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Ex. 4. 269

# A. E. M. News

OFFICIAL ORGAN OF THE AFRICAN EDUCATION MOVEMENT

Gekry by... Deloria Mahula.....

Dist. 32901 N.S.A. Peter Mahula.....

Vol. 1, No. 2 Te. Deloria Mahula Natal July, 1956

Editorial: Datum Deloria Mahula Natal 26/8/56

Verwysings No.....

## YOU ARE WRONG, MR. STEWARD!

IN HIS PROPAGANDA reply to Father Huddleston, "You are Wrong, Father Huddleston", Mr. Alexander Steward has a chapter on Bantu Education (chap. 8). He produces a great many statistics, most of them familiar enough (though, admittedly, not familiar to English readers); he makes the usual attack upon the record of Mission Schools in the Union; and he throws in, for complement, the well-known assertions of the Dept. of Native Affairs that Bantu Education is now to be Education 'by the Bantu for the Bantu'. It all sounds very nice; but he does not even discuss, much less refute, the contention that even if all these figures and facts are correct the aim of Bantu Education is education for inferior positions.

### STATISTICS SOMETIMES LIE

FIRST, THE FIGURES. He tells us that in S.A. today there are 1,100,000 Bantu children at school, whereas 8 years ago, when the Nationalist Govt. came into power, there were only 731,000. (He does not tell us what the 'Bantu' population increase has been during those 8 years... nearly 2 million). Eight years ago, he says, £4,250,000 was spent on Bantu Education by the State; today it is £8,500,000. He does not tell us what is the increase in expenditure on white education. He does not tell us that the Govt. has pegged State expenditure at the £8-million figure - irrespective of population increases or increases in C.O.L. Later he tells us that the State spends more on 'Bantu' education per child than do any other of the States in Africa. He does not tell us that the State spends an average of £6 per year on every White child (who can get free education) compared with 15/6 on every Black child (who has to pay for it). He does not tell us that the allocation of sums for school-funding has been withdrawn (the 'Bantu' schools must see between retaining it or on education, equip- in other words, a bit of bread and and no bread.) He, reduces the

ancient legend that "less than 3,000,000 Europeans carry the overwhelming proportion of the country's taxation burden": without mentioning that the Whites have a standard of living higher than almost anywhere else in the Commonwealth, or discussing what that standard of living - and therefore that ability to pay taxes - would be like if cheap African labour were to be withdrawn. He, again, takes the comparison between the Union and other parts of the African Continent (a population one-quarter that of London is responsible for all this educational welfare to the vast non-White majority: "One of the countries most critical of the Union spends one-fiftieth as much on education per head of the population as the Union does"). Statistics like this look pretty on the page. To mean anything they have to be interpreted in a context of (a) population wealth and productivity; (b) industrial development; and (c) cultural history.

### FARMER MANAGERS

IT IS OBVIOUS that any country which has an urban development as rapid and monolithic as that of S.A., with all the educational and cultural demands which such a development makes, would be committing social suicide if it did not see that its educational policy kept at least



James Hadebe describes....

# A DAY IN A CULTURAL CLUB

Day in, day out, yonder under the trees, groups of children can always be seen, with a leader in charge of each group.

The children are singing, playing, sometimes drawing or sewing. They may also be seen doing various types of handicrafts, using hammers and saws, knives and scissors. We are watching a Cultural Club.

At the start of each Club day, which is 8 a.m., the senior Club-Leader blows a whistle and from every street children come streaming in, to take part in the Club's opening ceremony, one of the most enjoyable and important of the Club's activities. The enthusiasm expressed in these young faces inspires one, and the inspiration rises with the beautiful singing of the opening hymn. Then the Lord's Prayer is said, followed by a short talk delivered by one of the Club-Leaders.

After thirty minutes the Assembly is over, and the children are divided into groups for physical training, which lasts for about 45 minutes, when they begin other activities.

There are no books or slates, no chalk or blackboards, for it is a crime in this country today to teach or to provide formal education for African children unless the permission of the Minister for Native Affairs is obtained.

After physical training, time is devoted to "story-telling", the subjects of which range from folk-lore to nature and the different people of the world.

Then follow "activity games", in which the children are split into teams and quizzes are held.

The rest of the day is devoted to drawing and handicraft.

Lack of space prevents me from describing adequately the many and various activities which take place during a Club day.

The children are very happy to be in the Clubs; they know why they are there, and what is more they are proud of it!

Hardly a month passes without the police coming by to observe what goes on, but despite police interference - and not infrequent raids - the leaders and the children remain steadfast in their refusal to be intimidated by the police, whose aim is to smash the Cultural Clubs and condemn the children to Bantu Education.



## OUR BULLETIN AIMS :-

- To bring news of the AEM, the Clubs and private schools to those who are opposed to Bantu Education
- To counter the insidious propoganda of the Bantu School Boards, Information Officers, the N.A.D. and the Stewards whose aim is to whitewash Bantu Education and deceive their critics at home and abroad.
- To bring the truth about Bantu Education to **employees** at Government Schools & members of School Boards, whose co-operation with the Native Affairs Department in carrying out the Act, makes Bantu Education possible.
- To **influence** teachers who are subjected to the long hours of sessions, diluted syllabuses and unacceptable theories to witch hunting by prying School Board officials & Inspectors & conditions which teachers would not



# YOU ARE WRONG, MR. STEWARD! (Continued)

(Continued from Page 1)

the minimum pace with the rest. (When Fr. Huddleston's Community came out to Johanna Burg fifty or more years ago, and started education for Africans, the local Whites objected, school-children were often stoned by Whites, and the general attitude was "We don't want these kaffirs to get education". Mr. Steward knows as well as anyone that no Government would now dare to encourage such an attitude, even from purely selfish, financial reasons; though it is reliably reported that now farmers are Managers of Farm Schools, in many places they use the School, even during examination times, as pools for free farm labour). So education, and expenditure on it, must continue. The only brakes the Govt. dare put on the machine are political ones.

## "BY THE BANTU, FOR THE BANTU"

BUT THESE BRAKES are put on by the Bantu Education Act. Mr. Steward, as I say, makes the usual claims that this Act is in the 'interest of the Bantu' and will be run by them. When did the Govt. consult the 'Bantu' to find out what was in their interest? Even the evidence offered by Africans to the Eiselen Commission (which, of course, lies behind the Act) was, 90% of it, studiously ignored. And as for 'running' Bantu Education, has not the Minister of Native Affairs himself announced in categorical terms what will happen to School Boards, or to such private schools as he thinks fit to register, or to teachers themselves, if they run counter to his policy? And do we not know what has happened to the 26 teachers who have not only been dismissed from their posts for such opposition but have been the object of persecution by the Dept. of Justice? (These facts, as stated by Mr. H. Davidoff in the House of Assembly, 4/6/56, were never satisfactorily denied by the Minister or his Department).

## OUT OF CONTEXT

MR. STEWARD MAKES considerable use of a speech by the Rev. J.B. Webb. (Indeed, he quotes so much of it that one wonders whether Dr. Webb has not a claim to a percentage of the royalties in Mr. Steward's book - if there are any royalties). But he does not deal with or quote the criticisms of the aims of the Bantu Education Bill, which were made in the same way or does he even deal with the criticisms in the review by himself (Mr. Steward). The burden

of Dr. Webb's speech is that if you have any kind of education at all, however inferior, it acts like a snow-ball - it starts a process which the aim of inferiority itself cannot halt. This is obvious, and in the long run is the only hope for African education: but it does not excuse the inferiority in the aim.

## THE SYLLABUS

AND WAS FR. Huddleston wrong in asserting that inferiority is the aim - in describing Bantu Education as Education for Servitude? Mr. Steward makes proud claims for the new syllabus. Many people, seeing how the syllabus actually works, have grave doubts about it, however much it may once have looked on paper. (It is not so much the syllabus, as the examination questions that interpret it, which count. And here there is no doubt that the emphasis is upon a narrow, in-breeding, back-to-tribalism attitude; an attitude which tries to prevent the African child from being aware of his place in the general forward march of the Non-White peoples, and which magnifies the historic rôle of petty officials in the Non-European Affairs Dept.)

## VERNACULAR INSTRUCTION

MR. STEWARD NEVER mentions one of the most serious gravamen we have against 'Bantu Education' - vernacular-medium instruction up to Standard 6. That alone would be enough to damn the system and to prove Fr. Huddleston's contention. And 'higher education'? What about ethnically-grouped Universities? What about the Nursing Amendment Act to be debated shortly? (This will aim to lower the standard of Non-European nursing). What about the ban on exit-permits for further studies overseas?

NO, MR. STEWARD - you are wrong; and in your heart you know it.



FATE OF CENTURY - OLD COLLEGE IN THE BALANCE

("Sunday Express", 29/7/56)

"THE CENTURY-OLD Adams College was told in June last year that if it wished to continue it must apply for registration as a private school - but after three applications (two mysteriously went astray) it was informed last week that Dr. Verwoerd, Minister of Native Affairs, had refused to register it.

"IT WAS REPORTED this week that the Dept. of Native Affairs would take over the college from January 1 next year; that it would be classified as a State Bantu school, with a teachers' training section, a secondary education section and other sections.

"DR. VERWOERD HAD refused, on educational grounds," to register the college, acting on the advice of the Native Affairs Commission, which inspected the institution.

"THE COLLEGE TWENTY miles from Durban, comprises a high school, an industrial school and a teachers' training college. It is the oldest educational institution of its kind for Africans in Natal. It is undenominational. It educated African students from all over the Union, the Protectorates, the Central African Federation, Kenya and Uganda.

"THE TEACHERS' TRAINING College was closed when the Govt. announced that it would take over the training of teachers under the Bantu Education Act. The college had offered to continue training teachers until the Govt. could make alternative arrangements, but the Dept. of Native Affairs rejected this offer.

"LAST WEEK IT was reported that the Dept., contrary to its previous attitude, considered Adams essential as a teachers' training

"THE COLLEGE HAS trained thousands of African men and women who hold responsible positions.

"IN HIS STATEMENT last week the chairman of the College, Mr. McDonald, said that the attitude of the Minister and his advisers made it impossible to maintain the broad objects and ideals of the College".

ren - that the holiday was a grand success!

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- News from other centres.....

## THEY DON'T WANT BANTU EDUCATION!

A small Cultural Club has been started at Blauwvlei, Retreat, in the Western Cape. Although only 12 children have been withdrawn from Govt. schools, the parents have become so angry with the miserable education provided under the Bantu Education Act that they have decided to remove their children and start a Club. By so doing, the parents say, they can assure their children a healthy education.

At Cato Manor, Durban, 103 parents have withdrawn their children from Govt. schools and enrolled them in a private school in the area. Inspectors have cast their evil eyes on the school and are doing their utmost to prevent its application for registration from being successful. They have proposed to the parents that they convert their school into one for children UNDER seven years of age. The parents have rejected the proposal and have refused to prepare their children for the Bantu Education authorities.

## A Grand Holiday

Excitement was high when 34 children and three Club Leaders visited Port Elizabeth during the July vacation. Elaborate arrangements were made for the entertainment of the children and Club Leaders by the Eastern Cape Club Leaders and there is no doubt - after hearing the children

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## LEADERS DISCUSS THEIR PROBLEMS

Discussions were held by members of the African Education with 28 Club Leaders from 11 Cultural Clubs in the Easter programme material was given to the Club Leaders and discussed. Various problems arising in the Cultural Clubs thrashed out with the Club Leaders.



Mem 31



OFFICIAL BULLETIN OF THE AFRICAN EDUCATION MOVEMENT

# STOP FALSIFYING HISTORY!

FOUR CONFERENCES HAVE RE-  
 cently been held on the  
 teaching of history in  
 South African schools. Var-  
 ious views have emerged  
 from the discussions....  
 some suggesting that his-  
 tory cease to be taught as  
 a subject in S. African  
 schools; others that his-  
 tory be taught as written  
 in the Afrikaans "pamfletto"  
 the contents of which are  
 indistinguishable from  
 Nationalist Party peror-  
 ations.

IT IS THE FACTS OF HISTORY THEM-  
 selves, and not a preconceived set  
 of ideals, which teach the virtues  
 of humility and tolerance, and the  
 vanity of racial or religious or  
 any other arrogance. Our teach-  
 ing of South African history is  
 setting itself up against the  
 whole lesson of the past if it  
 attempts by judicious selection  
 from the facts to draw a picture  
 of the past which encourages such  
 arrogance on the part of any  
 group, English or Afrikaans, black  
 or white.

THE FOLLOWING IS AN EXTRACT  
 from an address given by  
 C.T. Gordon to a Confer-  
 ence of teachers organised  
 by the Jhb. College of Ed-  
 ucation. We welcome this  
 honest and forthright ap-  
 proach and feel sure that  
 our readers will share the  
 views expressed by this writ-  
 er.

THE INCULCATION OF PATRIOTISM OF  
 the kind that leads to the wor-  
 ship of a galaxy of great and  
 flawless leaders of the past is  
 emphatically not a function of  
 history. History is a study of  
 the facts, arrived at by objective  
 research. And such facts rarely,  
 if ever, reveal any man as flawless.  
 Inculcation of patriotism, indeed  
 inculcation of anything that the  
 facts themselves do not clearly  
 demonstrate, is no more a function  
 of the history lesson than it is  
 of the geography or science lesson.

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WHAT ARE THE SPECIAL APPLIC-  
 ations of history for us in  
 S.A? First and foremost,  
 history teaches us how we  
 came to be what we are; how  
 we fit into the picture of  
 man's struggle with his en-  
 vironment; how on this S.  
 African stage we are playing  
 off our part, or rather con-  
 tinuing and developing the  
 part which our forebears be-  
 gan to play on the soil of  
 this continent. Like any  
 other history, our S. Af-  
 rican history must teach  
 humility and the falsity of  
 racial arrogance and bom-  
 bast. If there is one les-  
 son that history does teach  
 it is the foolishness of  
 arrogance, the sad end of  
 nations with a mission; the  
 certainty that nations or  
 racial or religious groups  
 who claim to have God on  
 their side finish by acting  
 as if they have the Devil  
 on their side and, since  
 God is mocked, meet with  
 their inevitable fate.

IF AS HISTORIANS WE CANNOT WHOLLY  
 accept President Kruger's adju-  
 ration to take from the past what  
 is best and build on it (because  
 we must look at the whole past,  
 both good and bad) we should at  
 least refrain from the utter per-  
 version of Kruger's doctrine.  
 Without wishing to seem cynical,  
 the mainspring of a good deal of  
 alleged history in S.A. seems to  
 be a judicious selection of all  
 that is worst in the past and a  
 determination to dwell on it.  
 Our goal should be the truth, the  
 whole truth, and nothing but the  
 truth, insofar as knowledge, objec-  
 tive truth and research can sec-  
 ure it. Yet, in general, our  
 text-books view with blithe un-  
 concern, if they are aware of them  
 at all, the products of the re-  
 search of the last 50 years.

ON THE FRONTIERSMAN AND TREKKER  
 side the main faults seem to lie  
 in the direction of over-simpli-  
 (continue on Page 2)

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Journal No. 25  
 Editor S.S. ...  
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# STOP FALSIFYING HISTORY!

continued from page 1

fications; on the British side, of over-complication. To take the latter first. It seems to me unintelligent or willfully perverted to fish up as explanations of British Imperialism in S. Africa the usual hotch-potch of its apologists - an altruistic desire for the prosperity of S. Africa, philanthropic interest in the welfare of the native races, a paternal wish to protect the inhabitants from the consequences of their own folly, a love of democracy for its own sake and a proper indignation at Kruger's denial of rights - to the total exclusion of more disreputable motives; the greed for territory and aggrandisement which characterised that rather brassy era, the powerful vested interests in search of complete strategic and financial control (this is the era of "Trade follows the Flag") and commercial exploitation, the fraudulent misrepresentations of fact, and the shady but high-sounding hypocrisy used to cover acts of simple aggression.

THE HOTTENTOT LAWS OF Calcedon and Cradoek are dealt with as if they finally solved the Hottentot problem. No reference is made to the irony of the situation by which settlers deprived the Hottentots of their lands and then

accused them of being landless vagrants. Nor is the paradox ever solved of why, if the Hottentots were lazy, thieving, good-for-nothing, idlers, the main aim of most frontier-farmers was to get as many as possible of them on their farms.

IN DEALING WITH THE SLAUGHTER'S Nek episode, Frederick and Johannes Bezuidenhout are often treated as if they were frontier villains, and clearly recognised as such by the vast majority of law-abiding Afrikaner frontiersmen who turned out on commando under Afrikaner landdrosts to round up and arrest the rebels and hand them over to the Afrikaner colonist judges who sentenced them.

AND SO ONE MIGHT GO ON INDEFINITELY. The facts are in most cases available, and it is time that a summary of the whole truth, rather than a judicious selection of those aspects of it which suited the prejudices of the frontier community, was placed before our school-children, so that they may realise that the right is rarely entirely on one side, and, in this multi-racial community of ours, learn the values of tolerance and understanding of the points of view of all sections, and the dangers of bigotry and narrow sectionalism.

IS IT RIGHT THAT THE BANTU contribution to S. African history should be consistently ignored; that they should be treated entirely as an obstacle to the onward march of S.A., as if they had no desires, feelings or motives of their own?

OUR HISTORY IS THE HISTORY OF men rather than of races. The sooner we learn to deal with it in this way, the happier we will all be.



# VERWOERD threatens Night Schools

★ TWENTY-FOUR AFRICAN Night Schools in Johannesburg, Vereeniging and Germiston will have to choose between closing down and submitting to compulsory registration under the Bantu Education Act, if Verwoerd's instruction to the organisers of African Night Schools to comply with Section 9 of the Act, is to stand.

★ WELL OVER 3,000 pupils are at present enrolled at the Schools, which are run by a committee of teachers under the Johannesburg Central Committee for Non-European Continuation Classes. Thousands of pupils have passed through these schools during the ten years that the Committee has been in existence.

★ LITERARY CLASSES WERE for years the most popular feature of the Schools' activities. Hundreds of men and women have gone hungry to pay school fees or buy books, submitting themselves to the mental discipline of studying on their own after a hard day's work in a factory or in domestic service. Many Africans owe their ability to read and write to the small but gallant band of teachers who for years have given their services, often free of charge, to this end. The instruction of the Native Affairs Committee to the Jhb. Night School Committee to register their schools in terms of the Bantu Education Act will make it impossible for them to continue their work on the old basis.

★ THE FOLLOWING IS an extract of the controls to which Night Schools will be subject under the Bantu Education Act.

No children attending a day school or of an age to attend a primary day school may be admitted to an evening school or class, but admission must be limited to persons who are in bona fide employment and are legally domiciled in the area in which the evening class or school is situated; provided that Bantu employees legally domiciled in European residential areas may attend evening classes in areas reserved for Bantu domicile.

Evening classes and schools situated in an area over which a Bantu School Board or a School Committee vested with the functions of a school board, has jurisdiction, shall fall under the full control of the Bantu School Board or School Committee concerned.

The ultimate aim is to create adequate evening class facilities in areas reserved for Bantu domicile for bona fide employees legally domiciled in European residential areas. In the meantime, evening schools or classes may continue to be held in European residential areas provided that

- a) No formal and well-founded protest is raised by the European inhabitants of the area;
- b) A permit is obtained from the Land Tenure Advisory Board for the continuation of existing schools or classes or for the establishment of new schools or classes;
- c) Each class or school is placed under the control of a committee constituted as follows:

- (i) An Inspector of Bantu Education (Chairman).



# VERWOERD THREATENS Night Schools

- (ii) Another Inspector (or other Inspectors) of Bantu Education serving the same area.
- (iii) The Native Commissioner(s) of the area.
- (iv) The Administrative Organiser(s) of the area.
- (v) The Organiser of evening classes of the area where it is necessary to appoint such an official with the approval of the Department.
- (vi) One nominee of the Local Authority appointed by the Minister.
- (vii) One member to represent religious interests.

The remuneration of teachers serving evening schools or classes or continuation classes is the responsibility of the persons or bodies controlling such schools or classes. It will therefore be necessary to charge fees to cover costs of tuition.

### Transition to new form of control:

- (a) In the case of existing Central Committees at centres such as Johannesburg, Durban, Pretoria, etc., the transition may be effected as from the beginning of 1957.
- (b) In cases of single schools and classes under the control of small committees, Technical Colleges and persons, the Circuit Inspector may as soon as he has made the necessary arrangements, after 31st March, 1956, effect the transition.

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## CLUB STATISTICS

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ATTENDANCE AT THE CLUBS is steadily improving although there is a shortage of Club Leaders and finance to pay for their services. The following index is an indication of the Clubs' progress and a brief picture of the average attendance at the Cultural Clubs.

CLUB	NO. OF CHILDREN	AV. ATTENDANCE PER DAY	NO. OF CLUB LEADERS.
Germiston	250	240	3
Bononi	148	136	3
Moroka	106	92	1
Natalspruit	171	140	2
Albertynsville	34	29	1
Alexandra	67	52	2
Brakpan	739	653	9
	1515	1342	21

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WRITING ON BANTU EDUCATION before its final introduction in 1955, Fr. Huddleston said: "Everything possible must be done and done with all possible speed to convince the public of S.A. that the Bantu Education Act is the most sinister, as it is the most far-reaching, piece of legislation so far produced. The purpose of the Act is plainly set out: it is the establishment of White Supremacy through the denial to the African people of the cultural heritage which is theirs by right. Here is racialism at its darkest and most damnable - that evil thing which seeks to direct and dominate even the minds of children."

DURING THE EARLY days of Bantu Education, Verwoerd and Eiselen were at pains to conceal the true aims of the Bantu Education Act.

NOW THAT THE VENEER has worn off and Bantu Education has turned out to be the Verwoerdian nightmare its critics prophesied, there has been a noticeable decline in the slick cliches which attempted to make Bantu Education a noble philosophy of education.

AFTER A YEAR of Bantu Education, references to it are blunt and to the point and there is no hesitation in calling a spade a spade.

FOR EXAMPLE, Mr W.A. Maree, a Nationalist M.P. and a member of the Native Affairs Committee - the body responsible for Bantu Education - bluntly told an audience at Vereeniging on September 3th:

\* THE GREATEST MENACE to the European races in the Union was the eagerness of the Bantu child to learn and study.

\* IT IS TIME we realised that what is being done for the Natives is in the interests of the European. Local Authorities for example, are providing houses for natives not out of love for them, but in the interests of European employers.

\* TOO MANY BANTU teachers were willing to talk irresponsibly about politics. The Bantu Community had more things to think about than what would happen in

the future.

\* TOO MANY YOUNG NATIVES were becoming tsotsis. Teachers would be better occupied in raising the moral standards of their pupils than in concerning themselves with politics. THEY SHOULD KEEP THE YOUNG NATIVE ON THE RIGHT ROAD.

.....

"Here is racialism at its darkest and most damnable", wrote Fr. Huddleston in his interpretation of the Bantu Education Act.

There are few right-thinking people today who will not agree with Fr. Huddleston and those that denounced the Bantu Education Act long before it became law.

From Mr Maree we learn that the eagerness of the African children to learn and study is a menace to white civilisation; that housing (and one might say Bantu Education) are provided not for humanitarian reasons or "out of love" but in the interests of European employers.

Such are the sentiments of the government "educationists" and yet this is only a small indication of the governments real attitude towards African education.

Here for instance is an account, written by a teacher in AFRICA SOUTH (Vol.1.No.1.) - a new magazine - of the Bantu Education Act in practice.



The Bantu Education Act has been used in different ways in different situations, but always against the African people. For instance, in December, 1953, the Native Affairs Dept., closed down a school near East London, presumably because the inhabitants of that village had resisted the Government's agricultural measures. This was the beginning of the reign of terror with the Act used as a guillotine. Whenever terror has to be struck in people there is always the inevitable with-hunting and inquisition. This is the part played by the Special (Political) Branch of the C.I.D.....

IN AUGUST, 1954, armed police entered a number of schools and produced warrants to search the classrooms and homes of teachers. I was one of those subjected to this outrageous treatment in the presence of my pupils. In one instance a certain teacher had his person searched in front of his class.....

THEN FOLLOWED the dismissal of five or six office bearers of the C.A.T.A.\* together with four other prominent members. There was not even the semblance of a trial, nor were there any reasons advanced for their expulsion from teaching. This was in September, 1955, and since then a batch of school teachers is DISMISSED each school term. Among those dismissed have been leading members of the profession. The N.A.D. just declares them "unsuitable" and they are immediately dismissed.....

IT HAS BEEN suggested earlier that Bantu Education is regarded by the rulers as a means of retribalising the Africans, with the express purpose of solving, even if temporarily, the problems that flow from the conflicts of capital and labour. It is in the light of this understanding that the persecution of the dismissed teachers makes sense....The connection between the persecution of Messrs. Mda, Komo, Mkentane, Maja and Sibhali (sen. victimised under the Act) and their opposition to the Bantu Education Act, is far too obvious.....

IT IS PAINFUL to an educator to see how even inspectors of Schools live in fear of the Special Branch. One is reminded of a certain inspector who with fear peeping through his eyes and a trembling in his voice related how he had been questioned by the Special Branch as to why he had recommended for permanent appointment a teacher who had just returned from a C.A.T.A. conference last year.....

BUT IT IS more painful to see the work of a lifetime disrupted in one fell stroke as happened at the beginning of this year, when all the old teachers in one school and some in many others in the Willowvale district in the Transkei, were transferred from their schools simply because it was suspected that they were sympathetically inclined to C.A.T.A. One of them had been principal of his school for thirty years, during which period he had raised his school from Standard II to Standard VIII. But then this is the Bantu Education Act in practice.

CONSIDERATIONS of space do not permit us to make even a passing comment on the debasement of education as illustrated by the new syllabuses..... We would like to tell the world of how determined attempts are made to change the nature and quality of such world-famed places of learning as Lovedale and Healdtown and how it is intended to obliterate even the memory of these shrines of African education. And now the octopus stretches out its tentacles to strangle even university education. But enough has surely been said to show the drift of things and the rest may safely be left to the imagination of the reader.

\*Cape African Teachers Association.



*Nov 32*

# THE FREEDOM CHARTER

ADOPTED AT THE CONGRESS OF THE PEOPLE AT  
KLIPTOWN, JOHANNESBURG, ON JUNE 25 AND 26, 1955.

**WE**, the People of South Africa, declare for all our country and the world to know:

- that South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people;
- that our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;
- that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;
- that only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex or belief;

And therefore we, the People of South Africa, black and white together — equals, countrymen and brothers — adopt this Freedom Charter. And we pledge ourselves to strive together sparing neither strength nor courage, until the democratic changes here set out have been won.

## THE PEOPLE SHALL GOVERN!

Every man and woman shall have the right to vote for and to stand as a candidate for all bodies which make laws;

All people shall be entitled to take part in the administration of the country;

The rights of the people shall be the same, regardless of race, colour or sex;

All bodies of minority rule, advisory boards, councils and authorities shall be replaced by democratic organs of self-government.

## ALL NATIONAL GROUPS SHALL HAVE EQUAL RIGHTS!

There shall be equal status in the bodies of state, in the courts and in the schools for all national groups and races.

All people shall have equal right to use their own languages, and to develop their own folk culture and customs;

All national groups shall be protected by law against insults to their race and national pride;

The preaching and practice of national, race or colour discrimination and contempt shall be a punishable crime;

All apartheid laws and practices shall be set aside.

## THE PEOPLE SHALL SHARE IN THE COUNTRY'S WEALTH!

The national wealth of our country, the heritage of all South Africans, shall be restored to the people;

The mineral wealth beneath the soil, the banks and monopoly industry shall be transferred to the ownership of the people as a whole;

All other industry and trade shall be controlled to assist the well-being of the people;

All people shall have equal rights to trade where they choose, to manufacture and to enter all trades, crafts and professions.

## THE LAND SHALL BE SHARED AMONG THOSE WHO WORK IT!

Restriction of land ownership on a racial basis shall be ended, and all the land re-divided amongst those who work it, to banish famine and land hunger;

The state shall help the peasants with implements, seed, tractors and dams to save the soil and assist the tillers;

Freedom of movement shall be guaranteed to all who work on the land;

All shall have the right to occupy land wherever they choose;

People shall not be robbed of their cattle, and forced labour and farm prisons shall be abolished.

## ALL SHALL BE EQUAL BEFORE THE LAW!

No one shall be imprisoned, deported or restricted without a fair trial;

No one shall be condemned by the order of any Government official;

The courts shall be representative of all the people;

Imprisonment shall be only for serious crimes against the people, and shall aim at re-education, not vengeance;

The police force and army shall be open to all on an equal basis and shall be the helpers and protectors of the people;

All laws which discriminate on grounds of race, colour or belief shall be repealed.

## ALL SHALL ENJOY EQUAL HUMAN RIGHTS!

The law shall guarantee to all their right to speak, to organise, to meet together, to publish, to preach, to worship and to educate their children;



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The privacy of the house from police raids shall be protected by law;

All shall be free to travel without restriction from countryside to town, from province to province, and from South Africa abroad;

Pass laws, permits and all other laws restricting these freedoms shall be abolished.

**THERE SHALL BE WORK AND SECURITY!**

All who work shall be free to form trade unions, to elect their officers and to make wage agreements with their employers;

The state shall recognise the right and duty of all to work, and to draw full unemployment benefits;

Men and women of all races shall receive equal pay for equal work;

There shall be a forty-hour working week, a national minimum wage, paid annual leave, and sick leave for all workers, and maternity leave on full pay for all working mothers;

Miners, domestic workers, farm workers and civil servants shall have the same rights as all others who work;

Child labour, compound labour, the tot system and contract labour shall be abolished.

**THE DOORS OF LEARNING AND OF CULTURE SHALL BE OPENED!**

The government shall discover, develop and encourage national talent for the enhancement of our cultural life;

All the cultural treasures of mankind, shall be open to all, by free exchange of books, ideas and contact with other lands;

The aim of education shall be to teach the youth to love their people and their culture, to honour human brotherhood, liberty and peace;

Education shall be free, compulsory, universal and equal for all children;

Higher education and technical training shall be opened to all by means of state allowances and scholarships awarded on the basis of merit;

Adult illiteracy shall be ended by a mass state education plan;

Teachers shall have all the rights of other citizens;

The colour bar in cultural life, in sport and in education shall be abolished.

**THERE SHALL BE HOUSES, SECURITY AND COMFORT!**

All people shall have the right to live where they choose, to be decently housed, and to bring up their families in comfort and security;

Unused housing space shall be made available to the people;

Rent and prices shall be lowered, food plentiful and no one shall go hungry;

A preventive health scheme shall be run by the state;

Free medical care and hospitalisation shall be provided for all, with special care for mothers and young children;

Slums shall be demolished, and new suburbs built where all have transport, roads, lighting, playing fields, creches and social centres;

The aged, the orphans, the disabled and the sick shall be cared for by the state;

Rest, leisure and recreation shall be the right of all;

Fenced locations and ghettos shall be abolished and laws which break up families shall be repealed.

**THERE SHALL BE PEACE AND FRIENDSHIP!**

South Africa shall be a fully independent state, which respects the rights and sovereignty of all nations;

South Africa shall strive to maintain world peace and the settlement of all international disputes by negotiation — not war;

Peace and friendship amongst all our people shall be secured by upholding the equal rights, opportunities and status of all;

The people of the protectorates — Basutoland, Bechuanaland and Swaziland — shall be free to decide for themselves their own future;

The rights of all the peoples of Africa to independence and self-government shall be recognised and shall be the basis of close co-operation.

Let all who love their people and their country now say, as we say here: "THESE FREEDOMS WE WILL FIGHT FOR, SIDE BY SIDE, THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY."

Bewysstuk No. 43  
Gekry by: W. J. van der Merwe  
Dear: 401 - N. Tongeren  
To: 5/1/56  
Datum: 27/46/500  
Drukkings No. 27/46/500



Geekry by GERT SIBANDE

Deur S. W. Wessels

T. ...

... 5/15/26

... 21

# AEM

# News

OFFICIAL ORGAN OF THE AFRICAN EDUCATION MOVEMENT

Vol. I, No. 4

November, 1956

### EDITORIAL:

FATHER JARRETT-KERR WRITES ON:

## EDUCATION by DICTATION

THERE IS AN old-fashioned method of education which consists in dictating all the lessons to the children, which they then learn by heart. It saves the teacher a great deal of trouble, as he does not have to make sure that the children understand what they are learning, nor does he even necessarily have to understand it himself. The only question is whether it can be described as education; insertion would be the better term.

AT A RECENT Nationalist Party Congress it is reported that a questioner asked whether "Native Education ought not to be more closely controlled". The Minister of Native Affairs was able to answer this question with some amount of assurance: that Native Education was for the first time completely under control.

### TIGHTENING UP

THERE ARE TWO ways of gaining control: by eliminating everything that is not under your control; and by tightening up the control that you do hold. Dr. Verwoerd has pursued these two methods with agility. First, he has made sure that any rivals are removed from the field. Hence the casualties, one after the other, among private schools: first Christ the King, Sophiatown; then Adams College, Natal (one of the most distinguished places of African learning in the whole of the continent); then the Itereleng Private School, Germiston....not to mention the refusal of registration to others that had applied; nor such schools as St. Peter's, Rosettenville, that voluntarily died rather

than be ignominiously closed.

THEN THE CONTROL over what was left. Such a control can only be complete if, first of all, unco-operative elements within it are removed. Hence the widespread sacking of teachers, on purely political, not professional, grounds. Then, of course, the syllabus; the School Boards which, nominally 'Bantu', are in fact mere mouthpieces of the Minister. (I should like to see Mr. Bob Connolly do a cartoon of a School Board sitting, like a ventriloquist's doll, on Dr. Verwoerd's lap, and opening and shutting its mouth as he pulled the strings behind). Then the ethnic grouping and the vernacular medium, in order to lessen the possible dangers of contact with a wider world.

### MAGNANIMITY

FINALLY, TO GIVE the impression to the outside world of magnanimity, there is the provision in the Act for aided - ultimately to become private - schools. These must naturally be as tightly controlled as all the others, otherwise the whole point of Bantu Education has gone; but they must have a top-dressing of freedom. So such schools, if  
(continued on Page 2)



# EDUCATION *by* DICTATION

*continued*

registered, will be free to call themselves private schools (though not free to be schools, i.e. to give genuine education); they will be free to operate without Government aid (though not free to charge fees by which to pay for their own existence); free to appoint their own teachers, according to denominational choices (though not free to keep such teachers unless the Department of Native Affairs registers them); free to give their own religious instruction (though not free to substitute it for Government religious instruction - any 'denominational instruction' must be extra); free to teach however they like (though not free to depart one iota from the Bantu Education syllabus); free to invite ministers or priests of the religious denomination concerned - if it is a denominational private school - to come into school and give instruction (though he will not be free to give such instruction except in the language of the particular ethnic group to which the school belongs - or to which the Minister has decided that the school belongs). Altogether, it is a splendid freedom; the freedom of the man sentenced to death who is told that he can choose what colour rope he would prefer to be hung by.

## ULTIMATE FAILURE

OF COURSE, THE scheme will fail in the long run. Education by dictation always does. Sooner or later the children will begin to ask: "What does this mean - what the teacher is making us write down?" But it may be later rather than sooner, and in the meanwhile a whole generation may well be lost to genuine knowledge. There are many different ways of defeating the Minister's purpose, and all should be tried. But they all amount to the same way in the end: the only way to defeat 'Bantu Education', in the long run or the short, is by giving, at every moment and in every way, at home, on the bus, at work, at play, genuine education to all Africans who are not getting it - and at the moment that means, to all Africans.

Continued on page 4.

I conclude by saying that, except for this financial problem, the Cultural Clubs are the best weapons, the only answer today against Bantu Education. Shall we strengthen them, encourage them and

## OUT OF THE MOUTHS...

A SMALL SUM of money was recently sent to Fr. Huddleston in England. The money was accompanied by a letter which we print hereunder. Minister Verwoerd will no doubt disagree with the sentiments expressed therein. We do not.

Filton Methodist Sunday School,  
Senior Department,  
Filton, BRISTOL. England.  
22nd July.

Dear Father Huddleston,

We have collected the money so you can make the Blacks and Whites friends. We say this because we have been learning about the Colour Bar and we think it is a very cruel thing and it should be stopped. We hope you will use this money to stop the Colour Bar. It is not much but we hope it will help.

Yours sincerely,  
Boys of Senior Department.

establish more throughout the country, or shall we surrender unconditionally to Verwoerd? That is the question I put before this Conference. Someone once said: '..... to reach the port of heaven we must sail with the wind, sometimes against it, but we must sail and not drift, nor lie at anchor.' "



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# CONFERENCE OF TVL CLUB LEADERS

15th and 16th Sept., 1956.

THE TWO DAY EDUCATIONAL Conference at Benoni was one of the most inspiring Club Leaders' Conferences held as yet in the Transvaal. Every Club Leader from every Club attended and so we had nineteen leaders - a record for our Transvaal Conferences.

## Discipline

THE PROGRAMME WAS INTENSIVE and ran from 9.30. a.m. to 6 p.m. on Saturday and from 8.30. a.m. to 4.30. p.m. on Sunday. We concentrated on the subjects in which the Club Leaders had found most difficulty and found ourselves involved in lively discussions and demonstrations, accompanied by unsparing criticism. Considerable time was given to the question of club discipline and much valuable information was exchanged. It is clear that in the Clubs the Leaders work as a team and are evolving their own solutions to the problems of Club discipline which differs fundamentally from routine school discipline. Various difficulties such as unpunctuality, irresponsibility, and truancy were discussed, to say nothing of fighting and flirting!

## Lively Concert

ON SATURDAY EVENING WE ENJOYED ourselves at a lively concert given by all the Club Leaders and by the children of the Benoni Club, under the efficient compering of our Club Organiser, James Hadebe.

## Arrests

SUNDAY MORNING SAW THE Club Leaders back again in Conference to discuss with Mr. Michael O'Dowd the question of arresting boys over sixteen, who are members of the Club, for passes. Discussion ranged over the

evils of the whole pass system, for we had all been shocked to hear that the police were interfering with our gallant leader at the Moroka Club, Johanna Motsabi, who for the past year has been running the Club without any assistance. Today she has 106 children of all ages in the Club, but is being hounded by the police for a permit to be in Moroka.

## History

THE CONFERENCE FINISHED ON Sunday afternoon with a stimulating talk on South African history by Charles Bloomberg... and after that down came the rain and washed out the organisers and leaders and away back to their various homes.

## Thanks

OUR THANKS MUST GO TO THE Hillbrow and Greenpark branches of the Congress of Democrats, who provided us with handsome lunches for the two days, to the Bellevue Branch who helped with transport to collect materials, to the Benoni Parents' Committee and the Benoni ANC, who provided accommodation for our Leaders, and to both the African Church who accommodated the Conference and the Coloured Church who stood by to assist us in case we were not allowed to hold the Conference in the Location.

## Elections

CLUB LEADERS ARE NOW PLAYING a responsible rôle in the running of the Conferences; they elected three sub-committees for the next occasion, the Concert Committee, the Conference Committee and the Catering Committee.

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S U P P O R T

T H E

C U L T U R A L C L U B S



We print hereunder extract from a paper presented to the Transvaal Conference of the A.N.C. on :-

THE AFRICAN EDUCATION MOVEMENT.

"As a result of a resolution passed at the 1954 Durban National Conference, to boycott Bantu Education Schools, a decision was taken to establish a National Education Council, out of which arose the African Education Movement.

The A.E.M. does not in any way concern itself as an organisation with matters of political policy of the A.N.C. In other words it does not discuss the wisdom or otherwise of the boycott issues and other incidental matters there-to; it merely assists children who are out of the Verwoerd schools. The following is a summary of their contributions to the general struggle against Bantu Education :-

The A.E.M. co-ordinates and plans the activities of those organisations and individuals opposed to Bantu Education. It assists the Clubs by employing a full time organiser for the assistance of the parents and the club leaders. It draws up and makes available continuous programme notes for the use of Club Leaders. It runs regular conferences for club leaders, regular collections of equipment and materials suitable for use in the clubs are made and distributed to the clubs. It holds monthly meetings at which affiliated organisations send representatives. It publishes a monthly news bulletin. It has arranged for a panel of attorneys and advocates to defend leaders and club members in court actions and in most cases pro deo. Working jointly with the A.N.C. provincial executive, rules and regulations were drawn up setting out how cultural club parents' committees are to be set up; their powers, functions, and relationship between themselves and the local A.N.C. Executive committees.

(Continued on Page 2).

DUMMIES FOR DR. VERWOERD

Views on "Bantu School Committees".

With acknowledgements to "The Citizen."

THEIR "OWN MEN".

NO CHANGE

Mr. Sam Dodgen, a city worker, felt that apart from private interests, school committees served no progressive purpose.

\* "Interested in the education of my children, I allowed myself to be nominated at a local school committee election more than two years ago. I certainly would not stand again.

Not only were the committees used by rival teacher bodies to get in "Their own men", but were merely rubber stamps for the Education Department's apartheid policies.

If the committees cannot be used for fighting apartheid in Education, then they must be boycotted," said Mr. Dodgen.

"The committees have to administer "European", "Native" and "Coloured" schools and have to approve of Departmental policies or be sacked."

"I feel that everyone should stay away from these Committees to show their disapproval of dummy representation and the inferior segregated educational system", said another.



**Collection Number: AD1812**

**RECORDS RELATING TO THE 'TREASON TRIAL' (REGINA vs F. ADAMS AND OTHERS ON CHARGE OF HIGH TREASON, ETC.), 1956 1961**

**TREASON TRIAL, 1956 1961**

***PUBLISHER:***

*Publisher:- Historical Papers, University of the Witwatersrand*

*Location:- Johannesburg*

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