned about the difference in the conditions of service for teachers in farm schools and those for teachers in community schools, and also about the difference in the classification of farm schools and of community schools.
2. The Association recommends that teachers in farm schools should enjoy the same status as teachers in community schools, especially in regard to remuneration and other privileges accorded teachers in community schools.

E. MARRIED WOMEN TEACHERS

1. In view of the instability of the services of young women teachers, a large number of whom resign after a short period of service in order to take up posts with more lucrative remuneration, and
2. In view of the fact that when they marry, young women teachers are obliged to resign their posts, thereby further aggravating the position.

the Association strongly recommends that married women teachers be appointed on a permanent basis.

F. INFLUX AND EFLUX LAWS

The Association notes with deep concern the inconvenience caused to teachers and pupils by the application of influx control regulations, and wishes to recommend that teachers accepting posts in urban areas be exempted from the application of such regulations.

The Association further recommends the relaxation of the application of influx control measures to pupils who cannot gain admission to boarding schools but are able to gain admission to urban schools.

G. STANDARD SIX EXAMINATION

The Association is unhappy about the present system of examination and promotion of Standard Six candidates, and recommends that the only criterion for passing or failing a candidate should be the actual performance of the candidate in the examination, to the exclusion of other factors or considerations.

H. H. DLAMLENZE,
Secretary-General.

(Reply not available yet—*Editor.*)

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MUSIC COMPETITIONS (ZONES)

Conveners were elected as follows to establish committees to run Zonal Competitions:

Zone 1: Mr. A. Th. R. Masipa, Letaba, Pietersburg East, Pietersburg South, Pietersburg West and Zoutpansberg.

Zone 2: Mr. E. F. Maimane, South East and North East.

Zone 3: Mr. F. T. Masemola, Pretoria, Rustenburg and Warmbaths.

Zone 4: Mr. E. A. Tlakula, East Rand, Rand Central and South West Rand.

Zone 5: Mr. L. M. Taunyane, Far West, North West and South West.

In Zonal Competitions the districts are to share assets and liabilities.

The Doreen Rankin Library

In 1964, when the first Drama Festival was organised by the English Academy, it was recognised that the African school child was in need of assistance with his English Studies; and so, when the Oral English Committee of the Academy was formed, an attempt was made to help the teachers of English in African schools to improve the standard of English of their pupils. It was during the organisation of the 1964 Festival that the Chairman of the Committee, Mrs. Doreen Rankin, realised that one of the problems confronting all teachers was the lack of text books, and in particular, English set works, among the pupils.

It was felt that the English Academy should, in some way, help to overcome this difficulty. In 1965, Mrs. Rankin conceived the idea of starting a lending library of set works, consisting specifically of those prescribed for the matriculation examination, and any other text books which could be collected from school-children in Johannesburg who no longer had need of theirs.

Books were donated most generously by all the schools writing the examination of the Joint Matriculation Board, but it was soon evident that many of these books, by the time their pupils were finished with them, were obviously out of date for the pupils of the High Schools in Soweto, writing the same examination each year. Obviously, therefore, in order to finance this extremely expensive scheme, large sums of money would have to be obtained. After a slow start, money was donated most generously by two Trust Funds; and it is this money which is being used to stock the library with the needs of the Matriculation students.

The basic idea of the scheme is to lend pupils in Form IV the English set-books without which they would normally have to manage. These books are lent out for a period of two years; that is, until the pupil has completed both Form IV and Form V; after which the books are returned to the library, to be available for loan when the need once more arises. Each school joining the scheme, and so far eight have done so, pays a deposit of R5.00 for the books, which is refundable when the books are returned to the library. The money comes out of available school funds and should not be debited in any way to the pupil who receives the book. The pupil is merely enjoined not to write in the book, or to maltreat it in any way. It is a loan, and is not his personal property.

A difficulty this year has been that so many of the books have been unobtainable in Johannesburg and have had to be ordered from overseas, thus necessitating a greater delay in getting books to the students than was envisaged. Books cannot be ordered well in advance because the school principals do not know, until the beginning of each year, just what their needs will be.

When the Committee had supplied the demand for copies of set-books, it was realised that there were, even in the books set for Form I, many words that would not be familiar to the pupil. As the method used by the majority of teachers is to set a chapter for home reading, it was clear that, without a *dictionary* for use by each child at home, this method could be very frustrating and would entail either a pre- or post-homework list of meanings supplied by the teacher. As the vocabulary of children even in the same form, varies considerably, this would be difficult.

A very suitable and attractively illustrated Junior Dictionary published by Longmans was brought to our notice; by wholesale ordering the Academy could get this comparatively cheaply, but it was quite obvious that the Oral English Committee could not afford to supply all pupils entering High School at Form I with a copy on loan.

An approach was made to the Editor of *The Star* suggesting that his paper might be interested in providing African children with dictionaries. The Editor was very sympathetic, but felt that this would entail an organisational burden which they were not prepared to undertake. He did, however, promise, that if the English Academy wished to launch a public appeal to supply dictionaries, they would give us all possible support by way of publicity.

While we are convinced that these dictionaries will be of great value, we felt that we could not honestly appeal to the public without backing our conviction with experience. It was therefore decided to buy enough Longmans Junior English Dictionaries to issue them to one junior form in each of 10 Secondary and High Schools in the Soweto area.

There was some delay, as copies had to be ordered from the U.K., but now (August), the books are being handed out to the "guinea pig" forms. A member of the committee gives the youngsters a talk on the way to use a dictionary, and on the tremendous value of an increased range of words for the pupil to understand and use. The dictionaries are on loan, but, in addition, each child is given a small notebook to be used as a personal notebook and vocabulary list, into which every word which has to be looked up is to be written, with its explanation in brief. This must be done, not alphabetically, but in the order in which the word appears in the work set for reading. This makes it easy for the pupil, at a second reading, to refer only to his notebook, and not again to the dictionary.

Since English is of both local and international value, the pupils are being exhorted to work hard at this project so that they themselves will benefit immediately, and many other fellow pupils may benefit eventually if the experiment is a success, and the public responds to our appeal.

The girls of Kingsmead and of Parktown Girls High School have helped by doing the necessary work of putting plastic covers onto the 700 copies of the dictionary which will be barely enough to supply one form in each of 10 Secondary and High Schools in the Soweto area. The intention is that, either in Form I or Form II a child is to be lent a book which is entered in his name with its number, which he may take and keep at home, but for which he is responsible, and which he returns to the school at the end of each year or at any time if he should leave the school. We are experimenting with some Forms I and some Forms II to see whether the improvement is greater with the older or younger groups.

At the end of this year we hope that the English inspectors will test both the "dictionary forms" and the parallel forms in other schools to find out whether there is a noticeable improvement in the standard of English of those who have had the benefit of the dictionaries. We admit that barely four months is not really an adequate time for a great improvement to show, but we believe there should be signs of a change for the better.

Provided the tests prove the truth of our belief in the value of dictionaries, the English Academy with the help of *The Star*, will launch a Dictionary Fund Appeal early next year, with the aim of making available a dictionary on loan to every African child at least in the Soweto area, for the years from Form I to Form II up to the end of Form III. After this the pupils will have outgrown the Junior Dictionary, and will need the Concise Oxford or something similar. The Junior Dictionaries will then go to the incoming Form I's and be used over and over again. This should be quite feasible as the books are hard-covered and well bound and protected by plastic.

The books are full of excellent pen drawings and the explanations given are in simple language, followed by examples of word usage, so that it is really a readable and informative dictionary. It retails at 95 cents, and there may be schools where it would be possible for each child to buy his own dictionary rather than wait the results of the experiment and the public appeal, but we know what a burden the cost of school books is on the African parent.

The English Academy hopes that it may be able to help in this way to bring about an improvement in the standard of English of students in this area. If any teachers can find enthusiastic friends to undertake a similar task in any other town, the Oral English Committee of the Academy will be very happy to supply any information or advice that might be of use.

The Library has also branched out in other directions: There is now a small, but important, record library, acquired from the South African Council for English Education. This is in the process of being catalogued, although some records, such as Shakespeare's "As You Like It" have already been lent to schools.

Another very important work undertaken by the Oral English Committee and administered by the Library, is the loan of tape recordings and tape recorders to High Schools. The committee was most fortunate in obtaining the help of the Trinity Players, who recorded for us every set poem from Smythe's *A Book of Poetry* and *The Winchester Book of Verse* which had been prescribed by the Department for those students writing Joint Matriculation Board matric.

Some of these tapes are already in use in the schools, and we feel that if English Teachers make full use of them, their pupils will benefit considerably in their understanding of some very difficult English poetry. This has been an enormous and expensive, undertaking, so that it is important that full use should be made of this service in order to justify all the effort put into it.

The Doreen Rankin Library is small but it is meeting the needs of some of the teachers of English in Bantu Schools.

HILARY HAHN, NELL GREEN.

PIONEER

"I shall never be influenced by any consideration but one: is it the truth as I know it—or better still, feel it? If so, shoot, and let the splinters fly where they may—Eugene O'Neill.



E. M. J. PHAGO

Mr. Edward Methi Joseph Phago, 65 years, who now lives in Ga-Rankmoa in retirement, is one of the pioneers the teachers in the Transvaal can be justly proud of.

He is married, and his wife, Hilda Mirriam Phago, also a retired teacher, is a Mothers' Union Worker, in the Diocese of Pretoria.

Mr. Phago taught at the following schools:

- (a) St. Andrew's—Mamabolo (Pietersburg), 1920-1923.
- (b) St. Margaret's—Oogies, July 1923—March, 1929.
- (c) St. Peter's—Witbank, April 1929—June, 1959.

In July 1959 he was promoted to position of Assistant-Inspector of Schools, which position he held until December, 1966.

He joined T.U.A.T.A. (Transvaal United African Teachers' Association) in 1922 at Mamabolo, and had the honour of attending his first Annual General Conference in July 1922 at Bethanie (Brits).

He served with admirable ability as Branch Secretary, 1922; Branch Chairman (Witbank and Middelburg), 1930-1934; Provincial Assistant General-Secretary, 1929-1930; District Chairman, 1935-1950.

Editors who preceded him are:

- 1911: January-June same year: Editors (Joint), Rev. W. Behrens and Rev. E. Reeves.
- 1923-1926: The Very Rev. W. A. Palmer.
- 1926-1927: R. W. Swarbreck.
- 1927-1932: T. P. Mathabathe.
- 1932-1933: H. I. E. Dlomo.
- 1933-1934: T. P. Mathabathe.
- 1934-1936: W. B. Nqakane.
- 1936-1939: L. L. Radebe.

Editors who succeeded him: Messrs. Moagi, 1945-1946; Matome Ramokgopa, July 1949-1950 (Split T.A.T.U. and T.A.T.A.).

During his best days as Editor, Mr. Phago was proudly referred to as the "Fiery Correspondent". He wrote forthrightly about his convictions and those of the Teachers' Association on issues affecting teachers, and African Education.

He still feels that promotions eluded him for a while because those in authority then allowed themselves to doubt him when, in fact, he wrote sincerely, critically and yet with great integrity. He enjoyed their respect ever afterwards when they realised that he never attacked personalities, but their ideas and policies. He knew no fear, and fearlessly he attacked all arguments based on wrong premises.

His friends think of times in Provincial Conferences when he often stood alone, and stood solidly although in vain against the general opinion of members, and how again and again, he was later proved to have been right in his point of view.

Congratulations



B. M. MUDAU

Mr. Baldwin Mayhungu Mudau, teacher, graduate of the Unisa, the well-known resident of Dube, and Venda leader has been appointed, by the Government of the Republic of South Africa, Urban Areas Representative of the Thoho-Ya-Ndou Territorial Authority.

Born in Tshakuma, Louis Trichardt in November 1925, Mr. Mudau obtained his secondary school education at Tshakuma High School in 1943. He passed his Matriculation through correspondence in 1950.

Brief Notes:

1944-1945: Student teacher at Botshabelo Training Institute.

1946: Taught at Tshakuma.

1947-1949: Trainee social worker at the Jan Hofmeyr School of Social Science.

1950-1951: Teacher at Louis Trichardt Bantu Community School.

1952: Assistant-supervisor of the National War Memorial Health Foundation Community Centre (presently known as Chiawelo Community Centre). There he organised recreation, library services and night school.

1953-1960: Secretary of the Bantu Men's Social Centre.

1960: Boarding Master—University College of the North (Turfloop).

1961: Research Assistant—Department of Social Anthropology, University of the Witwatersrand.

1962: February–1968 July: African Public Relations Officer with Lever Brothers—with emphasis on Health Education in African schools.

1968: Urban Representative of the Venda Territorial Authority (Ambassador). He is responsible for the welfare of all Venda persons on the Reef, Far East Rand, Pretoria, Pietersburg, the Vaal Complex, Warmbaths and Nylstroom.

Mr Mudau is married, and his wife, Mrs. Ethel Mudau (nee Manqina), works as a Nursing Sister at the Meadowlands Polyclinic. They have two children.

He carries into his new field of work the best wishes of the Transvaal United African Teachers' Association.

— o o —

QUOTATIONS

The greatness of a man can nearly always be measured by his willingness to be kind.

* * * * *

G. Young

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.

* * * * *

Longfellow

Some people regard discipline as a chore. For me, it is a kind of order that sets me free to fly.

* * * * *

Julia Andrews

Be neither Saint nor sophist—led, but be a man.

Empedocles on Etna



DR. H. J. VAN ZYL
Secretary for Bantu Education

CONGRATULATION:

The Transvaal United Teachers' Association wishes to congratulate Dr. H. J. van Zyl on his well-earned promotion to position of Secretary for Bantu Education as from **1st August, 1968.**

Dr. van Zyl needs no introduction as he is well-known to all teachers and his contribution to Bantu Education is fully recognised.

— o o —

CONFERENCE

The Annual Conference of A.T.A.S.A. will be held at Boliberg High School, Kroonstad, O.F.S. on the 17th and 18th December, 1968. T.U.A.T.A. will be represented by (4) four delegates, viz.: Messrs. D. M. Mphahlele (*President*); J. S. M. Khumalo (*Vice-President*); I. E. Zwane (*General Secretary*), and L. M. Taunyane (*Editor*)—Alternate Mr. M. R. Mamabolo (*Treasurer*).

* * * *

TOUR

T.U.A.T.A. happily welcomes Mr. D. M. Mphahlele back from a tour of the United States of America which started on 14th September, 1968 to 3rd November, 1968.

* * * *

READERS' VIEWS

The Editorial Committee invites views on any topic of interest from teachers (members of T.U.A.T.A. and even non-members).

Articles should not exceed 4,000 words in length, and must be typewritten. Letters should be of reasonable length, and their language temperate.

"What others say"

The World, 15th January, 1968.

OVER 1,700 TEACHERS DO WELL IN EXAMINATIONS

More than 80 per cent of the candidates who sat for their teachers' examinations have passed, according to figures released by the Department of Bantu Education.

The candidates who sat for both higher and lower primary examinations did extremely well, and a large number of those who did not pass the examination outrightly are booked to write supplementary subjects at the end of this year.

Of the 2,122 candidates who sat for the higher primary certificate, 84.9 per cent passed outrightly.

In the lower primary section there were 131 candidates and 88 per cent of them went through successfully.

A spokesman for the Department of Bantu Education said that those teachers who failed certain subjects, and have to supplement them must submit their entries not later than 31st July, 1968. Entry forms are available from principals of training schools.

Pupils who failed will have to go back to school full-time for at least three quarters and re-write the whole examination at the end of the year.

Rand Daily Mail, 22nd February, 1967.

"It's Government Policy for Urban Children"

RURAL SCHOOLS PLAN—"SYMBOL OF PROGRESS" SAYS GOVERNMENT

Urban African parents, particularly those along the Witwatersrand, are expected to send their schoolgoing children to high schools in the rural areas, according to Dr. H. J. van Zyl, Deputy Secretary of the Bantu Education Department.

Dr. van Zyl said it was Government policy for urban Africans to send their children to rural high schools because their presence there would serve as a symbol of the progress of their people and would also be of economic significance.

The Department," he said, "will not provide unlimited high schools in the urban areas.

"There is a particular formula the town planners work on when providing sites for schools in the urban areas."

LARGE NUMBER

"There are already 40 secondary and high schools in the Witwatersrand complex, including Pretoria and Vereeniging. That is a large number.

"If urban Africans send their children to high schools in the rural areas, there will be enough school facilities for them there as the establishment of high schools there was unlimited."

Dr. van Zyl said the only difficulty rural high schools were experiencing was shortage of hostel accommodation for boarding students.

"My department has already noticed that more parents are sending their children to rural high schools," he said.

"Because this was threatening to cause accommodation problems because schools did not have enough hostel accommodation for all students, we have now appealed to parents in the rural areas to create hostels at their homes to accommodate urban children.

"Rural parents would make money for themselves as they would have to charge for the use of their hostels."

REPRESENTATIONS

Dr. van Zyl added that in connection with the overcrowding of children in the 13 high schools in the Witwatersrand complex, school boards could make representations to his department for more schools.

That would have to be tested, however, against the formula used to provide for urban African schools to ensure that the Government was not allowing the erection of more schools than are determined by the formula.

He said the overcrowding of schools could be caused by illegitimacy or children who evaded the effects of influx control measures.

COMMERCIAL SCHOOL A BOOST FOR EDUCATION

The Bakwena-ba-Mogopa tribe, at Bethanie, have taken another step forward in education.

A commercial school has been started at Bethanie and the other Bakwena main villages of Jerico, Hebron, Mametlhake, Berseba, Makgabelwane are preparing to do the same thing.

At present, more than 70 students have enrolled at the commercial school at Bethanie.

Some of the students come all the way from Pretoria and the Reef. They are provided with board and lodging by the tribe.

The school is run by Mr. Thomas Masuku, who is also running similar schools at Mamelodi and Atteridgeville.

GIFTED LINES

Paramount Chief Lerothodi II has said in this connection. "We the Bakwenas, want every child to be educated along its gifted lines. Those natural in-born inclinations and tendencies in a child must be developed in such a way that the child can in turn make use of them for the betterment of his people."

"If we want to be a successful nation we must, at all costs, open avenues of work for our growing people and this can only be done if we are prepared to introduce compulsory education, not only for the Bakwena children but for all the African children.

OBLIGATION

"I wish every African parent to know that we, as parents have a duty and an obligation towards our children.

"We must make education our foremost responsibility and we must contribute freely towards educational facilities. The commercial school here at Bethanie is not only for the Bakwena children but for everyone. We can still accommodate more than 100 students."

The Bakwena-ba-mogopa tribe, one of the senior Tswana tribes in the Transvaal were the first, and at present the only tribe that has introduced compulsory education.

OBLITERATE

Now education among the Bakwena-ba-Mogopa has been made compulsory up to Junior Certificate level and in their efforts to obliterate illiteracy the Bakwena have now introduced a commercial school.

There are still other educational projects that are under way.

The World, 14th March, 1968.

MAPONYA CALLS FOR FREE AND "FORCED" LEARNING

A packed meeting at the Jabulani hostel last night heard Mr. Richard Maponya, former president of the National African Chamber of Commerce, call for a free and compulsory education for all African children in the Republic.

On the need for education, Mr. Maponya said that the development of any nation can only be assured by an increase in the number of its educated masses.

For this reason, the time is now ripe for the African to be granted free and compulsory education.

The teachers must also be paid wages that will attract the best in the profession.

Rand Daily Mail, 1st April, 1968.

R9,000 RAISED FOR AFRICAN BURSARIES

The Rand Bursary Fund's "adopt a child" scheme is booming. A week after the *Rand Daily Mail* published its first appeal for money to keep African youngsters at high school, more than R9,000 is available.

In the past week, it has come streaming in—25c from one man, R1,000 given anonymously by a Johannesburg businessman, and dozens of other contributions.

With R2,359.74 collected since the start of the year, and another R6,922.93 in the past week, the total has reached R9,282.67.

University of the Witwatersrand students who campaigned intensively for the fund reached their target of R3,000 on Friday.

THE COST

African education is not free, and apart from contributing to the cost of building schools from Standard 3 upwards, parents of high school children must pay for all text books and stationery.

They must also pay school fees, which range from R6 to R10 a year, and for J.C. and matric. examination fees.

A R20 bursary, little as it is, is often enough to keep a child at school.

● Contributions should be sent to: Treasurer, Rand Bursary Fund, P.O. Box 60, Orlando, Johannesburg.

Rand Daily Mail, Thursday, 2nd May, 1968.

OPINION POLL ON "EDUCATION FOR ALL" PLAN

Before approaching the Department of Bantu Education with a resolution passed in Pretoria last month, the Transvaal United African Teachers' Association will conduct a poll on the need for the introduction of compulsory education in African schools.

The secretary of TUATA, Mr. I. E. Zwane, said recently that the executive committee held that the resolution could not be presented to the department before the association knew that it had the support of the African community.

Copies of the addresses read at the conference by Mr. E. C. N. Motshekga, a University College of the North lecturer and Mr. J. C. N. Mentz, of the University of South Africa, together with the resolution, would be sent to organisations that were invited to the conference.

Mr. Motshekga warned the teachers at the conference that TUATA had to be satisfied that if a compulsory system of education were introduced, the community would not reject it, especially the rural communities, where the children were used as assistants to their parents on the farms.

FRUITLESS

Teachers had to be trained before this system of education could become a reality. To send children to schools which were staffed by poorly qualified teachers would be fruitless.

The community would do well to provide graduate teachers for the primary schools in the next ten years.

The World, 5th July, 1968.

THE BEST EVER

This year's eisteddfod at Springs of the African Teachers' Association (A.T.A.S.A.) has been more successful than ever.

There were none of the unfortunate incidents that marred the occasion in the past. The hall at Kwa Thema, though not quite adequate, was able to accommodate the audience, with many standing.

It was a good idea that the occasion was rounded off with a social dance, which gave the people from different parts of the Republic the opportunity to meet socially and exchange notes.

While the Transvaal walked away with most of the awards, it is important to note that all the provinces were placed in one or other of the three first places in several events.

A.T.A.S.A. merits the congratulations of the whole community for the great strides that choral singing has made through these eisteddfods.

The singing was a delight, but of more importance is the fact that the teachers have succeeded, over seven years, to establish a cultural institution in the community of national importance.

A.T.A.S.A. is enriching the life of the African people. Its eisteddfod has become a milestone in the progress of our people.

RUSTENBURG DISTRICT EXECUTIVE—1967-1968

Chairman: Mr. P. H. M. Mahlaela; Treasurer: Mr. D. W. Nthathe; Secretary: Mr. F. Mngadi; Vice-Chairman: Mr. R. G. Loate; Assistant Secretary: Mr. I. T. Matshwane; Committee Members: Messrs. H. M. Mphaka and J. B. Leboho; Chaplain: Rev. G. Sepeng (Deceased).

**INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR
ENDED 31st OCTOBER, 1967**

	R		R
Bank charges	R15.67	Donations	R70.50
Bursary awards	800.00	Commission	387.44
Pro Rata share	118.00	Affiliation fees	250.00
President's trip to Canada ..	657.60	Choir entry fees	216.00
Composer's fee—		Sale of songs	67.90
B. B. Myataza	100.00	Bursary C.N.A.	400.00
Subsistence	R256.50	Interest on fixed deposit ..	48.12
Less recovered	54.75	Eisteddfod proceeds	R1,318.00
	201.75	Less expenses	863.94
Travelling	465.37		454.06
Administration	194.54	Excess of expenditure over	
	861.66	income	693.15
Compensation to President for			
loss of earnings while over-	34.24		
seas			
	<u>R2,587.17</u>		<u>R2,587.17</u>

BALANCE SHEET AT 31st OCTOBER, 1967

	R		R
Accumulated Funds at		Cash on hand	R8.83
31/10/66	R2,456.31	Cash at bank	1,554.33
Estimated value of trophies,		Debtors:	
typewriter and briefcase not		T.U.A.T.A.	R50.00
previously brought to ac-		N.A.T.U.	50.00
count	1,109.23	G. Radebe	100.00
	3,565.54		200.00
Less excess of expenditure over		Trophies, typewriter and brief-	
income	693.15	case (at estimated value) ..	1,109.23
	<u>R2,872.39</u>		<u>R2,872.39</u>

C. N. LEKALAKE, *President.*

X. L. TIME, *Treasurer.*

H. H. DLAMLENZE, *General Secretary.*

We have examined the above balance sheet and income and expenditure account which, in our opinion, respectively give a true and fair view of the state of affairs of the African Teachers' Association of South Africa as at 31st October, 1967 and of its income and expenditure for the year ended on that date.

CLEMENT & LOUW, *Chartered Accountants (S.A.).*

King Williams' Town.
4th December, 1967.

TROPHIES, TYPEWRITER AND BRIEFCASE

As at 31st October, 1967

Briefcase	1965	R10.23
A.C.A. Gold Trophy	1965	300.00
Damalin Gold Trophy	1965	400.00
Dr. Moroka Trophy	1962	30.00
C.N.A. Trophy	1964	10.00
Mr. Jacob's Trophy	1962	10.00
A.C.A. Shield	1963	60.00
Lyons Tea Shield	1962	60.00
A.C.A. Shield	1963	20.00
A.C.A. Trophy	1963	15.00
Via Afrika Trophy	1962	7.00
Ranpel Trophy	1964	20.00
Juta's Trophy	1963	7.00
Typewriter	1961	160.00
		<u>R1,109.23</u>

EISTEDDFOD EXPENSES

Travelling	R306.20
Subsistence	97.03
Administration	125.41
Adjudication	58.00
Hire of Hall	204.00
Printing of tickets	27.30
Sundry expenses	46.00
	<u>R863.94</u>

Executive

PRESIDENT:

D. M. MPHAHLELE,
Mamelodi High School,
P.O. Box 13, MAMELODI,
Pretoria.

VICE-PRESIDENT:

J. S. M. KHUMALO,
Mamellong-Nqabeni Secondary School,
P.O. Box 302, BRAKPAN.

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Mokopane Training College,
P.O. Mowwelereng,
POTGIETERSRUS.

EDITOR:

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Alexandra Secondary School,
P.O. BOX BERGVLEI, Johannesburg.

CHAPLAIN:

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P.O. Box 66, JABAVU, Johannesburg.

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13 Sesoko Street,
ATTERIDGEVILLE, Pretoria.

CHAIRMAN: MUSIC COMMITTEE:

Morokolo Chueu,
Hebron Training Institution,
P.O. Box 2, PRETORIA NORTH.

CHAIRMAN: CULTURAL COMMITTEE:

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Wallmansthal Secondary School,
P.O. Box 11, PYRAMID.

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Tladi H.P. School,
P.O. Dwarsrivier, BANDOLIERKOP.

SUB-EDITOR:

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Morris Isaacson High School,
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W. SEBONI.
P. G. VILAKAZI.
A. RAMADI.

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M. B. KHUMALO.

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W. E. M. CHUEU.
P. N. MEHLAPE.

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C. G. SETHUSHA.

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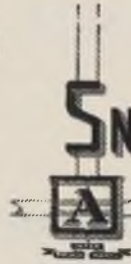
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INTERMEDIATE	II	Serurubele; Lente, Early Dawn of Day.	35c
PRIMARY: Senior "B"	III	Tsotlhe Dichaba; Ou Karoland; The Four Jolly Smiths.	35c
PRIMARY: BOYS' & GIRLS'	IV	Who First will Strike the Deer; The Blue Hills of Antrim.	35c
POST-PRIMARY: "B" BOYS' & GIRLS'	V	Molakolako; Sweet Day so Cool; Old King Cole; Go, Spring Time, Go.	35c

NATIONAL

PRIMARY:	VI	Masivalelise; Somer Stemming; Let the Hills Resound.	35c
POST-PRIMARY:	VII	Della; Lente; Anchored.	35c
ADULT: Teachers (Double Quartette) (Male Voice) (Female Voice)	VIII	Kwa Dedangendiale; In the Lonely Vale. Good Night, Good Night Beloved; Hark, The Warlike Drum; In the Snow Let Us Gather.	30c

ORDERING:

All orders for the songs should be directed to: The Chairman, Music Committee, T.U.A.T.A., Hebron Training Institution, Private Bag 2, Pretoria North. Orders should be made by Postal Order or Cheque.

The Postal Orders must **not** be crossed and the Post Office Stamp (where purchased) must appear on the face of the postal order. Postal orders that DO NOT comply with this requirement will be returned to the sender.

POSTAL ORDERS MUST BE PAYABLE AT PRETORIA NORTH.

A new system of ordering songs has been devised for 1969. Branches will place their orders directly with the Chairman of the Music Committee and not through the Districts. Only Branch cheques should be used.

District and Zonal Executive Committees may order directly from the Chairman, only for their adjudicators at the District and Zonal Music Competitions respectively. No orders shall be accepted from individual teachers or schools. District cheques only will be acceptable. P.M. Orders.

DOUBLE QUARTET SECTION FOR THE NATIONAL COMPETITION:

In order to cater for smaller Choirs which would otherwise stand no chance against bigger choirs, the Double Quartet Section has been reinstated. From 1969 the Double Quartet Section will be re-introduced for the National Competition. Smaller Choirs should grab this golden opportunity.

DATE OF DESPATCH:

Orders may be placed with the Chairman of the Music Committee as from the date of receipt of this Circular letter. District Secretaries are earnestly requested to disseminate this information without delay.



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Transvaal Branches at: Boksburg, 2 at Brakpan, Carletonville, 2 at Germiston, 2 at Kempton Park, Krugersdorp, Klerksdorp, Nelspruit, Nigel, Pietersburg, Potchefstroom, 3 at Pretoria, Roodepoort, Randfontein, Rustenburg, Standerton, Springs, Vanderbijl Park, 2 at Vereeniging, Volksrust, Witbank.

Other Branches at: Bethal, Bethlehem, Bloemfontein, Brits, Claremont (Cape), 3 at Durban, 2 at East London, Frankfort, Grahamstown, Harrismith, Kimberley, Kingwilliamstown, Kroonstad, Pietermaritzburg, Middelburg (Tvl.), 2 at Port Elizabeth, Potgietersrust, Queenstown, Uitenhage.

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