

THE C.A.T.A.

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The Official Organ of the
CAPE AFRICAN TEACHERS' ASSOCIATION.

Established in 1934.
—D. D. T. JABAVU, B.A.—

THE CAPE AFRICAN TEACHERS' ASSOCIATION.

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

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

EDITORIAL.

FEEDING THE FIVE THOUSAND.

Our Chancellor of the Exchequer at Cape Town has once more announced to the House a record surplus of £5,000,000. With a lavish hand, he has given generously from his horn of plenty to many public services. Of the money specially voted for Native services £233,000 representing an additional one-fifth of the Poll Tax is to be credited to the Native Development Fund. It will thus be available for Native Education during the current year. We have never failed to be grateful for the tiniest offer from the Government, and we are glad to repeat once more that we are thankful for these additional grants which will ease somewhat the present financial stringency in Native Education.

But in expressing our gratitude, we are not unaware of how disappointingly inadequate this amount is, to meet the multifarious needs of Native education. As representing a proportion of State revenue, which the Government has specially earmarked for the services of six and half million Natives, the amount reflects no credit upon the State. Still less does it speak of the justice due to millions of Natives upon whose cheap labour the prosperity of the country depends.

The starved condition of Native education has been emphasised again and again. The school statistics of the years between 1930 and 1935 reveal an appalling state of affairs. In the Cape the number of children attending school rose during this period by over 30,000 and for every 130 children admitted into the schools only one additional teacher was employed while the number of schools only rose by twelve or one new school for every 2,500 children enrolled. In the Transvaal, the roll for the same period rose by 9,000 children, while approximately 50 additional teachers were employed, and one new school registered. That is for every 180 children admitted into the schools, only one teacher was employed. The other two provinces compare in these respects better than the Cape and the Transvaal for the period 1930-1935. It is clear from the figures that the increase in school enrolment is far out of proportion with the number of teachers employed, and with the increase in the number of

registered schools. There are close on 1,500 additional teachers required to-day in the Union to staff adequately the present Government and Government-aided schools. This serious state of affairs is the direct result of the lack of finances for Native education. A study of the Native Development Account is one painful story of developing bankruptcy which these occasional grants from an almost indifferent Government can scarcely check. There are over 300,000 Native children in the schools of the Union to-day, and what is £233,000 among so many ?

This additional one-fifth which now raises the vote for Native education to three-fifths of the Poll Tax provides not the remedy but merely a temporary relief from the major ailment of Native education. The one and only satisfactory remedy is the financing of Native education on a *per caput* basis. On this principle we are strongly at one with the Inter-departmental Committee which reported :—

“ The application of this principle of a *per caput* subsidy to Native education was warmly advocated by all the prominent witnesses who were questioned about it. It was generally felt that no single recommendation of this Committee could do more for the remedying of the present defects in Native education than this one if acted upon by the Government.”

This very urgent recommendation of the Committee together with many others is for the time being pigeon-holed by the Government until such time as the Provinces can agree on the advisability of making Native education a Union and not a provincial function. We have pointed out before that the question of the control of Native education is of far less moment than the financing of that education. We shall be glad, therefore, if the Government will see its way to adopting this principle of the *per caput* subsidisation of Native education, while the controversies on the merits and demerits of Provincial and Union control of Native education continue to rage.

In these fat years when the Government is looking round for the helpless and the needy we ought to point out that our salary cuts have not been restored. So successfully has the S.A.T.A. agitated against the discrimination of the Government in restoring salary cuts to civil servants and denying it to the

Fort Beaufort and Victoria East Teachers' Association.

teachers, that the Provincial Government is now considering a favourable settlement of this matter for European teachers. We as Native teachers, must be up and doing; we must agitate for the restoration of our salary cuts also, for it would be futile to expect that the Union Government would of its own, restore our cuts when the European teachers have theirs repaid.

Not least among the requests which we must continually place before the Government until granted, is the supply of free milk to starving Native children. The question of the malnutrition of Europeans has recently been discussed in Parliament. The ravages of malnutrition among Natives can be observed in every hospital throughout the country, while most school children bear unmistakable signs of under-nourishment. We live in a land which flows with milk and honey, but it is denied to those who need it most. Let the teachers demand through the many organisations with which they are connected—Joint Councils, Child Welfare Societies, Farmers' Associations, Teachers' Associations, etc.—the extension of the free butter and milk scheme to Native children also. There is enough gold in S.A. to provide education for every Native child, milk for everybody, and a decent salary even for Native teachers.

THOUGHT FOR THE QUARTER.

“ But knowledge to their eyes her ample page
Rich with the spoils of time did ne'er unroll;
Chill penury repress'd their noble rage,
And froze the genial currents of the soul.”

Thomas Gray.

NOTES AND NOTICES.

We are glad to acknowledge the receipt of 15/- from Mr. Magawu of Willowmore as a free contribution in support of the *C.A.T.A. Journal*.

Suggestions have come to us that it would be desirable to alter the name of our journal so as to avoid the confusion between the Association itself and the journal which is the mouthpiece of the Association. The name “*The Teachers' Vision*” has been suggested. Branch Associations should consider this question.

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The Qumbu Teachers' Association.

The Editor will welcome suggestions and will bring them before Conference in June.

£15,000, the first instalment of a £50,000 grant, has been made to the Lovedale Hospital for the erection of a tuberculosis hospital. A similar hospital for which the sum of £16,000 will be voted by Parliament is to be established at Umtata.

A new institution called The Moroka Training Institute was opened in February at Thaba 'Nchu in the Free State. Mr. Jacob I. Nhlapo who has been teaching in the Higher Primary School for some years has succeeded in passing the B.A. degree of the University of S.A. He is now attached to the staff of this new Institution. We congratulate the Methodist Church for this most necessary provision for the educational needs of the Africans in that Free State. Our hearty congratulations also to Mr. Nhlapo, Editor of the Native teachers' journal in the Free State.

Mr. Z. K. Matthews of Fort Hare has recently returned from Central Africa where he served on the Makerere Commission. He developed wings on part of the return journey. We are glad to welcome him back to sunny S.A. with its very "unsunny" problems.

Mr. Nkosi, B.A., of Swaziland is another of those quiet stalwarts of learning who undaunted by the backwardness of their environment have truly scorned delights and lived laborious days in order to climb to the higher regions of university education. The C.A.T.A. offers him its very hearty congratulations and hopes that he will be an example to many others of "how fields are won."

The following students of Fort Hare were capped at the Fort Hare Graduation Ceremony. They have the felicitations of the C.A.T.A.

B.A. Degrees. F. Blume ; B. B. S. Futshane ; A. T. Habedi ; K. P. Naidoo ; N. K. Sham ; Miss L. William ; A. N. Lazarus ; Mr. Nkosi (Private Study), Mr. J. I. Nhlapo (Private Study).

B.Sc. Degrees. F. P. Joshua and F. Ntja.

D.Ph. (honoris causa). Rev. J. L. Dube of Ohlange (*in absentia*).

The Engcobo Teachers' Association.

The Fort Hare Science block known as the Livingstone Hall was formerly opened by the Minister of Education on the 24th March. The Minister, Mr. J. H. Hofmeyr, also delivered the graduation address. The medical course wing attached to the Livingstone Hall was opened by Mr. H. B. Piliso and Chief Zibi. Both made short interesting speeches about the contribution of the mine workers towards the medical-aid scheme.

Dr. Hellen Russell, a lecturer in bacteriology, has joined the Fort Hare medical-aid staff. Dr. Gale has resigned as lecturer at Fort Hare and is taking up an appointment in Natal as a health-officer.

An anonymous donor has offered the sum of £50,000 for the establishment of a Bantu Welfare Trust for the alleviation of some of the disabilities from which Natives' suffer. The Trustees are: Dr. A. Kerr, Mr. J. D. Rheinallt-Jones, Mr. J. L. Hardy, Mr. D. D. T. Jabavu and Rev. A. Mtimkulu.

The Christian Council of S.A. established last year is proposing to form a Bantu Academy of Bantu Languages and Literature with Dr. Doke as convener.

THE C.A.T.A. CONFERENCE.

The C.A.T.A. Conference will be held at All Saints, Engcobo, in June, 1937 on Wednesday, 23rd, and Thursday, 24th. Delegates are expected to arrive Tuesday evening the 22nd June for the reception.

All delegates and visiting teachers are requested to send in their names to Mr. S. G. Mdaka, P.O. All Saints, before the 25th May. Beds and mattresses will be provided. Teachers must bring their own blankets. Charges for boarding and lodging will be 2/6 per day. Bus fares from Munyu to All Saints 8/- return. From Cala Road to Engcobo 5/- single and 10/- return. Those who want taxis from Munyu to All Saints must arrange with Mr. Mdaka. Charges will be 6/- single journey and 12/- return journey.

Motions for Conference.

Branch associations are advised to consider one or two motions of the Teachers' Federation appearing in this number of our journal. Branch meetings should as far as possible be held

The Bantu African Teachers' Association.

during the first week in May and all motions should be forwarded as early as possible to the Editor for insertion in the June number which we intend to issue before schools break up. The following motions have been submitted :—

Amendment to Constitution.

(1) Under Clause 5 the last five words be cut out, viz. the words “ and (vi) six members of committee ” and the substitution therefore the words : “ and his duly appointed representative shall be competent to act for him in any capacity as may be required by the Conference.” D. D. T. J.

(2) Under Clause 8, after the last word of sub-clause (i) the insertion of these words :—

“ And any Association shall be competent to pay a subscription required for Class A and accordingly be allowed to send a proportionate number of delegates to Conference.” D.D.T.J.

EDITOR'S APPEAL.

Generous and willing support has been received from time to time by the Editor from teachers who refused to accept copies of this journal free and were prepared to tax themselves. The Editor has fears that he may not be able to balance his financial statement at the next Conference and will be glad if Branch Associations which have promised to donate certain sums of money would fulfil their promises soon. We would like to ask those who decided to be silent, to send in quietly the financial support they can offer us, however small it may be. The contributions of individual teachers, even just one penny, will be gladly acknowledged by the Editor. I make this appeal in the full confidence that I shall not be disappointed.—Editor.

UNION OF SOUTH AFRICA.

**Office of the Minister of Mines, Education and Labour
and Social Welfare.**

Cape Town, 4th March, 1937.

Sir,

I am directed by the Honourable the Minister of Education to acknowledge receipt of your letter of the 27th ultimo, enclosing a memorandum on the Report of the Inter-Departmental

Mr. G. Magawu of Willowmore.

Committee on Native Education, and to inform you that he has noted the contents with interest.

Since, however, it has not yet been found possible to give effect to the main recommendation of the Committee, namely that Native Education should be placed under the Minister of Education, there is very little that Mr. Hofmeyr can do to give effect to the views of your Federation.

For the present Native Education is still a Provincial function.

Yours faithfully,
C. J. DANIELS,
Private Secretary.

The Hon. General Secretary,
S.A. Native Teachers' Federation,
P.O. Box 595, Pretoria.

FREE BUTTER AND MILK SCHEME.

Organising Secretary Explains.

Mr. J. S. Neave, the organising secretary of the State-aided butter scheme so far as the Port Elizabeth area is concerned, informs the *Eastern Province Herald* that the scheme has been in operation since the latter end of 1935 and that during that period close touch has been kept with all local charitable organisations, to whom the full intent of the scheme was explained, and, as a result, practically every such institution in the City to-day is using large or small quantities of State-aid butter.

At the outset of the scheme the prices were fixed at 9d., 8d. and 7d. per lb. for 1st, 2nd and 3rd grade butter respectively. At these prices the Dairy Control Board assisted charitable institutions by providing a certain quantity free. Lately, however, prices have been reduced to 6d., 5d. and 4d. per lb., and the Board will not, only under very exceptional circumstances assist by providing free butter.

To-day the various charitable institutions in Port Elizabeth are receiving something over three tons of butter per month, which is being distributed to the poor, mostly free of charge.

In some cases where those benefiting are able to pay, the Government prices are charged.

The various institutions concerned state that the benefit is very real and is very genuinely appreciated. It is hoped that the charitable institutions will make still greater use of the scheme. Quite lately the Railway Department has set aside a considerable amount of money for the supply of State-aided butter to their European labourers, and arrangements are now being made with the Railway Department here to inaugurate the scheme.

In addition to butter, as is well known, milk is supplied to the Port Elizabeth and district schools under the auspices of the School Board, and besides, through the generosity of the City Council, a considerable quantity is distributed to necessitous children at municipal depots in the City under the control of the Municipal medical officer of health. Reports prove that the benefit derived by the children are very pronounced. Within a month or two milk in all cases, at the schools and elsewhere, will be distributed by bottle instead of in bulk as at present. This procedure will be much more hygienic, will save waste, and will assure each child receiving its correct quantity.

—*E. P. Herald.*

FREE MILK SCHEME.

URGENT NEED OF NATIVE SCHOOL CHILDREN Criticism of Boards Refusal.

Strong criticism of the Board of the State-Aided Milk Supply Scheme's action in refusing to extend the distribution of milk to Native school children in urban areas was voiced at last night's meeting of the East London School Board, at which the chairman (Mr. A. W. Barnes) presided.

Mr. W. T. Welsh, M.P.C., moved: "That in view of the statements made by the Secretary of Public Health in his last annual report, wherein he states that 'practically the whole of the Bantu population suffers from the physical effects of under nourishment,' and as it is a well-known fact that this distressing state of affairs prevails to a most alarming extent among Native children in urban areas, the board of the State-Aided Milk Supply Scheme be asked to reconsider its decision and to supply a milk ration to Native children attending school in urban areas, as is done in the case of Coloured children."

No Differentiation.

Mr. Welsh said he brought up the matter of milk supply to Native school children in urban areas at a previous meeting of the School Board. A request had been made to the Board of the Milk Supply Scheme to consider the possibilities of such an extension, but the request had been turned down. The matter had been raised with the Provincial Council, and again it had been stated that it was impossible. The reason given was that there could be no differentiation between Native school children in urban and rural areas.

It was well known, said Mr. Welsh, that conditions among the Natives in rural and country areas were different. Distribution of milk in rural areas would be impossible, but the pressing need for nourishment and proper dieting of Native children did not exist to the same extent in the rural areas as in the towns. The restriction was not applied to Coloured school children in urban areas, who were given milk, while the Native school children who lived side by side with them had none.

It was difficult to understand why the Board had refused to extend the milk diet. The milk was there, yet Native children were in a parlous condition through lack of it. He regarded the matter purely from a humanitarian aspect, but there was another side to it. In South Africa they were supposed to have a vast reservoir of Native labour, so essential for mining and agriculture. Yet because of the bad state of living among Natives this supply was gradually getting less, and the time would come when there would not be enough labour—indeed that time was fast approaching if it had not already arrived. The Native was ground down by taxation and his wages were low.

Coloured People.

Mr. H. C. Peacock said it was a matter which meant a great deal in the health of the people. There were over 1,800 Coloureds living in the location, and their children at school obtained milk, but the Native school children did not. He seconded the resolution.

Mr. C. L. Logan said that the scheme had originally been started to help the farmers with a subsidy—the fact that it helped the very poor was more or less incidental. There were schools where milk was supplied under the scheme where many of the

pupils did not need it, yet it was denied to the Natives, who needed it so badly and deserved to benefit if anyone did.

Public Callous.

Mr. A. Addleson said Mr. Welsh had been most temperate in his language. If the majority of the people were not so callous and indifferent in the matter there would already have been an outcry that the Natives had been denied the benefits of the scheme. He hoped that Mr. Welsh's resolution would have some effect.

The resolution was carried unanimously.

**PROTESTS AGAINST THE EMPLOYMENT OF
EUROPEANS IN NATIVE SCHOOLS.**

The S.A. Native Teachers' Federation.

" The Federation deplores the growing tendency to prefer European to Native principals in Native practising, training and secondary schools."

Native School Committee, Ladysmith, Natal.

" An important meeting, convened by the Government Natives' School Committee, to give expression to certain matters connected with the new school situated on the Helpmakaar Road (due to be opened on February next,) was held in the Bantu Presbyterian Church. The hall was filled with the parents of children now attending the old schools and numbered between 300 and 400. The appointment of a headmaster for the new school produced lengthy, and on several occasions heated arguments. The Education Department, it was stated, had decided to appoint a European headmaster for the school, their reason being that they felt no suitable Native was at present obtainable.

A number of Natives outlined their reasons for claiming that a Native head was essential to the good working of the school. The general tone of the meeting was unanimous in its decision in so far as the appointment of a Native was concerned, and the Department would, as a result, be asked to reconsider the matter of preference being given to a European headmaster, particularly as the Natives do not hold with the Department that a suitable Native is unobtainable."

Natal Bantu Teachers Protest.

At an Executive meeting of the Natal Bantu Teachers' Union held in Durban recently it was unanimously decided to protest against the appointment of European headmasters to the Newcastle and the Ladysmith Bantu Day Schools.

The following resolution was passed :—

“ That the Education Department should continue its accepted policy of appointing Bantu headmasters in Bantu schools ; that there are available suitable and competent Bantu graduates who could fill these positions ; that the employment of European teachers further limits the opportunities for the employment of Bantu teachers ; that the positions were not advertised to Bantu teachers ; that Bantu opinion was not consulted on the matter of the appointment of European headmasters in the Newcastle and the Ladysmith Bantu Day Schools ; that the European headmasters of the Newcastle and the Ladysmith Bantu Day Schools will draw higher salaries than Bantu headmasters in the same positions, whereas we have always been made to understand that no improvements could be made on the present salaries of Bantu teachers because of limited funds.”

The Executive wishes to make it clear that this protest has nothing to do with the qualifications of any European who may be appointed to the Newcastle and the Ladysmith Bantu Day Schools. The Executive states that it is simply a question of policy and principle.

“ *Umtete'i wa Bantu* ”

The Bloemfontein Bantu High School.

The Chief Inspector of the O.F.S. has also been interviewed by a deputation of parents in connection with the appointment of a European to the new Bloemfontein High School. He assured the deputation that the policy of the department was to employ African teachers as principals in African schools and that as soon as the services of an African graduate could be had, he would offer the principalship of the High School to him.

STARVED NATIVE SCHOOLS.

“ We hope we are right,” say an editorial of the *Cape Times*, “ in detecting a note of greater urgency in Mr. Conradie's groan yesterday about the wholly inadequate funds provided for Native education. The Native school has always been one of

the most ill-provided of all the Provincial Services and it has become almost a yearly matter of form to express regret—and then change the subject.” The Inter-departmental Committee on Native Education has served, the editorial continues, to focus attention on the whole problem, and its recommendation that Native education should be taken over by the Union has caused the Government to think seriously of “ asking Parliament to pass the legislation necessary for the change this session, but before the meeting of the Provincial Consultative Committee last week the Provincial members of the committee were notified that this legislation would not be introduced, and that the Native school should remain exactly where—and as poor as—it was. How poor that is may be judged from the Administrator’s terse description of conditions. The average number of pupils to each teacher is 105 ; in European schools it is considered monstrous if half that number is allotted to one teacher. If the Union or the Province, or some other instrument of educational providence, decided now to bring the number of teachers up to the total required by the enrolment of pupils, it would have to engage no less than 500 additional teachers. And even the present too few cannot be treated with the financial consideration that their profession and their difficult conditions of work deserve. Owing to lack of money it has not been possible to carry out promises made to them about salary increments, sick leave or furlough privileges. These are not new evils. They have continued for a long time as the Native teachers know only too well.”—*S.A. Outlook*.

MAY ESTHER BEDFORD COMPETITION, 1936.

Literary Section.

The prizes for poetry have been awarded as follows —

First prize (equals the best in all languages) : Rev. J. J. R. Jolobe (Xhosa), “ *Thuthula* ” ; Mr. S. E. K. Mqhayi (Xhosa), “ *Hints*a.”

Second prizes : Mr. N. S. Luthango (Zulu) “ *Isikhova* ” ; Mr. S. K. Lekgothoana (Sotho), “ *Direto tsa Modimo* ” ; Mr. L. D. Raditladi (Tswana), “ *Sehlalana sa Modimo*.”

The adjudicators report : “ We find the work submitted this year considerably below the standard of work submitted last

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year. In particular we deprecate in a competition of this kind slavish imitation of the old praise songs of *izibongo*, with their disjointed and sometimes meaningless lines, as presented by some competitors. We do this even while we recognise that the development of a national Bantù poetry in South Africa may quite well find the basis of its form in these *izibongo*, and consider that evolution from an indigenous form is likely to lead to better results than mere imitation of European forms of verse.

“ In making these criticisms, we realise, of course, that at the present stage of Bantu poetry in South Africa, when it cannot yet be said to have found itself, a lower level of attainment was to be expected in a competition of poetical composition, as compared with the one of prose.”

Music.

Of the twelve competitors who entered for the musical composition prize competition, Michael M. Moerane of Lovedale has been awarded the prize of £20. Mr. L. J. Newns, B.A., was the adjudicator. He reports :

“ It must be insisted upon in future that the music be written in staff notation. . . . There is no picture of the piece in sol-fa, and each note has to be read separately in laborious fashion.

“ Many of the entrants hoped to be awarded the prize on the bulk of the work submitted rather than on the quality of it ! There is a great deal of loose and unsuitable part-writing, and much of the harmony could never be accurately sung, even apart from harmonic errors.

“ In view of the above criticisms, I have awarded the prize to the competitor who has written out, plainly and fairly accurately, what he has in mind, with some idea as to form and musical expression. From a musical point of view, the compositions leave a good deal to be desired. As a general suggestion, the Native people should aim at simplicity of writing, rather than try to tackle composition too elaborate for their technical abilities.”

ABBREVIATED MEMO OF THE NATIVE TEACHERS' FEDERATION.

As most of the recommendations of the Inter-Departmental Committee were acceptable, it is not necessary here to comment

on them. On a few, however, amendments and alterations were suggested.

Para. 320. The Federation suggested an amendment that V(d) of this paragraph should read:—two Natives irrespective of the size of the Province representing Native opinion.

V(h) to read:—

One member of Universities and one representative of the S.A. Native College.

V(i) to read:—

Eight members representing missions controlling State-aided schools. At least two of these members to be Natives.

Para. 341 and 370.

The Federation expressed the view that desirable as missionary control is in Native education at present, it must not be for all time, must decrease in proportion as the State assumes more and more direct and complete control of Native education.

Strong comment was made on paragraph 370, the Federation stressing that there should be no interference with the liberty of the people either to establish schools or to teach what they consider to be in the interest of the community. It was felt that this recommendation was the least acceptable in the whole report and one fraught with the gravest danger for Native Education.

With regard to the vernacular and the official languages (Para. 443) it was urged that the general consent of the Native people be sought before extending the mother-tongue medium beyond the stage now suggested in the Report, and that Native inspectors and examiners be appointed wherever possible. It was further suggested that Natives be included in the committees to be constituted for drawing up tentative terminologies for the Bantu languages used in the schools. It was requested that Native teachers in the Training School holding the Diploma in Bantu Studies be entitled like European teachers to the allowance recommended in the Report. (Para. 637).

Para. 445. The Federation while appreciating the educational grounds justifying the recommendation to establish Institutions on a tribal basis, nevertheless expressed the fear that in practice, this proposal would tend to transform training schools into tribal educational institutions in which tribal preju-

dices and hatreds would be fostered to the detriment of the unity and co-operation of all Native tribes in the Union of S.A. Moreover as the actual number of students in Native Institutions who would be adversely affected by the recommendation if applied was small, while the amount of ill-feeling and disapproval was sure to be great, the Federation felt that no useful purpose could be served by the application of the recommendation.

Para. 449. A view similar to the one above was expressed on the establishment of schools on a language basis in multi-vernacular areas. The Federation felt that the problem can be adequately met in such areas by the appointment of teachers representing the main language-groups in each school, and that where this solution was found impracticable the recommendation 449(iii) page 85 be applied.

The most contentions and objectionable clauses in Chap. VI of the Report were quoted. As they are important as indicators of the policy of the Government in Native Education, it is worthwhile quoting the memorandum *in extenso*.

CHAPTER VI.

Aims, Scope and Methods of Native Education.

The Federation desires to draw the attention of the Minister to the following statements :—

Paragraph 458, p. 87.

“ The education of the White child prepares him for the life in a dominant society and the education of the Black child for a subordinate society. There are for the White child no limits, in or out of school—other perhaps than poverty—to his development through education as far he desires and in whatever direction he likes, if he has the necessary capacity. For the Black child there *are* limits which affect him chiefly out of school.”

Paragraph 459, p. 88.

“ While it is not the educators who put such bounds, the limits are there and form part of the whole social and economic structure of the country and it serves no good purpose to act as if they did not exist.”

Paragraph 498, p. 97.

“ At the same time it must be pointed out that these barriers are a definite limitation to the realisation of a Native's ambition in certain fields of applied and vocational education.”

Paragraph 461, p. 88-89.

“ It is not for this Committee to say whether these political and social and economic barriers are necessary or not. Our problem is rather: should we, as educators, recommend an education for the Natives on the assumption that these barriers will have disappeared when they grow up, and simply take no account of them, or should we accept these circumstance as facts and frame our educational aims accordingly so as at least to enable them to fit into the existing social order where barriers constitute an integral part—quite apart from consideration whether these barriers are morally justifiable or not. It is much better to take the situation as it is and regulate our education accordingly.”

In view of all the foregoing considerations this is the only practical and honest alternative for the Committee to follow even though from a purely educational point of view it may lead to the objection that the education possible under these circumstances will not be real education in the true or philosophical sense of the word, because it negates practically the essence of education contained in the idea of “ Eine freie Bahn dem Tuchtigen,” i.e. “ giving scope to talent wheresoever it may lead.”

Paragraph 463, p. 89.

“ The Committee, therefore, feels it will not be quite honest to avoid stating clearly that a *full liberal philosophy is not at present applicable to Native education.*”

Paragraph 576, p. 114.

“ Having regard to the present attitude of the European towards the employment of Natives in industry, where skilled or even semi-skilled labour is used, it seems inevitable that the educationist in South Africa must pursue a ‘ *ca' canny* ’ policy in regard to the training of Native boys and to this extent must turn his back upon sound educational principle.”

The standpoint taken by your Committee in the extracts quoted above is one which the Federation deeply deplores. The Committee has made it plain that under the present social, economic and political limitations, the education given to the

Native cannot be *real education in the true or philosophic sense of the word*, nor is a *full liberal philosophy at present applicable to Native education*. In certain instances your Committee was forced to *turn its back upon sound educational principle*. There can therefore be no doubt that the present and proposed educational system is of a type that denies the Native the substance and only offers him the shadow of real education. Whatever may be the duty of a Commission which sets out to make practical recommendations, it can never be expected that the Native people will even acquiesce to statements which so narrowly circumscribe the aims and objects of education as to be almost tantamount to a formal decree of their enslavement.

The apprehensions which the Natives entertain in this regard can only be allayed by the hope that in practice at any rate an attempt will be made to apply a full liberal philosophy to Native education by which "fulness of life for each and all" may be possible and by making provisions to secure "for everyone the conditions under which individuality is most completely developed." To these aims and to none other the Federation is most devotedly wedded.

Industrial Training.

The Federation would like to point out that the unsatisfactory condition of Native industrial education is due largely to the causes specified in paragraphs 575, 576, 458, 459, 498 and 463. The Federation is in full agreement with the recommendation of your Committee in paragraph 599, and would urge that the survey there proposed be undertaken at the earliest possible moment.

Teachers' Salary and Allowances : Pensions.

Para. 640. The Federation is satisfied that this paragraph does not represent the view of the majority of Native teachers in the Union. It is true that if the salary scales drawn up by the Native Affairs Department in 1928 were fully applied and increments given annually there would be less dissatisfaction. But the salary scales at they stand to-day, even if fully applied, are still unsatisfactory.

Para. 642. agreed. Para. 643. The Federation is satisfied that the proposed scale of salaries is hardly better than the 1928

scale of the Native Affairs Department. In certain cases there have been substantial reductions in the salaries and allowances of teachers.

No attempt has been made to improve the grading of teachers for salary purposes, nor has the principle of giving the same maxima to all teachers in the same type of school been applied. The Federation would humbly submit a scale of salaries indicative of what the Native teachers would regard reasonable. The following points should be noted in the proposed scale.

(1) That a finer grading of teachers' certificates has been attempted for salary purposes.

(2) That teachers in the same kind of school, while differing in the initial amounts of salary according to their qualifications, finally attain the same maxima. This is the principle employed in framing the scales of salaries of European and Coloured teachers.

(3) That in the case of Primary schools assistants the suggested maxima are considerably below those of Coloured Primary Assistants (Cape).

(4) That in drawing up the scales of Native teachers in Native Training and Secondary schools, the Federation assume that on principle the maxima of Native teachers in these schools should not be lower than those of European teachers in Primary schools.

(5) That the annual increments are made low, so that in no year will the amounts due to the teachers total practically impossible figures.

Proposed Scales of Salaries for Native Teachers.

Grading of Qualifications.

- Grade 1. Native Primary Lower or Equivalent.
- „ 2. Native Primary Lower and Junior Certificate.
- „ 3. Primary Higher or Primary Lower and Matriculation.
- „ 4. Primary Higher and Matriculation.
- „ 5. Lower Education Diploma or Equivalent.
- „ 6. Degree and N.P.L. or N.P.H.
- „ 7. Degree and Lower Diploma.
- „ 8. Degree and Higher Diploma.

Native Primary Assistants.

<i>Grade</i>	<i>Women</i>	<i>Men</i>
1.	£60-3-120	£66-6-180
2.	£66-3-120	£72-6-180
3.	£78-3-120	£96-6-180
4.	£90-3-120	£120-6-180

Cost of Living Allowance.

Additional to scale salaries: payable to teachers employed in schools situated in urban areas.

To male married teachers; to widowers or widows if supporting a family. . . . £24 per annum.

To all teachers. £9 per annum.

Head Teachers' Allowance.

Additional to scale salaries: payable only if at least one approved assistant is employed on the staff of the school.

<i>Average Attendance.</i>	<i>Allowance</i>
40-90	£6
91-150	12
151-250	18
251-500	24
501-700	36
over 700	48

Practising School Teachers' Allowance.

Additional to scale salaries; payable to assistant teachers in Practising Schools.

<i>Male</i>	<i>Female</i>
£18 per annum	£12 per annum

(Note: Principal Teachers—European or Native—of Practising Schools to be paid on the scale applicable to assistant teachers in Training, High or Secondary Schools with an additional allowance of £36 per annum for men and £24 for women).

Allowances for Special Qualifications.

Such allowances to be granted at the discretion of, and at rates laid down by the Union Director of Native Education.

B. Proposed Scale of Salaries for Native Teachers employed in Training, Secondary and High Schools.

<i>Grade.</i>	<i>Women.</i>	<i>Men</i>
3.	£84-6-270	£99-9-405
4.	108-6-270	117-9-405
5.	120-6-270	126-9-405
6.	132-6-270	180-9-405
7.	144-6-270	198-9-405
8.	150-6-270	225-9-405

(*Note* : Native teachers employed in industrial schools or departments or as specialist teachers (in woodwork, housecraft, etc.), in training, secondary or high schools to be graded (3) (4) and (5) according to qualifications as equated by the Union Director of Native Education).

Native Head Teachers' Allowance.

Additional to scale salaries for assistants.

Average Attendance in Training Schools or Secondary Schools.

	<i>Allowance.</i>	
	<i>Men</i>	<i>Women</i>
150 and over	£90 p.a.	£60 p.a.
100-149	£72 p.a.	£48 p.a.
Under 100 (payable only if at least one approved assistant teacher is employed on the staff)	£54 p.a.	£36 p.a.

Note :—The Federation would like to point out that apart from altering the scales of salaries, the allowances due to teachers have been adopted as recommended by the Inter-Departmental Committee. A comparison of these allowances with allowances paid to European and Coloured teachers will reveal that here again there is much room for improvement.

No attempt has been made to tamper with the allowances recommended by your Committee in order that the whole scale of salaries as proposed by the Federation should be reasonably within the means of the funds to be allocated by the Government for Native Education.

Paragraph 644 C. agreed.

Paragraph 646 agreed, with the following recommendations in connection with Native Supervisors :—

1. *Scale of Salaries.*

- (a) Degree with professional qualification : £225-9-405.
(b) Professional qualification without a degree £180-9-405.

Subsistence Allowance.

5/- per day or part of a day when absent from headquarters.

Transport Allowance.

Rates should be laid down by the Union Director of Native Education with due attention to the varying transport requirements of supervisors in different parts of the country.

2. *Conditions of Service.*

That the Education Department draw up and publish the conditions of service of Native supervisors ; their status and their duties to be fully specified. Appointments to be made after the posts have been properly advertised.

MONEY.

Dear Readers,

Your Editor asked me to write on Building Societies and Insurance Companies but I wrote on Money and "budgeting-your-salaries."

You have had an opportunity to try out budgeting with—er—what results ! Did your holiday expenses come out within the budget ? Did the church get its allotted share ? Was there enough to cover the costs of those men who keep our system in repair ? What with that racquet breaking when you had hoped it would see you through another year and that good dress catching in the fence and being ruined early in its days of usefulness ! Well, in budgeting allow for such possibilities but better still, play less recklessly and go through gates—fences are there to keep people and animals from going that way.

Having adjusted your budget with the help of your own experience, let us work on the supposition that you can manage to set aside, definitely, the sum of £1 10s. 0d. each month for such investments. I suggest 15/- be placed in Building Society investments and 15/- for an Endowment Assurance Policy.

The Building Society will take your 15/- in exchange for (a) three, (b) two or (c) one shares.

Under method (a) three £50 shares on each of which a premium or subscription of 5/- per month would be payable.

YOUR FUTURE ASSURED

If your forefathers had had the privilege of insuring their lives how much easier it would have been for you to become an educated man. They did not have that privilege, but you have!

You know that it is essential for you to prepare for the future. You are not getting younger—and although your health may be perfect at present, the future might not be so pleasant and healthful. Have you made adequate provision for your old age?

Your wife and family may be well provided for now—but what of their future? Supposing you were to die—supposing you were totally and permanently disabled, and could no longer proceed with your work or profession—would your family be able to carry on without your income? And would your sons have the means to become educated men? These are the questions every educated man should face—as soon as possible. You should start preparing for your future and future of your family NOW.

SANLAM offers you a life assurance policy which will cover you and your family against all these eventualities. It will cost you very little and will give you peace of mind.

The Policy provides :—

- (1) A valuable pension when you reach the age of 60, or a cash sum.
- (2) Protection of your family and the means for the education of your children should you die before the age of 60.
- (3) Protection for yourself in case of total and permanent disablement as the result of an accident.

EXAMPLE :—

A Teacher, age 30 next birthday, takes out a policy for £300 with profits, payable at the age of 60 or previous death. He pays a quarterly premium of £3. os. 9d. only. At the age of 60 he will receive the sum assured plus accrued bonuses. If he desires, he can convert this amount into a pension for life at the pension rates then current. If, on the other hand, he should die before he reaches the age of 60 even after having paid only one quarterly premium of £3 os. 9d. £300 plus the accumulated bonuses to date, will become payable immediately to his dependents. Should he be totally and permanently disabled as the result of an accident, the full sum assured plus accrued bonuses will be paid out in ten equal annual instalments.

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PORT ELIZABETH.

(Please mention the C.A.T.A.)

The nett result in paying 15/- per month for a little over eleven years would be your drawing £150 at the end of this period. A good sum to draw as your paper and pencil will bear me out. Did I hear you sigh? Oh, you think eleven years is too long a time to wait! Well think of the things you did in your lifetime between eleven and twenty-two (if you are now twenty-two or more). Few. Time seems to have passed all too quickly then, it will pass just as quickly now because each of the years still has 365 days (bar the few leap years). So have courage and take method (a).

For the less courageous, there is method (b) by which you could invest your 15/- per month by taking out two shares of £50 each, total £100, but drawn out of the Society at different times as follows:—

(i) On one share (£50) pay 5/- per month and draw £50 after eleven years.

(ii) On the other share (£50) pay 10/- per month and draw £50 in under seven years.

For the hustlers, method (c) will work out as follows:—

Get one share (£50)—maturing in under five years (will come along with your G.S.A. if you have just gone into the profession, though I have not official authority about the “G.S.A.” part of this article!) on which you pay 15/- each month.

In short method (a) enables you to draw £150 in about $11\frac{1}{4}$ years from to-day. Method (b) enables you to draw £50 in about seven years and a further £50 almost five years later. But, as the sum of 10/- (see (ii) above) would have been free from the Building Society for saving each month it would have created a £30 nest-egg in five years for you and, if you also invested the £50 drawn earlier from the Building Society a further £7 or £8 would have been added to your £100 paid out by the Building Society. All these arrangements of course do not total £150 as under method (a).

Method (c) enables you to draw £50 in about five years.

Method (c) gives good interest on your investment.

Method (b) gives better interest on your investment.

Method (a) gives the superlative of good! It is the same rate but it is compound. Now I ask you readers, what is the use of teaching your scholars compound interest sums, with all

the confusion that they create in the little minds as compared to simple (and simpler) interest sums if the teacher is not to take advantage of the better interest in real life.

Now for the other 15/-. Let us suppose your age is such that £9 per annum would buy you a £400 endowment policy maturing thirty odd years hence. Go in for it. In Assurances, dear readers of varying ages, please remember what holds for my friend of twenty-two does not apply, exactly to the last detail, to friend of twenty-seven or thirty. Our friend of twenty-seven may have to lengthen the period to keep within the younger man's premiums for policy of same value and our friend aged thirty may have to raise the premium or lower the policy and since we have 15/- available and are not raising that, our eldest brother must seek a £300 or £250 policy.

This brings us to the point that as far as policies are concerned it is best to insure early in life.

Building Societies do not ask what your age is ; all they want to know is the amount you are prepared to pay in each month and how long you are prepared to go on doing that.

Assurance Societies desire to know your age (and that must be supported by reliable authority—baptismal or birth certificate), besides wishing to know how long you propose to go on paying premiums. But they also wish to know about your physical health and the type of liquids you indulge in. Keep to water, dear readers, and your premiums will be lighter.

Now did I hear my reader on the N.E. complain the Assurance companies are too particular and ask too many questions and that he would place all his money with Building Societies who are not so inquisitive about one's life ? Well, they have to be very particular ! You see on your paying your first £9 of your premiums of £9 each for thirty odd years, they cover your life for £400. If death removed you (none of us wish you removed so don't get excited, it is just working out a supposition to get this clear !) from your family 11½ months hence the company will pay out to your heirs-at-law the sum of £400—a gain of £391 on your outlay ! On the other hand the Building Society which “ asked no questions ” as you murmured, will pay out about £9 11s 0d., a gain of 11/- on your outlay of £9.

How does a gain of 11/- strike you against that of £391 ?

Mr. D. D. T. Jabavu, Fort Hare.

“ Now,” you say, “ if Liso has any sense at all why bother us about Building Societies with a gain of 11/- against £391 ! ” Well, my friend, we all of us hope to live to a good old age but death somehow hangs around. If we live for another thirty-three years or more we shall have gained a good bit more by having used Building Societies as well as Assurance Societies ; and, another thing is that if ever we are stuck for money we can draw all our savings from the Building Society, even if the shares have not matured, and will not lose. Yet another thing is that this society helps its members (you become a member by taking out a share or shares) to acquire property of their own and it is the editor’s desire that you all become property holders in one way or another before you pass off the stage.

A word of warning before I close this article :

(a) Don’t go into just any Building Society or Assurance Company. Select. Play for safety. Consult those who know and are not interested parties. Compare the figures of the safe companies selected.

(b) Most reliable Assurance Companies of any standing have a “ non-forfeiture clause ” so that if retrenchment or chronic illness should be your lot and the premiums be difficult to find the cover on your life would be continued just as if you continued payments.

(c) A reserve fund of £12 or more should be kept in a savings bank before going into any of the above societies so that the premiums could be met from this in case of lean times caused by temporary loss of earnings due to illness or departmental-weather-conditions.

(d) For ladies only : In your case, I would suggest just Building Societies and Savings Banks. Most ladies walk off this profession into the more congenial one of running a home. It is an easy matter drawing money out of a Building Society or Savings Bank but it would not do to saddle your assurance premiums on your husband who, if he has taken Liso’s advice, is carrying as much as his meagre salary can carry of his own and who has now to provide for more than one as soon as you come to take charge of his house and him.

LISO.

THE S.O.S.

Dear Mr. Editor,

It is my ardent desire to be first in the field of battle and I welcome ally and foe alike. I was glad to learn from you, Mr. Editor, that you solicit from us articles on the above-named subject.

Is it to be the Stop Order System and the consequent prosperity of the Branch Associations, the C.A.T.A. and *The C.A.T.A.*? How awkward the name of our Journal is! Why should it not be "*The Chatha*?" The latter has a good meaning too: "*Chatha(za)*"—"Pour out your blessings." This is a diversion, Mr. Editor, but it will set you a-thinking.

Or is it to be the present precarious methods of financing our Associations?

Our brothers in the North find the S.O.S. useful for their Associations and, indeed, they have "*The Good Shepherd*," the dimensions of which dwarf those of "*The C.A.T.A.*" As far as I can ascertain The Transvaal Teachers' Association is prosperous. The C.A.T.A. has managed to survive even during the worst South African depression and to lose some of its Branch Associations which resemble sleeping volcanoes which volcanoes may awaken into violent but advantageous eruption with the introduction of the Stop Order System.

Despite the ever diminishing balance sheet, a conspicuous feature in recent years, the C.A.T.A. established "*The C.A.T.A.*" but it would never do to look on with equanimity the decreasing size of the now fairly bulky Journal that would be a pride of any enlightened people—Thanks to the efficiency of the Chief Editor and his "next door" colleague.

Can any one advance reasons against the Stop Order System? Yes! There is one unsubstantial "moral" reason: "A teacher has a free choice to pay, to make promise to pay, or to keep silent on the question of, subscriptions. Unhappily that same freedom enables him to be very active and eloquent on other problems."

The S.O.S. deprives a teacher, one argues, of choice between paying and becoming "a drone." He is robbed of clever calculations: "Well! Shall I reserve 2/- for my subscriptions? Shall I pay my share of 2/- towards the cost of conveyance to the meeting? May I not buy Craven A

cigarettes or choose chocolates of the latest manufacture ? ” I leave it to the readers to guess who gets the 2/- from this punctilious member.

Here are a few of the many reasons why the Stop Order System deserves consideration :

1. A teacher can afford to forget the subscription due to his Association because the Provincial Accountant is gifted with memory. When the deduction is made at the end of the month, the difference is imperceptible but mark how perceptible it is as far as his Association and the *C.A.T.A.* are concerned ! Behold how painless would be a deduction of 6d., 7d., or 8d. a month according as the annual subscription per member is 6/-, 7/- or 8/- respectively !

2. The problem of arrears would be solved.

3. There would be an end to a Branch Association Treasurer's pitiful address and frantic appeal to indifferent members.

4. A Branch Association, unencumbered by financial embarrassments, would always be in a position to send the requisite number of delegates to the *C.A.T.A.* Conference.

5. The *S.O.S.* would forever kill the two main divisions of any one given Branch Association—the Elect and the Rejected. By Elect, I refer to those who fulfil all their moral obligations including the payment of subscriptions and I call the Rejected those who profess a Faith without works.

6. The finances of each Branch Association would be so sound as to enable it to embark upon ambitious yet necessary schemes—such as invading unconquered territories.

Does it require an effort of the imagination to visualize, in the near future, a geographically applicable name of the *C.A.T.A.*

The prestige of the *C.A.T.A.* is bound up with the prestige of its constituent Branches. In terms of the Western civilization finance is the chief corner-stone upon which to build up prestige.

If the Stop Order System can and will place our finances on a firmer footing, why should we not plunge into that sea devoid of submarine rocks and storms which, on several occasions, nearly caused our fifteen-year-old bark, The Cape African Teachers' Association, to founder. The *S.O.S.* for ever !

Yours expectantly,

Sibindi.

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CORRESPONDENCE.

The Editor would like to draw the attention of all correspondents to the following points.

1. As far as possible all articles for publication should be written on foolscap paper.

2. It is not possible to over-emphasize the need for writing clearly and neatly. Correspondents will be well advised to ask someone who can write neatly and clearly to transcribe their articles for them.

3. Examine your manuscripts carefully before sending them to the Editor, correct all grammar, spelling and punctuation errors.

4. Personal notes to the Editor not intended for publication must be written in a separate letter. The Editor's time is wasted in transcribing articles legibly and preparing them for the press. This work is quite unnecessary, and correspondents are earnestly requested to co-operate with the Editor and publishers in making the work light.

STOCKENSTROOM BANTU TEACHERS' ASSOCIATION.

The Editor, *C.A.T.A.*

The S.B.T.A. held a meeting at Seymour on Saturday, 8th February, 1937. This meeting was particularly well attended by the lady teachers of the district.

Mr. Ben Mothlabane, who succeeded Mr. Gama Mtombeni as principal of the Balfour D.R.C. Mission School was initiated into membership.

The Association decided to stage a concert at Seymour in April, with a view to raising the funds of the Association.

A stormy discussion on the Stop Order System evinced that in general, our Association is of opinion that the proposed scheme of swelling the coffers of the C.A.T.A. is in advance of the time—that the change contemplated covers too much ground, in so far as it is bound to affect the salaries of teachers who are non-members of the C.A.T.A.

A considerable number of Native teachers in the Cape are still steeped in prejudice against the benefits sought by the C.A.T.A. and the application of the Stop Order System may

goad such teachers into open opposition against the C.A.T.A. policy.

Balfour will be the venue of next meeting, where the Association will decide how many delegates to send to the C.A.T.A. conference in June.

WES. H. H. QALI, (Organising Secretary).

ENGCOBO NATIVE TEACHERS' ASSOCIATION.

The above body held its Quarterly meeting at Mbanga Wesleyan School on February, 13th 1937. The chief subjects discussed that day were (1) the arrangements for the C.A.T.A. which will sit at All Saints in June and (2) the Stop Order System. Both these subjects being of vital importance occupied most of our time.

The Office Bearers for the current year were elected.
S. G. MDAKA, *Secretary*.

The Editor, *C.A.T.A.*,
Sir,

Last Quarter I wrote to Mr. Ncwana, the General Secretary of the C.A.T.A., and informed him about the wider union we have formed in the Northern Cape instead of the Aliwal North Bantu Teachers' Association. On the 25th September last year we were successful in forming the Northern Cape African Teachers' Association attached to the C.A.T.A.

We expected the following centres :—Aliwal North, Burghersdorp, Steynsburg, Molteno, Lady Grey and Jamestown though the last named town is really in the Aliwal North district. Only one teacher attended from Burghersdorp and she came as a visitor on her own.

The Molteno teachers wrote a letter expressing their regret at not being able to attend owing to other engagements.

The thirteen teachers present that day decided on the election of a committee to draw up a Draft Constitution.

The meeting adjourned at 12.45 p.m.

The meeting which was presided by Mr. B. W. Mcanyangwa, the Organising Secretary, was resumed at 3 p.m. and lasted until 6.30 p.m.

The meeting was chiefly engaged in discussing the Draft Constitution after which it was accepted on the conditions that

the Molteno and Burghersdorp teachers accept the Constitution.

The venue for the last Quarterly meeting was Burghersdorp.

At this meeting the Molteno teachers were represented by two delegates, namely, Messrs. E. Sehume and B. Makalima.

The Burghersdorp teachers attended in full force except two teachers who have no interest. These are some of the invalids in our profession who need our prayers more than anything else. They are blind to their own interests. They will not unite with their colleagues for a good cause so as to be able to fight our difficulties as Bantu teachers as one body. The *esprit de corps* is lamentably lacking among the Bantu teachers. The European teachers will be celebrating their Jubilee next June in Cape Town and there are the narrow-minded Bantu teachers who pride themselves by being members of the European organisation which is recognised by the Education Department as the mouthpiece for European teachers' interests.

There are teachers whose minds are blind to the great changes in South Africa affecting Native Administration. Legislation has been enacted recently to deprive Natives of rights they deeply treasured for nearly a century. The formation of a Union Native Council in which all the Bhungas and other Bantu organisations will be represented.

It is the definite *policy* of the Union Government that all Native matters be dealt with separately or as they express it, "on their own lines."

All teachers who are not casual observers of the trend of events fully realise that it is essential that Bantu teachers support their own organisations.

Turning to the meeting at Burghersdorp on the 31/10/'36 the office-bearers which were elected in Aliwal North on the 25/9/'36 were elected temporarily and so at the Burghersdorp meeting a re-election of office-bearers took place as follows:—
Chairman : Mr. E. Sehume, Molteno ; Vice-Chairman : Mr. A. Masoka, Burghersdorp ; Secretary : Miss I. B. Mdudu, Aliwal North ; Treasurer : Mr. Kulati, Burghersdorp ; Organising Secretary : Mr. B. W. Mcanyangwa, Aliwal North.

The venue of the next Quarterly meeting was Molteno on the 6th March, 1937.

Yours truly,

B. W. MCANYANGWA.

The Editor, *C.A.T.A.*

Dear Sir,

Dingaan's Day the 16th of December, 1936, was a great day for the teachers of these districts. According to practice we hold a conference of our Associations every December, but we have never had a more representative gathering than the Gillespie conference last December.

There were well over one hundred and fifty teachers present. All the districts in East Griqualand and East Pondoland were well represented and a feeling of a united organisation was current among the members.

Seven years have now passed since the East Griqualand and East Pondoland Bantu Teachers conference first saw the light of day and it is delightful to observe that this young organisation is fast growing in strength and influence; that, young and tender as it is at present, it may one day turn out a blessing to the teachers of these territories.

We make no hesitation to remark that although many mistakes were made and many defects were noticed by a critical observer in the conference the tone and manner of the discussions was very laudable and impressive.

The agenda was not long and two items were prominent.

(1) Report of the King William's Town conference.

(2) Delegation from the T.T.A. (Transkeian Teachers' Association) on Amalgamation.

The S.O.S. question was dealt with very sympathetically.

Our distinguished visitors were the following gentlemen:—
Messrs. I. Mkize, B.A., of St. John's College, S. S. Rajuili, B.A., of Lovedale and S. P. Ngculu (Vice-President, T.T.A.).

The two first-mentioned gentlemen gave very interesting and instructive addresses, while Mr. S. P. Ngculu spoke on the amalgamation of the T.T.A. with the E.G. and E.P.B.T.A.

Conference considered this step very desirable and asked the Executive to negotiate on the matter with the T.T.A.

The office-bearers for the year were elected.

Venue of next conference to which all interested teachers and members of the race are hereby invited: "Osborne" in the Mt. Frere District. Thank you very much, Mr. Editor.

S. D. LEBESE.

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THE C.A.T.A.

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JUNE 1937.

QUARTERLY JOURNAL

The Official Organ of the
CAPE AFRICAN TEACHERS' ASSOCIATION.

Established in 1934.

—D. D. T. JABAVU, B.A.—

THE CAPE AFRICAN TEACHERS' ASSOCIATION.

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

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

EDITORIAL.

WHAT OF THE AFRICAN ?

At the same time as the Native teachers will be meeting in Conference at Engcobo, the European teachers will be holding their jubilee conference at Cape Town. For them, it will be a stock-taking time in which there will be huge gains and cause for much jubilation. They will look in retrospect over the last fifty years and feel inwardly satisfied and elated with the great advance that has been made in Education. The period under review is markedly a transition period from pre-Union days to the era of Union. With the advent of Union, a new lease of life was given to Education. Primary schools increased in every Province, and educational facilities were provided for children in rural areas. There has been a marked development in secondary, vocational, technical and university education, and so high is the State expenditure on European education that it is estimated at a quarter of the total State expenditure on all services except railways. No country in the world spends so much of State funds on Education as does the Union of South Africa.

The Government has shown the greatest concern for the welfare of European children. Free compulsory education for all European children up to the age of 16, free medical inspection, educational provisions for mentally and physically deviate children, school broadcasting and cinematographic instruction, organizations dealing with vocational guidance and juvenile affairs, the supply of free milk and cheese to school children, these are some of the outstanding features of a realized Utopian educational system for Europeans in South Africa.

There are approximately 2,000,000 Europeans in the Union to-day, and about 6,000,000 Natives, yet the Government spends £8,000,000 on European education and only three-quarters of a million on Native education.

Of course we shall be reminded by our friends that the last fifty years have also brought substantial gains to Native education. The Government has at least taken upon itself the responsibility of financing Native education, a college for higher education has been established, many secondary schools have sprung up in various parts of the country, and the pro-

Mr. J. Hlaba of Fraserburg.

spects of a bright future are evident everywhere in Native life to-day.

It would be foolish to deny that some progress has been made in the last half century. But it is nothing of which the Europeans or even the Natives can boast. While others are conscious of so much that has been done, we are conscious of so much that remains to be done. Like Rhodes we cry: "So much to do, so little done."

Let us remember and act upon the African proverb :—
"*Usana olungakhaliko lufela embelekweni.*" Education is life. The African believes in education. He will learn anything that is dignified with that name, be it Latin or Chinese. Throughout this vast continent, millions of Africans burning with an unquenchable thirst, are raising their voices in persistent appeals for more and more education, and education of the right kind.

If there is aught in the last fifty years therefore, that can give the African cause for joy and gratitude, it is the rude awakening through repressive legislation and educational agencies, from the sleep of his primitive past, the kindling of a new fire, the rebirth of an age-long starved soul that now seeks with a resoluteness which not even death can deter, the fuller and richer life which education alone can give. Will it ever come?

THOUGHT FOR THE QUARTER.

"It is only the poorest kind of education, something hardly worthy of the name, that will submit without injury to be the sport of the political vicissitudes and the economic necessities of the moment."

—*Dr. L. P. Jacks.*

EDUCATION AND FREEDOM.

"It is the common boast of Englishmen that throughout their history they have clung stubbornly to individual liberty and have refused to exchange it for any more specious good. The worst charge that can be brought against them is that in refusing equal liberty to others they have too often sinned against the light that is in them. Upon what basis does that historic claim to liberty rest, if not upon the truth, seen darkly

Fort Beaufort and Victoria East Teachers' Association.

by some, by others clearly envisaged, that freedom for each to conduct life's adventure in his own way and to make the best he can of it is the one universal ideal sanctioned by nature and approved by reason; and that the beckoning gleams of other ideals are but broken lights from this? That freedom is, in truth the condition, if not the source, of all higher goods. Apart from it duty has no meaning, sacrifice no value, authority no sanction. It offers the one possible foundation for a brotherhood of nations, the only basis upon which men can join together to build the city of God. Dare we, then, take a lower, and can we find a higher ideal to be our inspiration and guide in education.

—*Sir Percy Nunn.*

NOTES AND NOTICES.

We are glad to acknowledge receipt of the following amounts in response to the Editor's appeal last quarter:—Mr. Gcanga 2/-, Mr. Njokweni 1/-. The King Teachers' Association has also sent in the 7/6 promised at the last Conference. We are thankful for this help.

The Fort Hare Education Staff is publishing a monthly magazine "for teachers in Africa." This magazine will deal very largely with school or classroom problems as well as with problems of Native education generally. We hail the birth of this sister-magazine "Teaching" with joy and hope that it will receive the assistance of every teacher in the Cape. The annual subscription is 2/6. Write direct to the Editor of "Teaching," Fort Hare, Alice.

The S.A.T.A. is holding its Jubilee Conference at Cape Town in June. The Association of European Teachers in Native Educational Institutions is also meeting in Conference at Cape. Addresses will be given at the Jubilee Conference by the S.G.E., the Chief Inspector of Native Education, the Assistant Secretary of the Education Department and Dr. Bodmer of the Cape Town University.

The Native Affairs Commission will meet the Native teachers at the Engcobo Conference. Teachers will remember that the Commission is the body in charge of "The Native Development Fund." It is the Commission that says how much money is to

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be spent on Native Education and whether the salary cuts should be restored or not. Teachers will have a good chance of seeing the "Government."

Our ex-president Mr. D. D. T. Jabavu, B.A., hopes to be present at Conference. Mr. Jabavu will shortly be sailing for America as representative of the British Quakers' Association which is meeting in Conference this year at Philadelphia, U.S.A.

The National Union of South African Students at its annual Conference to be held in July will have as its main topic "The Bantu People" and will discuss Education, Health, Agriculture and Industry in so far as they affect Natives. We rejoice to see much interest taken by our "budding rulers" in Native affairs. More than half the value of this Conference, however, will not be realized unless they have the Native in their midst to hear what he has to say. If they want to learn about the African they must have him in the lecture-hall.

THE BANTU AFRICAN TEACHERS' ASSOCIATION

Conference Provisional Agenda.

C.A.T.A. Conference, All Saints, 23rd June-24th June.

Tuesday,	6 p.m.	Delegates arrive.
	9 p.m.	Reception.
	10.30 p.m.	Executive Committee meets.
Wednesday,	9 a.m.	Opening Ceremonies.
	9.30 a.m.	Inspector of the Circuit.
	10 a.m.	Adoption of Minutes.
	10.15 a.m.	Members of the Native Affairs Commission.
	4.30 p.m.	Business ex. Minutes.
Thursday,	7.30 p.m.	Motions.
	9 a.m.	Motions (continued).
	10 a.m.	Reports: Advisory Board. Missionary Councils.
	2.30 p.m.	Financial statement—General. C.A.T.A. Journal. Legal Defence. Estimates.
	4 p.m.	Election of Office-bearers.
	4.30 p.m.	Presidential Address.
Friday,	8 p.m.	Farewell Social
	9 a.m.	Visit to Emjanyana,

The Qumbu Teachers' Association.

The names of delegates that have been submitted to us are:— M. M. Siwahla and A. C. Jafra, Qumbu N.T.A., Dreyfus Fihla and Hanley, H. A. Mdledle, King N.T.A., Sol. Rajuili, B.A., Ft. Beaufort and V. East T.A.

Motions.

1. That our ex-President, Mr. D. D. T. Jabavu be made "President Emeritus" of the C.A.T.A. as a mark of recognition for valuable services rendered. Q.N.T.A.
2. That if the manager of a school calls a teacher for something important the manager should do this in writing and state what he wants the teacher for in an official language. M.T.A.
3. That any complainant should make his or her own charge in writing; but if the said complainant is not able to write the said complainant should be confronted with the accused. M.T.A.
4. At any enquiry in a case against a teacher or a trial of a teacher by a manager, the teacher should be represented by members of his Association: that any uneducated person except the witness of the complainant should be excluded from such inquiry or trial. M.T.A.
5. That relatives of a complainant against a teacher should not be members of a committee of enquiry. M.T.A.
6. That teachers should be allowed to choose the place where to live in the community in which they serve. M.T.A.
7. That as handwork is a subject on the curriculum and as there are several Bantu ladies who hold industrial certificates this Association deems it necessary that the Education Department should provide special grants for Hand-work and Domestic Science and that this should at present apply to Three-teacher and Higher Mission Schools. L.N.T.A.
8. That the S.A.T.A. and the Association of European Teachers in Native Institutions be asked to inform the C.A.T.A., and vice versa, of resolutions adopted at their Conferences, with a view to keeping each other informed on questions of common interests. E.N.T.A.

The Engcobo Teachers' Association.

9. That the C.A.T.A. affiliate to the All African Convention. Teachers' Federation.

10. That provision be made for the training of Native youths in commercial subjects and that in at least one Institution there should be established for demonstration a Co-operative Trading Store from which practical experience can be gained.

R.R.R.

11. That the C.A.T.A. Journal be renamed "The Teachers' Vision."

R.R.R.

12. That elementary book-keeping be included in the curricula of Native Normal Training Schools and Native Secondary Schools.

R.R.R.

13. Amendment to Constitution.

(a) Under Clause 5 the last five words be cut out, viz., the words, "and (vi) six members of committee" and the substitution therefor the words: "and his duly appointed representative shall be competent to act for him in any capacity as may be required by the Conference."

D.D.T.J.

(b) Under Clause 8, after the last word of sub-clause (i) the insertion of these words:—

"And any Association shall be competent to pay a subscription required for Class A, or an exact multiple of it, and accordingly be allowed to send a proportionate number of delegates to Conference."

D.D.T.J.

[Attention is drawn to the fact that this above motion had been misprinted in our March number page 8. We hope all will notice the reading of the motion with this correction. We apologise to Mr. Jabavu for the error. Ed.]

14. That Conference decide on a subscription fee of about 2/- p.a. for the C.A.T.A. Journal.

R.R.R.

(Delegates are advised to bring to Conference the September and December numbers of the C.A.T.A. as they contain a good deal of material bearing on last year's conference).

FORT HARE AND THE UNIVERSITY OF SOUTH AFRICA.

At the recent annual meeting of the Senate of the University of South Africa certain proposals were accepted which will

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substantially modify the relation of the Native College to the University. As is generally known, although all the students of Fort Hare are in residence, they have been treated as external students of the University. The effect has been that the courses pursued by the students of Fort Hare have been determined entirely by those engaged in European work and the examinations written by the students have been set and marked by others than the tutors. Educationists everywhere will readily understand how far from an ideal this is. It has not been thought advisable to engage the College too closely in the complicated machinery of the University which consists of five constituents European Colleges but the concessions which have been made will go far to remove disabilities that have been experienced since the College began to do post-matriculation work. Briefly these concessions are as follows: The Council of the University will annually nominate four members of the staff of Fort Hare to the Senate of the University, viz., two members to the board of the Faculty of Arts, one to the Faculty of Science and one to the Faculty of Education. By this means the Fort Hare lecturers will be in touch with the developments in the various Committees of studies. Secondly, Fort Hare will enjoy the privilege which is extended to the constituent Colleges of framing its syllabuses for the approval of the Senate. Thirdly, the University will employ the lecturers at Fort Hare as examiners for their own students, in conjunction with external examiners, as is done in the case of the constituent colleges. Thus in the year when the college is abandoning high school work and ceasing to prepare candidates for matriculation a significant gesture has been made by the University which will mark the transition from school to college and while maintaining the standards which have been set and reached hitherto, will remove the incubus of the external system.

—*S. A. Outlook.*

HON. J. H. HOFMEYR AT FORT HARE.

“I have suggested that it should be accepted as the aim of Native Education to minister to distinctive Native development. I accept such development as also the right aim of our general Native policy. There are facts of difference of which account

must be taken—there is no absolute equality between European and African. As Dr. Oldham has pointed out, men are not equal in their capacity to serve the community, nor are they equal in their needs. Of these inequalities our policy of development through education and otherwise must take due account. But as Dr. Oldham went on to say, men *are* equal in the possession of a personality that is worthy of reverence. And they are equal in the right to the development of that personality, so far as may be compatible with the common good. In that sense I set no limits to the development of which the African is capable and to which he has a right. Moreover I can see no solution of what I refuse to call the Native problem, what I shall call the problem of race relations, save on the basis of the recognition that White man and Black man are possessors of a common humanity—that they are in fact equal at the very least in the sense of being equally God's creatures and in all that it implies."

From: Fort Hare Graduation Address.

THE TASK OF THE AFRICAN TEACHER.

Speaking at the Fort Hare graduation ceremony last March, Mr. J. H. Hofmeyr, Minister of Education, endorsed the view of the Inter-Departmental Committee on Native Education, viz, "that the Native should be allowed to decide for himself what elements in his indigenous culture should be preserved." None will welcome this utterance more heartily than the Native people themselves. Yet this statement is not wide enough to be regarded as the charter of liberty for the Natives in Native Education. A more acceptable statement would be one which recognises the right of the Native to decide for himself not only what elements "in his indigenous culture should be preserved," but also what elements in Western culture he should adapt to or assimilate into his present life. If the Native is to be allowed to develop along his own lines, that is lines of his own choosing, he must be allowed to say what those lines are with regard to both his indigenous culture and Western culture. In a word, the Native to-day demands the right to have a say in the education of his children.

The most qualified persons, no doubt to exercise the right of guiding Native Education, are the educated Natives themselves, foremost among whom are the teachers. In particular it is the teachers who are called upon to choose those elements in their native heritage and in that of the West, which they consider to be most necessary for the development of their people.

This right direction of education requires knowledge of European and Native life. As one writer puts it: "Those who are to be the leaders of their own people and the channels of the new forces should remain in close touch with the best of what the European mind has produced, and one means of establishing this contact is certainly the reading of European books. The other side, however, is no less important. The introduction of students into the full realm of European culture loses all its meaning if it implies a neglect of the African's own life and language and thus isolates him from his own people."

It will ever be the duty of the individual teacher to prepare himself for his vocation. He will always be engaged in self-education and self-improvement, first with regard to the technique of the work he has to do in the class-room, and secondly with regard to the life for which he is preparing the children he teaches. In pursuance of these two aims, he will consider it his duty to read newspapers, educational periodicals and to keep in touch with the currents of life which influence the thought and conduct of his times. With his more enlightened mind such a teacher will be able to give definiteness of purpose and direction to Native Education.

Great as is the role that individual teachers can play in influencing educational policy in the country we rightly look to teachers' associations for this guidance and lead, for it is in these associations that men who are most alive to the problems of the day and who are resolved to guide aright the course of education are to be found. As a body representing the educational institutions of the country, they are empowered to speak with authority. Hence the importance of teachers' associations and teachers' conferences.

The Native teachers will be meeting in annual conference at Engcobo this June. Annual conferences can easily degenerate into formal gatherings, purposeless and spiritless. There is much to do and to discuss in Native Education, and conferences

of Native teachers should find it difficult to be reduced to a state of devitalised existence.

As a body of teachers they have certain definite tasks to perform. The organisation of the C.A.T.A. as a body leaves much to be desired, in respect to its strength, general activity and forcefulness. This is one of the foremost problems which Conference has to face. The Teachers' Association is powerless so long as its membership is small and volatile, and its finances disappointingly meagre. There are over 3,500 Native teachers in the Cape Province. The total number of teachers in the other provinces of the Union exceeds this number but slightly. It is therefore clear that the C.A.T.A. when well and properly organised will be the largest and strongest Teachers' Association in South Africa. There is everything to make us believe that this is possible. The Cape has a larger number of graduate Africans than any other province, it has the least number of uncertificated teachers and offers a scale of salaries and conditions of service better than anything offered to Native teachers elsewhere in South Africa. These advantages constitute a challenge to the Cape African Teachers' Association, as indeed to all teachers whether members or not, who are glad to serve under the comparatively favourable conditions of the Cape Education Department. It is the special duty of the C.A.T.A. to explore ways and means of enrolling the largest possible number of teachers as members of the Association. It ought also to be the duty of every Native training school in the country to inform out-going students of the activities of Teachers' Associations and to enjoin upon them the advisability of identifying themselves with such organisations. There is little doubt that in the matter of organising a Teachers' Association we have much to learn from the Transvaal Native Teachers' Association. Already there has been a talk of appointing a salaried full-time secretary for the Transvaal Association whose main business it would be, to keep in close touch with all the branches of that virile organisation. The C.A.T.A. will profit much by appointing a Committee to study from some of the older and more progressive Teachers' Associations like the S.A.T.A. and the T.A.T.A. better methods of organisation and financing.

The Transkeian Teachers' Association is a sister-body

doing similar work in the Transkei. At no distant date it will be advisable for the C.A.T.A. and T.T.A. to enter into negotiations for forming a federation or union of teachers for the whole province. Such steps however can only be undertaken when each Association has evolved a system of organisation and possesses a vitality which will ensure its permanence and stability.

To-day the C.A.T.A. consists of so small a number of branch associations loosely linked together, and so poor in membership and finances, as to have the very existence of the parent body endangered. It is a tottering structure rather than an edifice that is so strong and firmly built as to allow additional enlargements to be made above it. Much time at Conference is spent in considering ways and means of propping up a collapsing structure. Seldom do our teachers' conferences deal with questions of curricula and syllabuses, the staffing and inspection of schools, examinations, suitable books to be used in schools, etc. It is not because teachers are uninterested in these aspects of their work; but rather because they are so anxious over questions of the organisation and financing of their Associations that they have little time for aught else except pass a few resolutions on such questions of moment as force themselves upon them for their consideration. What is necessary is that the teachers must find a way of organising which will be so satisfactory as to set them free to get on with the real work of teachers' conferences—the consideration of educational problems.

If the Native teachers are to be considered as something more than a body of ill-paid and disgruntled persons, if it is their desire to fight for better conditions of service, higher salaries, and a pension scheme; if they want to be consulted about the curricula of the schools; if they are looking forward to taking into their hands the control of the education of their children; if they want to be supervisors, inspectors, heads of training and secondary schools—in a word, if they want to dictate in education and not to be dictated to, then they must realise that the power to do this can only come through systematic and efficient organisation of Native teachers throughout this vast province. Only so can the C.A.T.A. enhance its prestige, improve its usefulness and become a driving power for good in the councils of the State.

THE S.O.S.

The Stop-order System which has been discussed in two or three numbers of this journal before, has rightly been regarded as the S.O.S. of the Cape African Teachers' Association. There is reference in another article in this number to the poor finances of the C.A.T.A. The September number of last year contains the financial statement of the Cape African Teachers' Association. It is a disgrace that an Association that boasts of a membership estimated between 1500 and 2000, should have only £13 as its credit balance. In the March issue the Editor made a special appeal for financial assistance to enable him reduce the huge debit balance which the publication of the 36-page journal has rendered inevitable. This money can only come from solvent Branch Associations. Branch Associations should be able to affiliate in class A and so feed the parent-body and enable it to meet all the necessary expenses, particularly the cost of publishing the C.A.T.A. journal. The Transvaal and the Free State have adopted the "Save Our Souls" System. By doing this they have removed the biggest cause of poor and inefficient organization. Teachers complain that Native Education suffers from financial starvation. They state again and again that the most satisfactory step towards solving this unhappy state of affairs in our educational system is the financing of Native education on the *per capita* basis. This argument is equally strong when applied to the organization of our Teachers' Associations. That each teacher should pay his subscriptions regularly to his branch Association is the first and most vital step necessary for the organization of our Teachers' Associations.

The Fort Beaufort and Victoria East Teachers' Association, one of the oldest and most virile branches of the C.A.T.A., at its last quarterly meeting held in May unanimously decided to adopt the Stop-Order-System, and to bring it into operation during the first quarter after conference this year. This Association has not only diagnosed aright the ills from which it has suffered for many years, but it is also applying the one and only effective remedy, the Stop-Order-System. Once this Association has proved the value of the S.O.S. it is certain that many other Branch Associations will follow suit.

No doubt for some time to come Branch Associations adopting the S.O.S. will make the money payable to them. But if

the C.A.T.A. is to progress and to grow in financial strength, it must see to it that in proportion as its membership increases through Branch Associations, so also must this increase be reflected in the treasury of the C.A.T.A. Otherwise it is possible to conceive of Branch Associations, as it is indeed the case now, wealthier than the parent-body. If all the S.O.S. money from the Provincial Accountant were payable as suggested in our December number by Mr. Prop. A. Ganda, to the parent-body, then a portion thereof, say 50% would be distributed among Branch Associations each Association receiving 50% of the amount deducted from each teacher who has signed the stop-order-form.

Let us take it that the annual membership fee paid by a teacher to his Association is 4/-. If each Association paid an affiliation fee to the C.A.T.A. reckoned on 2/- per member, the parent-body would be so financially healthy as to render the Branch Associations in return many services. One of these would certainly be an enlarged C.A.T.A. journal distributed gratis to all members who pay through the S.O.S. Nor would it be difficult to have a full-time secretary who would combine the activities of Editor with those of an organiser. Whether this is desirable or not, none will deny that in the Stop-Order-System we have a means of amassing money, which will bring within the realm of practical politics, many ideas and schemes which at present are but mere hopes. The journal this quarter completes a second year in which it has been distributed free to teachers, members and non-members, of teachers' associations. The cost of production and distribution is a little less than £60. The C.A.T.A. treasury guarantees payment of only £12; the rest has to be found from other sources. It seems clear therefore that at the next Conference, this free "dole" of journals to teachers will have to cease, and a small subscription charged, otherwise the journal will have to be reduced to an 8-page publication as before. The teachers will certainly not allow a reduction in the size of this journal. We are working for a 48-page journal, and for at least one thousand copies per quarter. At present we are attempting to feed 3,500 teachers with 500 copies—a super-human task. Can the S.O.S. not solve this very serious problem? That is why this journal has insisted on the adoption of the Stop-order-System. We cannot for all time depend upon the

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A Teacher, age 30 next birthday, takes out a policy for £300 with profits, payable at the age of 60 or previous death. He pays a quarterly premium of £3. os. 9d. only. At the age of 60 he will receive the sum assured plus accrued bonuses. If he desires, he can convert this amount into a pension for life at the pension rates then current. If, on the other hand, he should die before he reaches the age of 60 even after having paid only one quarterly premium of £3 os. 9d. £300 plus the accumulated bonuses to date, will become payable immediately to his dependents. Should he be totally and permanently disabled as the result of an accident, the full sum assured plus accrued bonuses will be paid out in ten equal annual instalments.

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PORT ELIZABETH.

(Please mention the C.A.T.A.)

generosity of a few persons and Branch Associations. We must have a very satisfactory method of financing the C.A.T.A. and of shouldering the work of publishing this journal. Will delegates seriously consider this problem and bring definite answers to the Engcobo Conference? By deciding to adopt the S.O.S. as a method of financing our organisations, let us make the Engcobo Conference mark another milestone in the growth of the C.A.T.A.

STOP ORDER FORM

We have been fortunate to obtain a copy of the O.F.S. A.T.A. Stop Order Form which they are intending to apply. The form has been copied from the Transvaal Teachers' Association. We reproduce it below for the general information of teachers. (*Ed.*)

ORANGE FREE STATE AFRICAN TEACHERS ASSOCIATION

Established 1904

STOP ORDER FORM

Branch.....
Surname (in full)
Christian Names
Manager.....
School
Teachers Postal Address
.....

The Secretary,
O F. S. Education Department,
Bloemfontein.

I, the above named and undersigned, hereby authorise you to deduct the sum of six shillings (6/-) from my salary each year at the end of August and to pay it to the O. F. S. African

Teachers' Association, being my annual prepaid subscription to that Association.

I understand that any correspondence which may arise in connection with the Stop-order is to be addressed to the Orange Free State African Teachers' Association and NOT to your Department.

Signed).....

This form when completed, is to be sent to the General Secretary.

FINANCIAL STATEMENT.

South African Native Teachers' Federation.

Income.

£53	13	5	Credit Balance, per Minute (5), 1933.
0	8	8	Interest, March, 1934.
4	4	0	O.F.S. (for £31 12s. 1d. Test Case, and £15 15s. Sub. 1929-1933.)
2	2	0	Johannesburg Reception, 1929.
0	5	11	Interest, Sept., 1934.
8	8	0	O.F.S.
5	0	0	N.B.T.U. (for £32 12s. 1d. T.C. + £6 6s. Sub. 1932-1933.)
0	8	9	Interest, May, 1935.
15	4	4	A. J. Sililo refund.
5	0	0	N.B.T.U.
4	15	1	O.F.S.
5	0	0	N.B.T.U.
5	0	0	O.F.S.
10	0	0	N.B.T.U.
0	11	11	Interest, Sept., 1935
0	12	6	Interest, March, 1936.
0	13	7	Interest, September, 1936.
1	5	0	O.F.S.
1	5	0	O.F.S.
1	0	0	O.F.S., 16/12/36.

£123 13 2

Expenditure.

£24	14	2	Per Minute (6), 1933.
	2	0	Secretariat, May, 1934.
	0	4	10 President, May, 1934.
	37	7	0 Refund to T.A.T.A. per 1929 Resolution.
	1	8	6 Travelling Expenses, 1936 Congress, J. I. Nhlapo.
	4	0	6 " " T. P. Mathabathe
	5	19	6 " " D. D. T. Jabavu.
	12	5	0 Refund to T.A.T.A., per 1929 Resolution.
	35	13	5 Credit Balance.
<hr style="width: 20%; margin-left: 0;"/>			
£123	13	2	

“REALITY AND SELFISH ALTRUISM.”

The following passage about unreal people shows how fine modern psychological analysis can be, and how complex the motives from which human actions spring.

“I want you to notice particularly that this unreality of people is quite compatible with what is ordinarily called unselfishness. One of the commonest ways of being self-centred is to put other people in your debt by doing things for them. Such unselfishness is really a way of enhancing one’s own sense of importance and of binding other people to one by bonds of gratitude. By being good and unselfish we can feel good and important and kind, and we can make other people feel how good and kind we are. And still we are the centre of the picture. Any of you who have lived with people who insist upon serving you and subordinating themselves to you and doing things for you must know from experience, perhaps from bitter experience, how such a person can sap your strength and vitality and make life a misery. And the underlying reason of this is that they are interested not in you, but in themselves doing things for you. You find that they just don’t want the real you, they only want you there in order to provide them with constant opportunities for unselfishness. Constantly to defer to another person’s wishes is a subtle way of throwing all the responsibility upon him and becoming dependent on him. If you do that you don’t live by your own life, but by other people’s, and so you drain their vitality and live on them like a vampire. No! very selfless people are usually very unreal

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people, however 'good' they may appear to be. They are turned in upon themselves, interested in themselves in a queer inverted way."

"Freedom in the Modern World"

by John MacMurray.

EDUCATION AND THE COMMUNITY.

"Children do not grow up primarily in schools but in families and communities. From birth to death we live, move and have our being in communities. Participation in the folkways and *mores*, activities and associations, and the institutional life of the community is therefore a fundamental and primary factor in the education of all persons of whatever age, race or culture. The community is perhaps more extended and persistent in its influence upon the individual than the family; it is usually more formative and pervasive than the school. It is the one social medium from which he never escapes and in which he is always immersed. We cannot isolate ourselves or our children from communities, and education viewed in the large is but a phase of this community process. The life and character of individuals are continuous with, and in large measure the resultant of, the communities in which they grow up and pass their existence. The implications of this fact of the community basis of character for religious education is threefold.

"In the first place, the standards and values, customs, patterns and demands of the community are more likely to prevail than the formal and incidental suggestions of teachers. Character and personality are defined and shaped chiefly by the community, especially by those intimate groups in which the individual finds his deepest satisfactions. A partial or disorganized community will tend to produce partial or disorganized personalities.

"Improvement of the total community life, and especially of those community conditions which act upon the family and the neighbourhood is, therefore, the most effective way to the improvement of individual character. In view of these implications it is desirable that the community itself, in those large aspects, should be consciously organized as far as possible around the educational interests of childhood and youth.

“Secondly, schools and formal educational processes are successful in the degree to which they equip individuals to live more adequately and creatively in those communities where they must pass their lives. Education for effective living will result, in so far as schools reproduce, in a simplified, purified and balanced form, the kind of life which obtains in the wider community and train children in the mastery thereof.

“Thirdly, religious education, while recognizing the dominant influence of the community upon the individual, and while seeking to prepare him for effective living in it, at the same time aims at the remaking of human nature and human communities chiefly through educative processes. It does not regard the kind of human nature and human relationships already attained as ultimates upon which we cannot improve. Religious education will seek to achieve, therefore, by whatever methods experience may show effective, that continuous reconstruction of persons and communities which makes for more abundant life. It will be at once critical and appreciative of present individual and community life, and will seek to introduce into both that more intelligent purposive control whereby our personal and social ideals become personal and social realities.”

Jerusalem Conference.

[What is here quoted as being true of *religious* education, is equally true of any sound system of secular education.—Ed.]

STATE CONTROL OF EDUCATION.

“The increasing assumption by the State of the control of education has been accompanied by a disposition to slight or ignore the religious factors in education. This tendency is world-wide, though it manifests itself in diverse forms in different countries. Let me speak of the experience of my own country, the United States of America. I think most of you will recognise that, however different the situation in your country, we are all facing, in some form or other, a common problem—a problem involved in the growth and increasing secularization of State-controlled systems of education.

In the United States we have entrusted the education of our children almost wholly to a system of free, tax-supported,

public-controlled schools. More than 92 per cent of the children of the United States attend these schools. When you consider that the remaining group—a fraction over 7 per cent—includes all of the children of the Roman Catholic Church who are enrolled in its parochial schools, you will see that the part played by private and parochial schools in the elementary education of other than Catholic citizens is very small indeed. America believes in the public schools.

Yet we have almost stripped these schools of religious elements. In somewhat more than half of the communities of the United States, the custom persists of reading a few verses from the Bible and repeating the Lord's prayer at the opening of each day's session. In some of the states this is required by law. But with this exception, the teaching of religion has disappeared from the public schools; and their programme and curriculum afford no conscious recognition of the part that religion has played and is playing in the life of humanity.

This does not mean that the American people are indifferent or hostile to religion, or that there has been a purposed movement to take religion out of the schools. The secularization of public education has been incidental rather than purposed. It has been a by-product of the working out of the principle of public responsibility for education and the principle of religious freedom under the conditions of sectarian competition. Whenever a minority, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the programme or curriculum of the public schools, that element has forthwith been eliminated, and no other religious element has taken its place.

Paradoxical as it may seem, it was not infidels or atheists who thus stripped our schools of religious teaching. It was folk who spoke in the name of religion, and in the interests of some particular brand of religious orthodoxy. Adherents of all faiths in America have been more concerned to see to it that the public schools should not contain any element to which they could object, than they have been to conserve in the schools the great fundamental principles of religion and morals upon which they agree. . . .

We must keep sectarianism out of our State-supported public schools. But that does not necessitate the exclusion of

religion. We must not surrender the public schools to the sectarianism of irreligion. I believe in the principles of religious freedom and in the separation of Church and State. But the separation of Church and State with respect to education must not be so construed as to make of the schools of the State seed-plots of non-religion or atheism. So to do is not to protect and conserve, but to transgress the principle of religious freedom. I have the right, as an American citizen and a parent, to demand that the schools of the State shall neither actively teach or tacitly suggest to my children that religion is without truth or worth.

The separation of Church and State refers to separation of control. It means that neither shall the Church control the State, nor the State control the Church. But separation of control do not preclude co-operation in action. Experiments in such co-operation are now in progress in various sections of the United States, which encourage the hope that in time we shall find a solution for the baffling problem which I have thus recently set before you.

I make no attempt, for lack of time to describe the varying situations in the countries here represented. Each of you understand the situation in his own nation, and recognises where it is travelling, and how far it has gone, upon the road toward the complete secularization of public education. In general, the rise and development of nationalism in education, and the growth of the spirit, ideals, and the institutions of democracy, have inclined the countries of the world, throughout the last hundred years, in the direction indicated. We are facing, in various forms and diverse ways, a common problem.

Let me add one point that is sometimes forgotten. Despite all their emphasis upon the principle of public responsibility for education, the people of the United States have never assented, and there is no likelihood that they will ever assent, to the idea that the State may rightfully exercise a monopoly of education. Private and parochial schools are free to exist and flourish among us, and attendance upon these schools is regarded as complying with the compulsory education laws. Their teachers, moreover, are free to teach the full range of religious faith."

—*Dr. Weigle.*

[The question of the secularization of Native Education is one that will come up for heated discussion when the Government does finally decide to put up Government schools free from the religious denominationalism which now characterises our educational system. This article should provide all concerned with much food for thought. Ed.]

CORRESPONDENCE.

Peddie.

24/4/37.

Dear Mr. Editor,

Be good enough to publish my small article in your interesting journal. I am sorry to say there is no Teachers' Association in my district, and so I am not a member of the C.A.T.A. But I shall be glad to subscribe to your journal if you inform me what your annual subscription is. I do not want to write much. I have only a few questions to ask, and hope that you Mr. Editor or any other competent person will try to enlighten me on these problems.

(1). Why do the Native Institutions not find employment for the girls they train in domestic science? Why not employ them in the kitchens of these institutions or as domestic helps in houses of members of the staff? Why is preference given to the uneducated? My daughter completed a Domestic Science Course at Indaleni. She has no work now.

(2). Why can't we have Natives as post-masters even in the Institutions? We have men who hold the B.A. and B.Sc. degrees. Surely they can do this work!

(3). Also why do our Native graduates want to teach in the Institutions under Europeans? Why don't they come to teach in these outside schools in places like Peddie?

We deal with real hard problems of life here which want men with B.A. degrees. That is why we don't progress. Our best men are shut up in these Institutions. That is also why they are not chosen as inspectors or supervisors, because they do not know the life and problems of the country schools.

I have been teaching for seventeen and a half years now and so I know what I am talking about. If I was regarded as a good "boy" I should also be a supervisor. But I think we want B.A. men for these posts. Perhaps you may talk about

these things at the Engcobo Conference. I am sorry I cannot go to the Conference. I have no money. I think I have asked you "hot" questions, Mr. Editor. I fear my inspector, and therefore I must use a false name.

Yours wenene,
T. Sonye.

[It is hoped that readers of the Journal will attempt to satisfy Mr. Sonye on thorny problems referred to above. In immediate reply we can say this at least, that his observation about graduates serving as post-masters shows in what estimation he holds these worthy products of the University of South Africa. Ed.]

QUMBU NATIVE 'TEACHERS' ASSOCIATION.

On the 24th of April although the weather was not too favourable, quite a good number of teachers attended their Quarterly meeting at Etembeni Bantu Pres. School under the Chairmanship of Mr. M. M. Ndamase.

In the Agenda the chief items were :

1. The report of the Assn. Library Committee.
2. The old complaint by the teachers about managers, who will not issue receipts for moneys received for the Dept. from the teachers for school book accounts.

In connection with No 2, although the managers concerned (in this District) have been asked to stop this unfair and unbusiness like way of doing things, they still continue. Will your All-Saints Conference advise ?

3. Delegates to Conference are : Messrs. M. M. Siwahla (Vice Chairman) and A. C. Jafta (General Secretary).

4. The place for next meeting was Mvumelwano Methodist School.

The meeting closed at 3.30.

A. C. Jafta (Secretary).

ESSAY COMPETITION.

NGABA KUBINI !

Naango umzi, i wasema-Zizini umi phezu kwengqaqa nganeno kuhle kulo mlambo usisi-khoba. Ngumzi wama qaba, indlu

zimbini, luthango olu, ngu mqela wesi cuba somnini-mzi phaya ngase luthangweni.

Ekhay' apha ngu-mfana neentombi zontathu abazelweyo ; ngu yise no nina aba.

Lomfana ke yinceke yase khay' apha ugqithe neentombi ukuthandwa. Ngamhla uthile uthe wachwechwela uyise, othe akumbona wambonga watyibela wathi ukugqibela, "Thetha ndikuve, laundini, dad' echwebeni zifalek' intlanzi kuba isilo esinje azizanga zasalama ngaphambili." Omnye unge angathetha, hayi alaphuma, hayi wancwina, hayi wathintitha, waji-jitheka, wafwamza lada lavakala kungaseni lisithi, "Ndifuna ukusondeza lantwazana yakwaSonto apha ngase khaya, ize kundiqabela ingubo zam, indandlulele, ikhelele uMha amanzi." Uyise lento ebeyilindele kade kuba intanga zalomfana zibe sezina bafazi. Ngako oko akamlibazisanga, nakubeni ubuhlanti bona bube buze. Uvumile esithi, "Ndiya kunika eliya zibulekazi limnyama, noluya saphokazi (lunco) lu-ncu neenkunzana eziya zonje wamisa isibini usebenzele phezu kwazo.

Uyifulele lento yonke umfana, waziva umphefumlo uphumle eyiwez'le nje lendawo. Ucinga ukuba waka wabuthi qwhe, obalomini yimincili? Xo-o-ka!

Ekuseni kwaloo mini kubizwe ooyisekazi sobabini ukuba base olu daba lwalomfana kulo ntombi. Zindulukile ke ezonkewu zombini ukuya kulo ntombi apho ; bafika bawaneka umcimbi lowo babengawo. Ngokufutshane bethu bayimisa indlu leyo, kwaaba yinto emnandi. Kuthe xa bathi bayaphethuka oomkhozi aba banqandwa, kanti bazakulala nengatjiyo. Kusile ngengomso bathe bayindlela egodukayo abathe bakufika baxela iindaba kwaBonakala ukuba kule izaku vulelwa makusiwe eziya nkomo zintlanu, ze kwangaloo mini abayeni bazilandele.

Ifikile loo mini benje njeva onoozakuzaku nemide iminqayi le ukuya kulo ntombi beqhuba esiya sihlanu xa lithi futhu ilanga. Bazibeke nje baphethuka kwase mini njalo.

Kuthe ngolwemivundla isine samadodana sambethe ezithi kwe yimbola, sinxibe siyokozela, iingubo ezi zifaselwe zarwexu, imilenze izele ntlwi yimiliza, nama nqafela, iintloko zizele bengaboni ziintsimbi, sithe ncu iintsifa zeenciniba entloko, phakathi kwemi yiyizelo saphuma siyondelelene kade.

Bahambe ababafana bafika, begwaqa ngase buhlanti phaya, apho baphuthunywe khona ukusiwa endlwini yabo. Bahonje-

Iwe ke ngazo zonke izinto ezifanelekileyo ngoko hlobo lwaBo.

O! Mazize ke iintombi ngoku eBayenini. Imali banayo bonke yokubiza intombi? Ewe abathathu banayo omnye akanayo ebethembe owabo; hayi eyabo yanela nje bona bodwa. Loo nto ke yenza ukuba zibe ntathu kuphela eziyayo (kuba kaloku esiqabeni azinakuya eBafaneni ngaphandle kokuba baqole imali ukuze ubusuku buchithwe kuncokolwa kakuhle). Wafa na mthanyana ke omnye lowo. Waasele ziqufula elala lowo xa abanye bancokolayo.

Kusile ngomso zahamba imfanelo ngokohlobo lwazo. Kuthe emalanga abayeni facel' indlela; hayi ke bethu zabakhapha iintombi ngoko mthetho. Befikile ekhaya umfana uve ukuba kubizwe ezinye iinkomo ngapezulu, yaza ke yamkathaza lento kuba bekungekho zimbi. Uxis' Uzixolise ngokuthi uzakuyi twhala.

Uyeye nje kwagqhitha iicawa ezithile wabunga noowabo aba ukuba bayithwale lentombi. Babe moya mnye kwaoko bazimisela ukuba bayitshay' isaqhuma; babek' usuk' apha. Ngolusuku basukile kwaBobane namhla bafaka nje ezimdakana ezingephi yeka ke ukuya kulalela lantombi xa iya emanzini. Ngosuku lokuqala—hayi bo. Ngolwesi bini—nya! Ngolwesithathu—tu—cwaka! Ngolwesine—Mntu waye phi! Hayi zancam' ezab' iintloko kuba ngabantu abane sineke.

Apha kulo ntombi iviwe into yokuba izakuthwalwa baza bavumelana abakhozi ukuba ingathwala kuba bekungekho cebo lokuyendisa kakuhle. Ithunyelwe ke ukuba iye kuhlakula komnye umzi wesihlobo esiyaziyo lonto. Eli ibilixa lokuhlakula. Apho ke bebeya kuyifumana khona abafana. Umnikazi wale ntsimi nale ntombi bebedla ngokuma bobabini kule ntsimi. Ithuba lokuthwala lalihle ngoku eBafaneni. Yeko ko ukulandel' ekhondweni. Lentsimi ke imi entilini. Malunga phezulwana ngentla, kukho isiphongwana senduli apho bathe ookhekhe bachopha khona, banyondla bakhe umkhanya kuba lentsimi ibikwe licala lingase langeni njengokuba behleli nje. Kwaoko, bayibonisela. "Yiyo, ngenyani" utshilo omnye. Kou! Iwaqhum' uthuli ukubek' ezantsi, uyabona ke! Sekulandela nengqeqe aph' ecaleni kwe tr-r-r-r-r ukubekisa entsimini. Uthe obuzayo wazibaq' ephendulwa zithende zoo nkabi.

Begalelekile kule ntsimi abenzanga no mholo banqhala esiqwini kuyo, hlasi igaba jwi phaya omnye, abanye xhalakamfu

ngengadlwana. “ Ngaba kubini ukuba asimfumananga! Yiza naye.—Mruqe—nokuba akasa thandi! Uya—ya!” Akothukanga lo abe hlakula naye kuba ebeyazi lento yezizigqibo zolu thwalo.

Lomntwana wenze inzwinini yesikhalo, ezam’ ukuphuncula. Kunjani ke, sekuqhum’ uthuli nje apha izinja zilapha zixox’ ezingayaziyo, abafana baphum’ izinto ngomlomo, sefebile ntsithi kunzima, bayasindwa. Ukunqumla isikhalo, bayothule bayothule iqhiya bayiboph’ umlomo, baza bathi ngebanti le yayo bayikhama ukuze ingabi sakhala konke. Uthe lomntwana akuqond’ ukuba ezi zilo zifuna ukumbulala wancama wahamba kakuhle. Unjani ke ukuba thuka nje ngokuba kuhanjwa nje, unjani ke yena ukubetwha. Yeka lonto!

Kuthe kuba kufe kuse se mini bathi bakufika ntlanjaneni ithile baka babek’ iphika balinda ukuba imini isangane ukuze bayokuyigalela emzini matjhona. Lithe xa liyayo kunina bayifukumisa bathi kuba yayambethe icandelo kuphela, bayinika ugufumnqayi womnye.

Bafika ikoyi seyilungile bayiphosa ngaphakathi kwaoko, bakha be chu umzuzwana babuya abanye basenjela umnini ndaba ukuba asale nento yakhe.

Ube ngazam’ ukuncokola umnene, tu udadekazi, waba ngathini, cwaka, omnye wanga uthi “ Mlomo wam waatjha sidudu.” Ube ngaziselwa nokutya akakha tjho ndithi mna akafaka nento le.

Kuthe ke kuba lafe lise lisondele ixa loku lala, umnini-ndaba we bukulu phaya emnyango wanqumleza esenzela ukuba ayive intaka leyo xa imkiselayo. Ibe ngathi gqele gqele, isiwa ngapha nangapha lentokazi icinga amacebo okuzimela nki akwabikho ndlela. Yakuyiphaula lento izinike ubusuku bonke yada yoyiswa buthongo.

Kusile ngengomso yavalelwa kwalapho akwabikho kuphuma kuyo. Ibisithi naxa ifuna ukuphuma ibethwe ngumoya ihanjiswe nehlokondiba loo khala. Iqhube iintsuku kule ndlu, ingathethi, ingadli kwagqitywa kwelokuba ibolekwe izikhaka inxibe, iphume, isebenze; hayi bethu, yanxiba, yaphuma, yasebenza yanga iwugobil’ umnqonqo. Kwalile xa bathi ihleli seyi yekwa ihambe nokuhamba yodwa ngoku yaqubula inxhowa yaya kuchola amalongwe. Ithe ukuba ithi sithe pantsi ko-qaqa olo lo mzi wayo yanga iyachola, yabekabeka ayabona mntu, yanyenyis’

umbinqo, yakhulula yalahl' uxakatho, nezoqiyana andisathethi ke nge nxowa yaba yinto yokuqala ukulahlwa. Ithe yakube ithe gululu ukuphuma kulo mpahla yathi! "Nyawo zam, waundenzele ni yazibeleka ukulanda iwayo; yagaleleka kokwayo ngoqaty olukhulu xa bemi ku bi nezitya zemivubo. Bathe bebeth' izandla, "Yini, Yini, Pasiwe, uyaphi kancinane usiphoxela ni sesisithi uhleli nje sizakukuthumela impahla nje!" Wayengenalo nelokuphendula liphango koko esuke wawa ecepheni—watsho emvubeni—wagalela emlonyeni—sululu ukuginya, ku ba kaloku wayengafuni nto kula mzi.

Bamyeke iintsukwana nje bamthengela impahla—iingubo, izikhaka, imbiza, ingobozi isithebe intluzo, ukhuko, nezitya yekoko ukumndila bemsaz emzini wakhe elila. Kubekho iqhela elihamba nayo elingabandisi kambe elahlala usuku lusadla inyama yokuxhelwa.

Ngosuku lwesithathu yaasala lentokazi emzini wayo yasebenza ku ba ngoku kwakungasekho ku ba mayizimele seyizisiwe nje. Yaaba njalo ke indaba yokwenda kwa loo ntombi.

M. T.

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Established in 1934.
—D. D. T. JABAVU, B.A.—

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

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

DENOMINATION—RELIGION—THE NATIVE TEACHER.

Those engaged in the education of a nation, no matter what the colour of that nation is, have on their shoulders a very great responsibility and a task which requires unfailing self-sacrifice and earnestness, full realisation of the ideals of duty, strength of body, mind and character ; a task which demands full and concentrated attention to the daily task, an alertness of mind which grasps any passing information which may broaden the outlook of and better equip the child for a fuller and richer life in the social cosmos. That being so, it is the duty of the State and of the small community in which the teacher works not only to protect the teachers by law and regulation against any factors which might make the carrying out of his duty difficult, but also to make sure that a person employed to teach is as well equipped for his task as can be. And any failure on the part of the State or community to execute its duties as regards teachers and the welfare of the children taught, shows betrayal of the highest duty of that body.

What then of the Native teacher ? Here a glance at the position of his fellow teacher in a European school will help to bring his (the Native teacher's) situation to a clearer view, and it will be evident how sadly unprotected he is. The comparison is made with no malice towards the European teacher or the education of the European child ; but rather that those who control and are responsible for Native education may realise how far from the ideal that education is ; and how much there is that needs to be done yet for Native education and for the Native teacher, who for several years has carried on his task without grumbling.

In the appointment of teachers in European education, recommendations are made to School Boards by school committees who receive applications, and these recommendations are accompanied by full particulars regarding each applicant for purposes of comparison of their fitness for the post. The decision of these two bodies is finally approved of by the Administrator. In this process, two points stand out clearly, namely (i) that the teacher, the successful applicant, is appointed to his post of teacher by the people ; he is a public servant who feels by his appointment that the whole public has entrusted him

with the highest honour and responsibility. (ii) the second point and one of greater importance just now, is that the successful candidate is appointed purely on the merits of his educational qualifications unclouded by any denominational considerations. He is first and foremost a teacher of the people, no matter when and in which church he worships. Thus, in short, is how a European teacher is appointed.

The appointment of a Native teacher is fundamentally different from that of the European, and as the following extracts from the August *Education Gazette* of 1937 will prove, educational qualifications of the applicant for a vacant post are not of much importance.

Teachers wanted—(i) Assist. ; M., Nat. ; *member of Anglican Church preferred*—Apply by 5th September to Rev. _____.

(ii) Assist., F. ; Nat. ; sub-Stds., Wayfaring ; *member of the Methodist Church preferred* ; apply 31st Aug. to Rev. _____ (*italics my own—Ed.*)

The striking feature of these advertisements for Native Primary schools is that there is no value laid on the educational qualifications of the needed teacher ; and at the same time there is no doubt as to the importance attached to his denominational and social qualifications, both of which have practically nothing, or indeed very very little to do with education as education ;—you must be a Methodist or an Anglican or a member of one or the other of the 300 and more churches tabulated in the last pages of Dr. Brookes' *The Colour Problems of South Africa*, and one desiring appointment had better note that these very necessary qualcaifitions occupy a prominent position in the application.

While it might be said that these are inserted for the sake of mere formality, the report of the *C.A.T.A.* delegate on the Advisory Board shuddered the conference at Engcobo when it was mentioned that some members of the Board expressed it as their creed that they were in every respect denominationalists and strong denominationalists too ! It is sad to note that a people's education, a people's life, is still being viewed through a short-sighted denominational eye of the 17th and 18th century eras during the 20th century. Formality or not formality, it is quite a common thing to find that in a Methodist or Presbyterian or

Roman Catholic School, the teachers are predominantly Methodists, Presbyterian or Roman Catholic members.

It would not matter if this denominational bias did not hamper the progress of Native education in its primary stage ; but the religious demands and their effects on Native education are too glaring to be passed unnoticed. In rural schools the Native teacher by virtue of his profession is expected, and sometimes indirectly compelled, to conduct all sorts of religious meetings, Sunday schools and similar clerical duties. Much of the ill-will between the school-managers and younger teachers results from the unwillingness on the part of the latter to do as their predecessors were wont to do. Further, the appointment of a Native teacher rests solely in the hands of the school manager whose appointments are always approved of by the Department. The ' Church-School ' building in which the teacher conducts the education of the children has come to be regarded by most churchmen as expressly a church house for the use of which for school purposes it is thought that the teacher ought to show indebtedness, whereas most of these buildings were put up and are being maintained at the expense of the people whose children are being taught.

The evils of sectarianism and of denominational differences grow more pointed where the school population is composed of children whose parents belong to different sects ; and the teacher, himself one of their number, is the intermediary factor. In spite of the strong opposition against the licencing of private schools " the logical outcome of the ' present ' situation is the undenominational school with the rights of individuals protected by the conscience clause."

The editor does not argue that teachers ought not to belong to one or the other of the numerous religious sects ; nor does he think that religious teaching and moral instruction ought to be wiped out of school syllabuses. Without morals education would be incomplete and chaotic ; and it would defeat its ends. Religion of the right kind is the key by which we tighten our moral cords to ensure the production of a harmonious social existence. But when religion and denominational fanaticism becomes entrance qualification to the teaching profession and to Native education, then a sad day for that education has come. Is it to be wondered at that the educability of the African and his

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ability to teach has been so much questioned by White South Africa.

It is not without deep cause that Native teachers support, the idea of Native education being a Government concern in spite of their fears that education might be brought into line with the Native policy of the country.

Denominational sectarianism has pressed life out of true religion and has clothed Christianity in clothes that are not of Christ. And in a like manner it has and will starve Native education to a ghost-like appearance. Denominational religion is not the only serious fault in Native education, but it is among the major group.

Let the New Education Fellowship Conference speak on the question of "Religion in Schools": "What is to be required of a teacher in regard to religious education? Is every teacher required to be a teacher of religion? It is a mistake to think the interests of religion are served by the attempt commonly made to compel all teachers to accept the orthodox faith . . . but pressure is still brought to bear on candidates for teaching posts which imposes an indirect compulsion. Such methods defeat their own ends. . . . The effect is not to exclude irreligious people from the office of teacher, but to encourage hypocrisy and sham, to the detriment of the children."

It is pleasing to note the growth of non-denominational amalgamated and united schools in the different parts of the country; may they multiply a thousandfold, and with them grow Native education.

THOUGHT FOR THE QUARTER.

"If I were a Dictator, I would lay down as a programme of principles for the new education — 'the building up of individual personality; the encouragement of imagination, not of memory, the feeding of the young mind with interests, ideals, and the joy of life, avoiding repressions; the cultivating of a love of truth, a broad outlook, and objectiveness; a thorough grounding in fundamentals, leaving details to reference books; and the principles of Holism—that in this universe we are all members one of another and that selfishness is the grand refusal and denial of life.'"

—The Rt. Hon. Gen. J. C. Smuts.—(*N.E.F. Conference*).

**CAPE AFRICAN TEACHERS' ASSOCIATION
PRESIDENTIAL ADDRESS.
NEW OPPORTUNITIES FOR THE AFRICAN
TEACHER.**

To an African teacher whose opportunities of self-improvement and of doing some good to the community are notoriously hedged about with limitations, many of them beyond his control, the quest for fresh opportunities is a task that demands faith as well as sound judgment. The teacher who wishes to "get on" must believe that there is a goal worth striving for and that this goal can be reached. He needs to know something of the social situation in which and through which the ends he is seeking must be realised. Thus when knowledge is the handmaid of faith he will not raise for himself false hopes which can only lead to bitter disillusionment.

At this time last year we were looking forward to the publication of the Report of the Interdepartmental Committee on Native Education. That report has since been published, and judging by the amount of public attention it has received, it is clear that the education of the Native people is regarded as a matter of great importance by the rulers of this land, and not least by the Native people themselves. The findings and the main recommendations of the Report need not detain us to-day. I mention the report because it marks what I consider the beginning of the second stage in the development of Native education. I like to think of the first stage as the period of experimentation. Can the African people appreciate the finer points of what is, for lack of a better term, called Western culture? Can they be taught the dignity of labour? Are they educable? These were the questions for which the early educators sought an answer. Accordingly, zealous and liberal-minded missionary educators tried out Native youths in the various arts and crafts that constitute the basic tools of modern civilisation. After one hundred years we can begin to look for visible results of this process of acculturation: We find Native young men and women working their way up from the elementary school to the University College at Fort Hare. Some have learned to be skilled craftsmen in the well-equipped Industrial Schools; some have qualified as agricultural demonstrators; some girls have been taught the home crafts and some modern

nursing methods. That our pupils have made satisfactory progress in the pursuits for which they have special aptitudes, no one can seriously dispute ; nor can it be denied that the products of the various schools have made good use of the training they have received. But what of the future ?

We are now entering upon the second great stage, the period of application, when much of the actual training of the Native youths of this country is going to devolve upon the Native people themselves. This then is the great opportunity. What use are we going to make of it. Recently the Chief Inspector of Native Education in the Cape Province issued a statement showing what prospects there are for young Native men and women in the teaching profession in the Cape Province.

“ In the year 1936 there were employed in Native schools aided by the Cape Education Department just under 4,000 teachers, of whom all but 150 were Natives. Of the 180,000 pupils enrolled in these schools 3,500 were in classes above the primary level. Since 1930 the number of teachers employed has increased by 400, the total enrolment by 40,000 and post-primary enrolment by 1,000. These figures cover a period during almost the whole of which funds available for Native Education have been seriously restricted, and yet they show clearly that the rate of advancement in Native Education, so far as numbers are concerned, is a rapid one. The field of opportunity for the Native for service in the teaching profession is expanding year by year.”

“ Of the 3,500 pupils enrolled in post-primary classes last year nearly 200 were student teachers aiming at qualifying for service in primary schools ; 1000 were in secondary schools, and the remainder in industrial departments (or departments). The number of Native pupils in secondary classes in the Province is still comparatively small. There are, however, a number of secondary schools in operation which are not yet being aided by the Department ; and there are also schemes under consideration for the establishment of Native Secondary day-schools at various urban centres in the Province. The probabilities are that within the next ten years there will be a considerable increase in the number of Native secondary and high schools, and in the number of pupils entering on courses of

secondary education. To staff these schools there will be need of a supply of professionally-trained Native teachers."

These figures speak of things that are here. Alas! they remind us of what remains to be done for the million Native people in the Cape Province who are burning with "an unquenchable thirst, are raising their voices in persistent appeals for more and more education, and education of the right kind." (*C.A.T.A. Journal*). In drawing our attention to the quality of education given to our pupils our leader (*C.A.T.A. Journal*) is showing us the way, the direction in which we as practical educators should set our compass. Our aim should be to make the education we give worthwhile. The worthwhileness of education has a wealth of meaning which we cannot fully lay bare at the limited time at our disposal. It has to do, for instance, with the attitudes of children—attitudes towards others, attitude towards the home, the church, the community. The degree to which the teacher himself is conscious of the forces which impinge upon the life of the child determines in accurate measure the quality of the instruction he gives; it may make all the difference between the worthlessness and worthwhileness of education.

Other contributing factors are not far to seek. Teaching is not taken up seriously as a vocation. It is at best a half-way house to some more attractive and satisfying occupation. One way of counteracting this tendency is to rekindle interest in the work, by offering inducements which will make it worthwhile for teachers to stay in the profession. Experience has shown that the best teachers cannot be got and retained on the principle of selection alone. We are happy to see our European colleagues engaged in Native work graded for salary purposes, according to qualification and class of school in which they are engaged. We interpret this generous action of the State as the acceptance of the principle of "equal pay for equal work," and are looking forward to the extension of the principle to include all teachers, Black and White.

Once the position of teachers is made secure while they are still in service and adequate pension privileges are provided, then and only then can effective work be expected in Native work. It will only be a question of time now. Meanwhile let us begin to make plans for a co-operative educational project

whose aim will be to leaven the lump of Native education and help to overcome the educational lag which inevitably sets in under any system of mass education. To begin with, the C.A.T.A. was a body composed almost entirely of primary school teachers. To-day there are in this hall lecturers at a University College which prepares students for degrees in arts and science ; for law and social studies ; for the elements of medicine ; for business and for agriculture. There is a not inconsiderable body of teachers engaged in Training and Secondary schools. Then there are primary school teachers in rural, urban and boarding schools. Consider for a moment the bewildering variety of school and life situations which form the background of the experience of the members of this group. There is enough material here to make a real contribution to Native education, but we do not know our strength. In the past our role has been that of defenders of the status quo, waging war against change ; now we ourselves have the opportunity to initiate change—to decide what to include, what to exclude among the diverse elements of school curricula. One of the things which amazed me in the United States was the ease with which student-teachers, primary school teachers, social workers talked “ social science.” The every-day language of educated people doing the same type of work we are doing here betrays the social bias that that is given to American Education. People there “ make contacts, all sorts of adjustments, re-act to situations ; they are deeply conscious of changing conditions, and have a wholesome fear of being caught static in a dynamic world. Our people do not talk the language of social science as developed in more advanced countries, but they are as deeply conscious of their needs, spiritual and temporal as their privileged brethren, and in their cry for more and more education of the right kind, they are claiming a right which our common status of being human confers. Within the limits of our profession we should set to work to bring about a change in our outlook upon life, so that we shall not find ourselves out of step with the forces of progress.

I should like in closing to refer to one of the items which several competent judges regard as the least satisfactory part of the report of the Inter-Departmental Committee on Education. I refer to the Committee's statement of the Aims of Native

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Education. I cannot accept the doctrine of a dominant European and a sub-ordinate Native society as a doctrine on which all present and future educational policy must rest. I agree with the *Outlook* (*vide* September issue p. 200) that "What is hindering the Native youth to-day from exhibiting his capacity is not pressure of a superior society, but the undeveloped character of his own. Our belief is that a system of education which accepted any form of sub-ordination in its aims would be unworthy of the energy and the devotion which it has already, on the confession of the Committee itself, evoked. Native education, like all other education, must strive for the best it can imagine, of body, mind and soul ; and it must continue to hope for the advent of the ideal society which will allow every member of it equal opportunity for the completest realisation of self. The promotion of some such end is the only reason for the existence of any system of education anywhere.

The aim therefore, which educationists and educators set before themselves in planning and administering any system of education is an all-important factor. On it depends largely the preparedness of the State to raise the funds necessary to operate the schools. If an aim lower than the one suggested in the preceding paragraph is decided upon, inferior services and limited opportunities are at once indicated. Poverty, it is well known, prevents seventy-five per cent of Native children of school-going age from attending school ; and yet existing schools are unable to cope with the few who are able to attend. Hence the oft-repeated cry for more and better schools.

It would not be out of place to make yet another remark on the vexed question of personnel. Now that Fort Hare has shed High School classes and is devoting itself exclusively to preparing students exclusively for the higher grades of professional work, there need be no fear, for example, that the high standard of efficiency hitherto achieved by European teachers in Native Training and Secondary Schools will be lowered when Native men and women holding suitable qualifications are placed in these schools. The employment of Native graduates in our Training and Secondary schools and as principals in Practising schools should now no longer be looked upon as in the nature of an experiment ; and one would like to see more use being made of the services of such qualified men and women

whenever opportunities occur. However much we may be in sympathy with the idea of bi-racial faculties in Native Institutions, it must not be forgotten that White, Coloured and Indian schools do not and are not likely ever to employ a Native teacher on their staffs on the same terms and conditions as the rest of their staffs. This is one of those unpalatable truths of which our race-conscious South Africa does not like to be reminded. We are as anxious as the rest of the country to see racialism rooted out of our social, economic and political life ; but when the trend of events points unmistakeably to a tightening of racial bonds in certain directions with the object of securing privileges for certain racial groups at the expense of theirs, we find it extremely difficult to sustain the persuasion that our example may influence the rest of South Africa to remove existing social and economic barriers based on colour. We welcome therefore most cordially efforts to open careers for Native youths in vocations hitherto closed to them absolutely and also in those where the half-open door offered conditions which even a Native aspirant found difficult to accept.

THE S.A.T.A. JUBILEE CONFERENCE AT CAPE TOWN, 21 JUNE, 1937.

The Jubilee Conference of the S.A.T.A. was favoured with a number of instructive and constructive educational addresses from outstanding educationists of South Africa. Indeed their July number of *The Educational News of South Africa* is so pregnant with food for thought and educational topics that it is quite impossible in a short space to give even a precis of these addresses. The best that can be done is to recommend the reading of their July magazine to all teachers and those interested in education.

PRESIDENTIAL ADDRESS.

In his presidential address, Mr. J. Lang, B.A., successfully suggested in outline something of what has been achieved in education this last half century, putting it forward as a great venture of faith on the part of the church and missionaries. It occurs to me to remark at this point," says Mr. Lang, "(a) that no account of these past years is adequate which fails to emphasize the part played by the church and the missionaries in the growth of education in our land. Where all have served so signally, it

is invidious to make any particular reference, but I for my part like to think that the zeal of the Dutch Reformed Church in this regard drew something from its Scottish infusion. . . . Their share in holding together the people of their adoption in times of great perplexity, has not, as far as I know, received detailed treatment, but we may without hesitation attribute to them an unswerving faith in the efficacy of education." Mr. Lang then goes on to say that with resources most meagre the missionaries "wrought a mighty work in the strength of one dominating conviction that the Christian religion proclaims the redemption of the whole man, that to acquiesce in prevalent ignorance is to look for a crop of grapes from thistles. It is something worse than hypocrisy, it is foolishness.

(b) And the second point I wish to make is that it is blind churlishness to fail to acknowledge the contribution made to the stream of national life by the private schools of South Africa. It may be that we are all aware of it, but if so, we have in the main kept silent about it. Theirs is a freedom which in some respects is highly enviable; but it goes with a measure of responsibility, financial and other, which must often have been unspeakably burdensome. We who have been spared some of this load, do well to express our appreciation of the achievement of those who have carried it with undiminished efficiency in regard to the more purely educational side of their work. It will always be true, I imagine, that the efficiency of a state system will depend largely on the existence alongside of it, of a number of schools which are free to take their own way to ends that are mainly self-chosen. . . .

Yes it is a great achievement, the educational enterprise of these last fifty years, the greater in proportion as we take the trouble to make ourselves familiar with the facts, and we dare not withhold our admiration from those who with resources often inadequate and in face of difficulties of circumstance and difficulties of men's intractability, built up the edifice we see."

In the course of his address Mr. Lang said: ". . . we may find a new incentive in education, a field of work for which all that has been done hitherto is but preparatory, it is the conception of education as an instrument of social reconstruction. Now it so happens that within these last few weeks we have again called the world to witness that we have just set our hand

to work of this sort in regard to our Native people! Our legislation in this matter is no less than a declaration of faith in a new creed. We may quite reasonably be represented as saying to the Bantu folk: "We find we have been giving you stones for bread. There have been in the past political rights for a few, with economic disability for all. We have seen the hardship this involved and we have put an end to the political device that we may make possible for you a more satisfying life, more full of opportunity for you as a race. And we call the world to witness that we have set ourselves to the business of trusteeship."

This, as Mr. Lang himself adds, is a policy of segregation which proposes a separate household for Native education and educationists. "Man's situation is the preceptor of his duty." We are summoned at this time to a new venture of faith and to find in it the resolution of all our doubts and fears and withal the sense of purpose, that we may

"Have power on this dark land to lighten it
And power on this dead world to make it live."

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RESOLUTIONS OF THE S.A.T.A. ON NATIVE EDUCATION.

1. In view of the fact that all civil servants and European teachers have received back part or all of their salary cuts it will be glaring injustice if the Native teachers' salary cuts are not restored and Conference respectfully yet urgently request the authorities to consider the question of the refund of Native teachers' salary cuts.

2. That in view of the fact that at the present time classes in Native schools are frequently large and unmanageable—in some cases one teacher having over 100 pupils, the Department is asked in the staffing of Native schools to adhere to the regulations published in the Education Gazette of 9th June, 1932, governing the staffing of these schools.

3. That the Department should expedite the sending out of Requisites: Native schools at the present time frequently receive the supplies six months after the submission of the necessary requisite forms.

4. This Conference wishes to draw the immediate attention of the Department to the peculiar position of rural teachers in the North Western Districts; that whereas teachers in the Eastern Province have specially allotted lands, no lands are given to teachers in Bechuanaland, and whereas town teachers pay reasonable prices at the stores for their requirements, country teachers incur heavy expenses for transport, this Conference respectfully yet strongly urge that a cost of living allowance be paid to all teachers employed in the North Western Districts irrespective of rank or sex.

5. That Conference urge the inclusion of Elementary Bookkeeping in the curricula of students in Native Training Schools so that they may become acquainted with proper business methods and thus enabled to avoid mistakes which are often due to ignorance rather than to dishonesty.

6. That the Education Department is respectfully urged to expedite replies to Conference resolutions.

7. That owing to the general poverty prevailing among Native people, Conference urge the Department to reduce the cost of all books for Native pupils in all standards up to and including Std. VI, so that 25 per cent. shall be paid by the parents and 75 per cent. by the Government.

8. That the Departmental regulation whereby fully trained teachers shall be placed on the permanent staff after one year's satisfactory service in an approved school be enforced.

9. That in view of the improved financial condition of the country this Conference earnestly request that the 1928 Native Salary Scale be put into operation.

“DOWN SOUTH.”

A report of the tour through the Southern States undertaken by members of the Department of Race Relations in the Graduate School of Yale University, under the direction of Prof. C. T. Loram: March 19th—April 13th, 1936.

By Donald G. S. M'Timkulu

May, 1936.

FIRST PAPER. INTRODUCTION.

The one vivid impression that lasts in the mind of one who visits the South for the first time is a sense of contrast. Beautiful sleepy-hollow little towns, gay in their spring colours—such places as form half the dreams of those nearing retiring age, vie in the memory with the bleak Georgia countryside dotted here and there with tumble-down sharecropper shacks; the splendour of Tuskegee fights for pride of place with the miserable log piles which do duty for country schools; broad liberalism, narrow-minded prejudice, fear and despair, hope and zeal, all jostle one another in the visitor's mind like the play of light and shade in an autumn forest.

It is not easy, therefore, to disentangle this host of impressions and pigeonhole them into their appropriate places labeled “Education” and “Race Relations.” I, therefore, intend to adopt the rather superficial method of dealing only with my impressions of the schools in this paper, leaving the report of the seminars and discussions held on the trip to make up my second paper.

NEW YORK.—MISS CARNEY AND MRS. DUBOIS.

Before leaving New York we took in stores, as it were, in the nature of a most instructive lecture on Negro education by Prof. Mabel Carney of Teachers' College. In a survey of the present situation, she quoted figures to show that the problem of Negro education in the South was mainly a rural problem, and

was thus tied up with the whole social and economic position of the people in the rural areas. It is only when one realises that 67% of the Negro population in the South is rural, and that of the 36% who are said to be employed in agriculture, 88% are sharecroppers or farm tenants, that one comes to visualise something of the magnitude of the task of Negro education in the South.

She went on to show what amazing progress the Negro had made since the Civil War, instancing, among many examples, literacy. At the end of the Civil War 90% of the Negroes were illiterate, to-day only 16% are illiterate as compared with 30% among the Mexicans and 9.9% among the "foreign born." In this regard she made a most profound remark outlining some of the major reasons for this astounding progress of the Negro. Whilst not denying that the capability of the Negro had a good deal to do with it, yet she was of the opinion that this progress was mainly due to the wonderful economic opportunities that were to be had in this country during the sixty or seventy years that succeeded the Revolution,—new country was being opened up, new inventions were coming in, new industries were being established, man was busy laying the foundations of a new civilisation. As the giant White man went striding along, o'er-leaping hills and valleys, he carried the Black man along with him—not taking the same giant strides, it is true, but taking, nevertheless, a fairly long stride to keep up with his more stalwart companion. This is a factor which is hardly taken into consideration by those who would compare the Negro's progress with that of the South African Native ; and yet it is most significant.

In spite of this progress however, Miss Carney pointed out that Negro education still suffered under many disabilities : 30% of the Negro school population was not going to school, because they had not sufficient schools available. School children had long distances to walk and no buses were supplied : school houses were poor and the teachers were poor. These and many other evils were the results of the inadequate financing of Negro education. There were actually instances where State funds for Negro education had been appropriated by the local bodies for White education. These anomalies and injustices could only exist because there was a dual system of education in the

South. It was an expensive pet for the Southern states to keep, but they were determined to keep it in spite of the fact that most of the poorest States in the Union were in the South. Miss Carney, however, believed that the dual system would ultimately break down because (a) it was uneconomical, (b) the mobility of population was against it, (c) it was already breaking down in the universities.

Oddly enough, while the speaker did not believe in a dual system of education, she yet felt that the curriculum ought to be adapted to the needs of the Negro. She mentioned such things as health reading, to include such material as would give the Negro the cultural background he misses in the home, and definite efforts to be made to create a sense of pride and individuality to help the Negro shed his inferiority complex. How these can be fitted into the curriculum of a school, without the Negro feeling that he is being singled out once more, is a problem which Miss Carney did not attempt to solve.

Mrs. DuBois told us a little of her work in the schools in the development of sympathetic understanding between racial groups. She and her staff concentrated their whole efforts in the attempt to change attitudes by means of (a) an intellectual approach, (b) an emotional approach (c) a situational approach, giving regular and consistent opportunity for the successful practice of the new attitudes.

Although this programme may seem rather one-sided—playing up only the good points of each race—it ought to do a lot of good in correcting the wrong ideas which children gather from their immediate society about members of other groups. After all, they learn to despise or hate other peoples not through what they know, but by reason of what they have been told by their parents or by their companions. If the schools can do something to break down those generalizations—to show that every Negro is neither dirty nor a liar, nor is every Chinaman a cut-throat or a laundryman—then the schools will have done a great deal to build the foundations for racial peace. When we all come to judge our fellows as individual men and not as representatives of groups, we shall then be on the highway towards the ultimate elimination of race prejudice.

But we linger. 'Tis now Sunday morning and we must be off to Washington to have our first taste of the South, and to

meet in reality some of the problems which have looked so simple viewed through the academic windows of the university.

WASHINGTON.

It has been said that the schools in the District of Columbia represent the dual system at its best. Two days spent in visiting the Negro schools of Washington, D. C. have served to confirm this report in my own mind.

To one who comes from a country where the dual system in education has hardly ever been questioned, the Washington schools were an eye-opener as to what might be achieved under this system given an even-handed administration.

The Negro school population is 35.7% of the total population of the Districts of Columbia. On a Board of Education of nine members there are three members who are Coloured. The funds are divided according to the number of children at school, and almost complete equality is attained in the allocation of funds. All teachers—both Black and White—are required to have the same qualifications and they receive the same salary. There is one White superintendent in control of the whole system, and the first assistant superintendent (a Coloured man) has charge of the Negro schools. He has under him a fine set of Coloured men who act as supervisors in the Negro schools, whilst some White supervisors also come into the Negro schools particularly in the high schools. There is thus almost complete autonomy in control and supervision. The aim of the administration seems to be not only to make available equal educational opportunities, but also to give identical educational opportunities.

The teaching in both the high schools and the elementary schools was in no way inferior to the best that I have seen in the White schools of this country. I sat in on one of the Coloured supervisors taking a senior class in Latin. He gave an excellent lesson in a subject which is generally very poorly taught. The man knew his subject and had passed on some of his own enthusiasm to his pupils. It was quite refreshing to meet at last a Latin teacher who was also a Latin scholar.

There was a sense of ease and independence about the men who were responsible for the running of these schools. One got the impression that they felt here was a job that demanded the best from them, and they were determined to give of their

best because it was their very own. One was conscious of this sense of pride as they showed one around the various types of schools with their excellent equipment and the fine work that some of the vocation schools were turning out.

Of the many advantages of the dual system this sense of poise, that it develops by affording opportunities for leadership amongst the Negroes themselves, is among the greatest. This was one of the chief characteristics that one noticed throughout the South, particularly was it in evidence in those men who were heads of government institutions.

From a few remarks with one of the supervisors it seemed to me that some of the administrators rather watered down the other chief advantage of the dual system, namely, the integration of personality in a society that upholds discrimination in public affairs. In such a society it seems to me, the chief aim of the school should be to create a pride of race which would be able to stand the shocks and pinpricks of everyday life without degenerating into subservience or bursting forth into intolerance. This it seemed to me the Washington schools did not do. In the music room of one school, the walls were decorated with pictures of white composers and singers, but I had to dig up a picture of Roland Hayes behind a pile of dusty old music books. On asking one of the supervisors whether they laid any particular emphasis on anything particularly Negro, such as in reading books, music, etc., he replied, "No. The parents would not stand for it."

There is, of course, sufficient reason for this attitude on the part of the Negro in Washington. He is just on the boundary line between North and South; and whilst his whole thinking is moulded by Northern liberal influences, he is shackled to the mores of the South. On this account he is over-sensitive to anything that keeps on reminding him he is different from the rest of the American nation. He feels it is the perpetuation of these differences that keeps alive the discrimination and prejudice that is levelled against him. So that we have this curious anomaly that whereas racial groups like the Germans in the Middle West are anxious to have the schools as German as they can be, the Negroes are anxious to obliterate distinctions as soon as possible.

And yet this attitude of the Negro is not strange. It is the

attitude adopted by all peoples who suffer discrimination. Is it not true that the "foreigners" from South Eastern Europe are anxious to be thoroughly "Americanized" as soon as possible?

And just here lies one of the chief arguments against the dual system of education—an argument that is more fundamental from the point of view of the nation as a whole, than all the arguments in favour of separate schools.

Separate schools are opposed to social integration and tend to perpetuate segregation by making it accepted as a matter of course. The child brought up in a well run segregated school with all its immediate advantage is not likely to fight segregation merely on principle. He will join the school of those who feel that as long as adequate services are provided on the other side of the colour line, then everything is all right. The development of such an attitude of mind in the Negro will, it seems to me, be in the nature of a major calamity. There is no future for the Negro in a two-stream policy in this country. Students of history and politics are doubtful whether such a policy can succeed even in a country like South Africa where the two parties have advantages which somewhat balance one another—the White man with the financial and political power, as over against the African with his greater numerical strength and his labour. South Africa is trying the experiment, and some of us are willing to give it a trial. But for the Negro, I think, it would be something in the nature of a suicide to accept segregation. He must fight to become an integral part of the American nation. He cannot afford to become an easy bull's-eye for race prejudice. Ten million over against one hundred and ten million is but a drop in the ocean, and to make of such a small group a separate entity would be but to keep them in an inferior position forever. The Negroes, whilst accepting segregation as a necessary and temporary evil on account of the mores of the nation ought, nevertheless, to fight it all along the line.

So that whilst I agree in principle with the Negro education of Washington and some of the other Negro educational leaders of the same view, we differ in the methods we would adopt to achieve the same ends.

Some of us whilst in Washington spent a most instructive two hours with a man who is doing most valuable work in the

field of Negro education in a quiet and unobtrusive way. Dr. Howard Long is head of the mental hygiene department, connected with the Negro schools of the District of Columbia. For some years now he has conducted studies in connection with such racial differences as were said to exist between Black and White. He has tackled, for instance, the question of mental differences—whether the Negro is mentally inferior to the White man. The basic assumption of all the studies that aimed to prove this inferiority was that the I.Q. is constant. Dr. Long's studies of 14,000 children show definitely that the I.Q. is not constant but varies with change of environment. The children who came into Washington from the rural areas showed a gradual rise in their I.Q.'s. with their longer residence in the city.

He has also tackled another bug-bear of Negro and African education, namely, retardation at adolescence. His studies of Negro children and the children of Tennessee mountain whites prove that the retardation at adolescence is not a differentia of race, but is caused by environment ; the retardation increasing with the poorness of the environment.

Such scientific studies as Dr. Long is conducting are a flank attack on race prejudice and are adding their quota of strength to the forces that are fighting against differentiation in the schools on the ground of race.

**NYANGA SCHOOL, ALL SAINTS', ENGCOCO.
A HIGHER MISSION BOARDING SCHOOL FOR
NATIVE BOYS : STDS. : IV—VI).**

The following extracts from the Report of the Inter-departmental Committee on Native Education, 1935-1936, may serve as introduction :—

474. . . . “ Dewey has severely criticised the schools of the old and the new world on the grounds that they are adapted almost exclusively for passive listening. . . . Our book-school must become a school of manual labour. . . . the knowledge given by the book-school can easily be incorporated into the work process, and the three R's which are so very necessary for the future work and culture are not in the very least neglected.”

483. “ the three R's in course of time came to be regarded as ends in themselves, instead of merely as tools. The

school thus gradually began to lose its grip upon the life-activities of the people. . . . largely out of contact with the fast-moving and variegated life outside."

485. "the Native child discovers on going to school that activities which to him had great intrinsic value are no longer so regarded. A dualism in his attitude toward life arises. The interests of the school are soon made paramount. The activities on the farm and at home are regarded as of minor importance and in course of time become stamped as inferior."

536. "This point of view breaks away from the idea of teaching subjects as entities, separate from one another and divorced from the life of the pupils. It is not as if this or that 'subject' by itself possesses the magic potency to give powers to control the environment."

541. "As far as possible the child's vocation in its broad sense should give direction, focus and meaning to his school work, particularly in the case of Native pupils whose schooling is of such short duration and who are already fairly mature. . . ."

The Native Primary School as constituted to-day fails to take adequate account of the psychology of learning. Learning takes place most effectively within a situation, which, because of its inherent interest, compels the pupil's maximum attention. His maximum attention is secured, not when he remains a passive listener offering passive resistance from a bit of floor-space measuring three feet by three, but when he is actively occupied in a pursuit that holds purpose and interest for him. To have the pupil face up to a list of 'school subjects' that seem unrelated to his own life and aspirations is hardly an interest-compelling situation. On the other hand, if he were allowed to participate actively and intimately in the purposive activities of social life, his interest and attention will be held and his appetite will grow eager for any knowledge that may have to be assimilated in such a process.

Again, the Native Primary School as constituted fails in the matter of all-round character development. It is true, stress is laid on the virtues of honesty and purity and kindness, which is all to the good, but very little is being done about developing equally important qualities of character such as initiative, enterprise, habits of industry, powers of judgment and control, independence of thought, self-reliance and self-

confidence. Qualities such as these are more effectively developed within living situations, approximating to the real world, than within the very limited confines of the average classroom.

Further, the Native Primary School is largely indifferent to the physical development or nutrition of its pupils. The majority of pupils attending Native schools suffer from the effects of malnutrition. Huddled together in crowded rooms, hidden from the sun and the fresh air, with bodies undernourished, their minds are assiduously fed—and spoon-fed at that. Adult mentors are strangely unconcerned about the needs of youthful stomachs and growing bodies pining for action. Officials of the Native Recruiting Corporation have stated that recruits who are products of a school can easily be recognised by their flabby muscles and their state of under-development.

Finally, the Native Primary School product, averaging eighteen years of age at the Std. VI stage, is not adequately fitted for his environment. At the end of his school "training" he finds himself thrown on his own resources hardly better able to control his local situation or to make a living. He may even be worse off, for he may have developed timidity and a sense of inferiority because of frequent failing at examinations; and agricultural occupations, the main concern of his earlier world, may have come to assume a place of minor importance in his thinking, because the school, the symbol of civilisation, attached so little value to them.

THE NYANGA SCHOOL.

At the beginning of the year a start was made with a type of school which we believe will be freed of the disabilities under which the average Primary School labours. The All Saints' Institution very generously placed at the service of the Education Department, an eighty-five acre farm, with its equipment, its buildings and its trek-oxen. The farm, which is fully fenced, has a private water supply, and is situated three miles from Engcobo, midst beautiful surroundings, on the main road to Umtata. A suitable dormitory has been erected with money contributed by the local branch of the Native Recruiting Corporation. Since February twenty-one have been in residence under the supervision of a male teacher, whose salary is paid by the Education Department. Classes, which range from Std. IV to VI, are conducted in a small chapel on the farm.

The Bunga has agreed to lend the school the services of an experienced Agricultural Demonstrator and livestock to the value of £100 : and to supply the farm with equipment to the value of a further £100. The class teacher and the demonstrator will co-operate with the boys in planning and carrying out developments on the farm. The boys will be kept in touch with all transactions affecting the life of the community. The activities and occupations of the farm will provide centres of interest to which the work of the classroom will be linked. Foremost among the initial activities of the farm will be dairying, chicken farming, tree-planting and the growing of vegetables and other crops. The butter, eggs and vegetables to be produced on the farm will find a ready market, mainly with the Training Institutions in the vicinity.

It must be emphasised that this school is not an agricultural school. It will prepare boys largely according to the requirements of the Departmental Syllabus for Std. VI and they will become eligible for admission to Secondary, Training, or Agricultural Schools. But the agricultural background to be provided at this school will be freely employed to lend life and interest to the subjects laid down in the Syllabus, and the activities of the farm will be the basis on which the character and physique of the boys will be developed. The study of English and Xhosa will be based not on stereotyped class readers, but on publications dealing with agricultural matters, such as *Umcebisi Womlimi Nomfuyi*, *The Farmer's Weekly*, and suitable articles taken from English and Native newspapers. The acquiring of skill in arithmetical calculations will be based largely on practical work in the dairy and the henhouse and the lands.

This year the boys have not been required to pay any fees, as the All Saints' Institution assumed responsibility for the feeding of the boys until the school shall have become established. But next year the boys will be required to pay about £1 per quarter toward their keep, until such time as the school shall become self-supporting. Whatever profits may ultimately accrue from this project will be under the control of the school itself and will be used to promote the efficiency of the school and to further the interests of the boys.

Canon Leadley Brown of All Saints' is Manager of the school, assisted by the Bunga Agricultural Supervisor and the

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Inspector of Schools. Appointments in the school are made irrespective of Church affiliations. The teacher in charge, for example, is a Methodist. The boys in residence represent various denominations.

Efforts are now being made to secure funds for the erection of essential buildings.

24th Aug., 1937.

F. J. de VILLIERS, B.A., B.D.,
Inspector of Schools.

EDUCATION OF NATIVES.

Educational, social and administrative questions covering a wide field were discussed on 25th August when the Provincial Consultative Committee met in the Raadsaal. More than half the items on the agenda were disposed of when the meeting adjourned until the following morning.

Mr. Stuttaford presided over some sixty Government and provincial representatives. When educational matters were considered, however, the Minister of Mines and of Labour and Social Welfare, Mr. Hofmeyr, presided.

Consideration was given to the establishment of a National Education Board. It was ultimately decided that for the time being the Secretary for Education and the four provincial directors of education shall form an advisory committee to obtain uniformity in primary and secondary education throughout the country.

With regard to the prevention and combating of dental caries amongst school children, it was agreed that each province should do everything possible within its means to improve the position.

The treatment of chronic sick among children and young people under the age of twenty years was discussed, and it was decided to obtain statistics of such chronic sick and see what measures could and should be adopted.

NO AGREEMENT ON NATIVE QUESTION.

No unanimity could be reached regarding Native education and the matter was left in abeyance for the time being.

The Government's attitude, it is learned, is that there should either be uniformity in the four provinces or that the Union Department of Education should take over the entire control. The provinces could not agree, however, either

regarding uniformity or the transfer of control to the Union Government.

With reference to the establishment of a film institute for educational purposes, it was reported that the provinces are working in this direction, but that the necessary organisation machinery had still to be completed.

TEACHERS' SALARY CUTS.

Following on the decision of the Provincial Administrations to refund wholly or in part the deductions made by them from the salaries of European teachers, the Acting Minister of Native Affairs, acting upon the recommendation of the Native Affairs Commission, has approved of the refund of the whole of the deductions from the salaries of teachers employed under the Native Development Account, made during the period of the depression.

(This statement was confirmed by Chief Native Commissioner of the Ciskei and there is every hope that Native teachers will benefit.—*Ed.*)

FOR NATIVE TEACHERS. COMPOSITION ; ENGLISH.

A. ORAL WORK

Some Branches of Direct Method Teaching.

So far the methods that have been spoken of in connection with the teaching of English speech have been of a purely formal nature, where the teacher sets out to teach in separate lessons different classes of words, e.g., names of objects, describing words, relational words. This is necessary but such lessons alone, consisting as they do of the teacher's pattern followed by the children's imitation, soon become uninteresting and little progress is registered. It might be a good thing to point out here that the prevalent idea that Native children are quite satisfied to go on at some task for long periods and day after day, is entirely false. All children like repetition up to a point, and benefit by it, but too much of it becomes monotonous with a resultant fatigue and loss of interest and attention. It is true that Native children do not show signs of restlessness, nor do they become rebellious under prolonged repetition, but it does not follow that they are satisfied, or that they are making the

progress possible in the time spent. The Native child will respond to interesting stimulants in a natural manner, and, if work is to be successful, these stimulants must be provided. If you find difficulty in believing this, or if you think it does not matter, then the attendance in your school is very poor, and the standard of attainment of those who attend regularly is low, though probably you have a few bright pupils but they are making progress not because of your teaching, but in spite of it, and with the assistance of an educated mother.

In the teaching of oral English in the earlier stages, such monotony is avoided, and very valuable practice in the use of words of all classes that have already been taught is obtained, by means of what are known as,

Acting Games.

A common everyday incident is taken and used in such lessons, e.g., Fetching Water from the River. Simple sentences are built up into a series describing the actions that take place. Use is made of the present progressive tense only excepting for the last sentence of the series which usually introduces the present perfect. This is really a development of the Action Chains spoken of previously, but covering a much wider range of actions and of objects. Great care must obviously be taken in the preparation of correct sentences, for on them rests the success of the whole lesson. Habits acquired by children at this time are very strong, and much time and effort is necessary to break them, if, later in life, they are found to be incorrect or bad.

The teacher then obtains the apparatus he will require for the lesson and, in the clay modelling lessons in the week previous to that in which the acting game lesson has to be taken, each child makes his own models of this apparatus.

Usually a whole week of five twenty-minutes periods is required for the satisfactory teaching of an acting game, and the work is normally divided up as follows.

1st Period.

Revision of the names of objects, actions, relational words, etc., to be used, and the teaching of those that are not already known by the methods previously indicated, direct use being made of the apparatus prepared for this purpose. It should be noted that as the idea is to give practice in the common or

everyday use of words and sentence constructions already known, there will be only a very few new words to be taught in such a lesson if the sentences have been constructed satisfactorily.

2nd Period.

Experience has shown that about ten sentences can be learnt thoroughly in the time available, and the following would be suitable for this particular game.

I am putting this dish into my bucket.

I am picking up the bucket. I am picking the bucket up.

I am going to the river.

I am standing on the bank of the river. (Real if convenient, otherwise two chalk lines on the floor to represent it.)

I am putting the bucket down.

I am taking the dish out of it.

I am lading water into the bucket.

The bucket is full.

I am putting the bucket full of water on my head.

I am going back home.

I have fetched the water.

The teacher, making use of his apparatus, performs these actions and makes the corresponding statements, clearly and deliberately, the children watching and listening. This is repeated several times.

The teacher then repeats the actions and statements, the children copying the actions as they are performed but making no speech attempt. This is repeated several times.

The teacher repeats the actions and statements, the children copying each action as it is made and making the corresponding statement after the teacher's pattern. This is repeated until the responses from the class are fairly accurate and little correction is required.

The teacher now performs the actions only, to guide the class, and the children copy the action and make the corresponding statement collectively, the teacher prompting and correcting as required. This is repeated until little correction is required.

3rd Period.

The work of the previous day is revised by repetition of each step, much less time being required now, and most of the

time used will be spent on the last step where the children begin to depend more upon themselves.

The children now perform the actions and make the statements collectively, the teacher prompting with an action or a word, and correcting where necessary. This is repeated until little correction is required.

Individual children are now called upon to perform the actions and make the statements, the teacher prompting and correcting as previously. Whilst this is taking place, the remainder of the class perform the actions and make the statements silently. The smarter children of the class will be called upon first, but it must be remembered that all must get individual practice and the weaker ones require most.

4th and 5th Periods.

Revision of the work done collectively, followed by individual practice as on the previous day. The remainder of the class will now be occupied and given speech practice by telling the actor and the teacher what is being done. This will proceed as follows :

T.—Teacher ; Cl.—Class ; J.—John, any boy ; M.—Mary, any girl.

T. to M. : Mary, go and fetch some water.

M. : I am putting this dish into my bucket.

T. to Cl. : Tell her what she is doing.

Cl. to M. : You are putting that dish into your bucket.

T. to Cl. : What is she doing ?

Cl. to T. : She is putting that dish into her bucket.

etc., etc., etc., etc., with all the actions. " He " is introduced by letting a boy perform the actions.

As work of this kind becomes familiar, time can be saved by letting signs from the teacher replace his questions. The class then tells the actor or the teacher what is being done without any speech being necessary on the part of the teacher.

Apparatus made for and used in such lessons must not be destroyed but stored so that it can be brought out and used frequently for revision purposes. The children are very interested in these lessons because they are fully occupied throughout. Moreover, it is by such means that English speech out of school is made possible and encouraged.

Other suitable topics are :
 Getting up in the Morning.
 Getting Ready for School.
 Washing the Face.
 Brushing the Hair.
 Breakfast.
 Going to School.
 Stamping Mealies. Milking.
 Washing Clothes. Inspanning Oxen.
 Ironing. Saddling a Horse.
 A Tea Party. Digging in the Garden.

—*From the Educational News of S.A. ; August No.*

ALBANY-BATHURST BANTU TEACHERS' ASSOCIATION.

The Albany-Bathurst Bantu Teachers' Association held its quarterly meeting at Port Alfred on Saturday the 14th inst.

In spite of the absence of many Grahamstown members the meeting was a real success. It is noteworthy that almost all the Port Alfred teachers' have now taken up the Teacher's Association in the true spirit that is desired of every teacher.

The chief items in the Agenda were :—(1) The Stop Order System, (2) Hand work in Native schools, (3) Annual election.

In his Presidential address, Mr. Mothlabane stressed the importance of co-operation, loyalty to the Association, realisation of duty, etc.

The Annual election for the ensuing year is as follows :—

President : Mr. W. Motlhabane re-elected.

Vice-President : Mr. J. K. Zondi, re-elected.

General Secretary : Mr. D. Ncame, re-elected (3rd).

Recording Secretary : Miss M. Mlenzana, re-elected.

Treasurer : Miss E. V. Boya.

Committee members : Messrs. P. E. B. Ngxiki, re-elected, and G. H. Nduna ; Miss F. N. Malamba.

Sub-Committee at Port Alfred : Messrs. J. D. Dlepu, R. Philip and D. K. Mabindisa, Misses G. N. Tisani and C. Tukulu.

Signed : D. Ncame,

General Secretary.

Venue for the next Meeting, Grahamstown.

ELLIOTDALE AND MQANDULI AFRICAN TEACHERS' ASSOCIATION.

On the 14th August the quarterly meeting of the above named body was held at Nchwanguba (E.C.) School. As usual the meeting was preceded by a concert which was a great success.

An interesting report of the last C.A.T.A. Conference was delivered by Mr. J. E. B. Ndungane.

Nothing was more impressive, at this meeting, than the Presidential address given by Mr. I. P. Mnengisa on "Personal Character."

Since the beginning of the current year another milestone has been reached in the development and progress of this Association. This is shown by the keenness of its members in attending the meetings and by their prompt payment of subscriptions. At the last C.A.T.A. Conference this Association was represented by more than ten teachers.

At the beginning of this term more than five new schools came under the control of the Education Department, and consequently fully qualified teachers were employed in the respective schools. In this case Mr. H. L. Buun, the magistrate of Elliotdale, has been the chief agent.

A good number of old teachers who had lost interest in the Association have come to life again and are now active members of the Association. At this particular meeting ten new teachers were admitted to the membership of the Association. (Congratulations!—Ed.)

The present officials of the Association are:—President, Mr. I. P. Mnengisa; Vice-President, Mr. G. E. B. Ndungane; Secretary, Mr. Z. B. Maya; Vice-Secretary, Mr. M. Nhantsi; Treasurer, Mr. J. Thos. Petse; Organising Secretaries, Misses E. Bavu and A. Mgwet; he, Messrs. J. Z. Mbiyo, S. Mzazi, B. Ntelani and H. M.thwa. For its success and progress the Association owes much to its organising secretaries.

The next meeting will be held at Lower Ngqungqu School on the 6th November.

Z. BAILEY MAYA,
Secretary.

NOTES AND NOTICES.

Messrs. W. Ncwana of Healdtown and S. S. Rajuili of Lovedale will represent the C.A.T.A. in the Mission Council which will meet in November, 1937.

The Advisory Board of Native Education met at East London in the School Board Office on 9th and 10th June, 1937. Very important educational matters were discussed.

Many will learn with pleasure that Mr. D. G. S. Mtimkulu, M.A., first editor of the C.A.T.A. magazine has now returned from America and England where he had gone to further his studies on education. Mr. Mtimkulu was on the staff of the Secondary school of Healdtown and he has now been appointed to the principalship of secondary school, Adams, Natal. The C.A.T.A. wishes him well in his new sphere of work.

We learn that Dr. R. B. Bokwe of Middledrift, Cape, has now been appointed district surgeon—congratulations!

Mr. P. R. Mosaka, B.A., second editor of the C.A.T.A. Magazine, has been appointed principal of the Moroka Practising school, Thaba 'Nchu. Mr. Mosaka is a keen scholar and one who has laboured hard for the C.A.T.A. and for Native teachers of Fort Beaufort and Victoria East, and his was president of this Branch Association of the C.A.T.A. We are sorry that Mr. Mosaka has left the Cape, but we wish him every success in his new sphere of work and we rejoice with the Free State teachers at having in their ranks one so keenly interested in Native education. He gave his presidential and farewell address to the Fort Beaufort and Victoria East Teachers Association on the subject of "Education and Freedom for the Child." (*See next issue.*)

The African Teacher, organ of the O.F.S.A.T.A. has just come to hand by post. Glancing through the magazine one notes that the Free State realizes that its teachers must be well paid, and has published a scale of salaries of post primary teacher which is much higher than that at the Cape.

Shortage of space has not allowed us to publish all we have on hand for publication. Contributors are asked not to be disappointed that their articles have lacked space. When the *Vision* grows bigger we shall read more in it.

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Established in 1934.
—D. D. T. JABAVU, B.A.—

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

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

EDITORIAL.

AGAIN THE NATIVE TEACHER.

In our last issue we tried in a simple way to put before our readers and those interested in Native education one unsatisfactory aspect in that education, namely sectarianism and its effects. We mentioned that owing to narrow denominational attitudes of religious sects closely interwoven with Native education, real educationists and well qualified teachers were often sacrificed for denominational fanatics, even if the latter's academic and teaching qualifications did not bear comparison with the former's. We deplored the nature of advertisements in the *Education Gazette*, the lack of school committees and school boards to look after the educational interests of schools, and we mentioned what a stumbling block to education sectarianism could be. If these are evils to Native education they are in no less manner evils to the Native teachers.

Let us now examine this teacher from another angle. The teachers in any community are public servants, serving the interests of and, employed by the public; they enjoy all the privileges of public servants. And a glance at the editorial of last quarter will show that such is the case in European education in South Africa. Public servants have a definite scale of salaries, with increments, according to which they are paid. They are debarred from partaking in political controversies for a very obvious reason, namely, that they are civil servants and it would obviously be embarrassing for the Government in power to permit its permanent servants to take part in party politics—a very good reason. Such teachers and civil servants have their status defined clearly by law and ordinance and there is no doubt as to what they might do or might not do. A very comfortable situation and an enviable one. The African teacher is in a curious position and that makes him feel very uncertain in all his doings and insecure in his post, resulting in the lack of self-confidence so evident in all Native teachers. “As between the missions and the Education Department it is by no means clear as to which body is the legal employer of the African teacher. In the absence of a clarification of his position, it is not to be wondered at if the African teacher finds himself without a sure guide in situations such as that created by the Native Repre-

sentation Act. It is to be hoped that an opportunity will be taken in the near future to make a comprehensive statement on the legal position of African teachers, with due consultation of all parties." This indefiniteness and uncertainty of status of the African teacher has unsatisfactory effects on Native education.

Civil servants have, in addition to a clearly defined status, an operative scale of salaries, and a system of promotions; they rise by degrees with the satisfactoriness of their services from the bottom rung of the ladder to the top. They have something to strive for, a bait, an incentive that makes them regard their profession as life, an end in itself. It is something worthwhile. In 1928 the *Education Gazette* published a beautiful scale of salaries for Native teachers, with yearly increments graded according to academic qualifications. That scale is by no means a very high one; it is far, indeed far from being satisfactory or meeting half the essential needs of a teacher. Not only is that so, since 1928 the teachers have been waiting to see it come into operation; and the Department has always replied: "*There is no money!*" Much has been done to improve the lot of the European teacher in Native education and more is being contemplated to make his lot more attractive—Report of Inter-Departmental Commission—We rejoice with them. But if money must be found in the one case why not in the other where it is as much needed? For the Native teacher, teaching cannot be, and is not, a profession; it offers no higher levels to which one might strive, it gives neither joy nor a feeling of satisfaction. It is a life which compels you to be satisfied with the lowest that it offers. There are to-day African teachers who have been in the profession for over twenty years, and they are receiving to-day the same salaries which they received when they first taught. The teachers plead with the Education Department to right this state of affairs and to put into operation the 1928 scale of salaries and so to make teaching a real life's work for them.

In civil service, the employees have old age pension rights, so have teachers in progressive countries. In Native education the African teacher has no rights to pension unless he is fortunate enough to be among those who are on the Good Service Allowance list which represents a small proportion of teachers in the service of the Department. As a consequence of this and other

unsatisfactory factors, most teachers do not regard teaching as a vocation, an end in itself, a *sumum Bonum*, but rather as a stepping stone to something else.

While matters in Native education remain so, so long shall that education remain unsatisfactory; and so long shall those at its head remain unsatisfied with its progress. Although Native teachers are not prone to grumbling and pointing out how badly treated they are, it must be remembered that until they are satisfied their work cannot be what we wish it to be.

THOUGHT FOR THE QUARTER. "STUDY—LIFE—MAN."

"It has well been said that the teaching profession is one of the noblest and most responsible tasks in the world, a task in which the teacher joins hands with the "Maker" on one hand, and the "made"—the Taught—on the other. The teachers labour with the Creator to dispel ignorance and to usher in a new era of peace, happiness, and victorious living. But the teachers, themselves creatures of the Creator, must confess their ignorance they must claim the task of learning as their supreme vocation. Teacher and Taught must decide to labour together to know the laws of God as revealed in nature and in man. That is what we should do. We are students together with our pupils. A life of education is a life of diligent study of Nature by man for man. In other words education is a study of life by man for man. I wish to emphasize this statement because it contains three vital facts: Study—Life—Man. The interdependence is obvious. Education means nothing if it does not mean "Study, Life, Man." Grasp these three simple facts, think of education in these terms and the implication of the vast meaning will come spontaneously to your mind, and the larger view of your vocation will open out to you in full. I am making no attempt to-night to deal with the various aspects of this trinity of ideas: Study, Life, Man; I pass these facts to you as dynamic concepts in education whose fuller meaning you ought to work out for yourself. They are three pinnacles from the summit of which you can allow your mind to wander into the deep, distant and unsearchable mysteries of life. In any case, to think of education in terms of these three will certainly give us the clearer view we require if we are to serve as educational torch-bearers for

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those who follow. Our life must be one of study ; we must study life, and our study must make life worthwhile for us and for other men. *Man is the end of all educational endeavours.* Education ought to enable men to make life happy and worthwhile for themselves ; it must permit of the full and free growth in things material and spiritual—the kind of growth to which I referred in my last presidential address.”

(Nothing but the very best in education satisfies Mr. Mosaka. May he remain ever unsatisfied and ever divinely discontented with the present system of education’ this Mokgatla young man.—Ed.).

ADVISORY BOARD FOR NATIVE EDUCATION.

Minutes of the Ninth Meeting held at the Offices of the School Board, East London, on the 9th and 10th June, 1937.

Present : Mr. G. H. Welsh, Chief Inspector for Native Education, (Chairman), Rev. Gavin Smith, Miss J. Hubback, Archdeacon J. K. Mather, Rev. E. H. Roseveare, Rev. Mons. E. Hanisch, Rev. G. de C. Murray, Rev. W. Bourquin, Mr. F. H. Zwide, Prof. D. D. T. Jabavu, Chief J. Moshesh, Rev. H. Mama, Rev. R. H. W. Shepherd, Rev. C. C. Harris, Rev. A. A. Wellington, Miss J. MacGregor, and Inspectors Ross, Pope and Field.

The Chairman extended a welcome in the name of the Education Department to the old and the new members, and introduced the Departmental representatives.

The Chairman then went on to refer to the fate of the Report of the Inter-Departmental Committee on Native education. The main recommendations embodied in that Report had been accepted by the Cape, the Transvaal and the Orange Free State Provincial Executives, but Natal was opposed to any lessening of Provincial powers. The recommendations of the Report were, however, still under consideration and would be further discussed at the next meeting of the Consultative Committee in August, 1937.

The amount allocated to the Cape Province for Native educational development during the current year was £25,000. This amount would enable the following expansion to be undertaken : The appointment of 150 additional teachers in primary schools ; the granting of aid to fifty new mission primary schools ; the appointment of twenty-two additional teachers in post-primary

schools, and of two male and four female additional Departmental Visiting Teachers.

In future European teachers in post-primary schools would in general receive pay on the same scale as that laid down for European teachers in European schools, thereby conforming to the principle of equal pay for work of equal grade in Native and European education.

A conference to discuss "The Education of Peoples of African Origin" was to be held in America during September-October, 1937, and as it had been found impossible for the Chairman to attend, Inspector Houghton would represent the Cape Education Department.

At the request of the Chairman, Miss Hubback gave a brief report on the work being done in certain areas by female Visiting Teachers.

1. *Matters arising from the 1936 Minutes.*

The Chairman detailed the action which had been taken in connection with various resolutions adopted at the last meeting of the Board.

2. *Recognition of Native Managers of Schools.*

Withdrawn upon the assurance of the Chairman that the Department would request Departmental Field Officers (a) to call on Managers when visiting schools at their Head Missions; (b) to inform Managers when possible of the dates of visits to schools under their management.

3. *The Orthography of Chuana.*

Resolved: (a) That this Board accepts the recommendations in respect of Chuana Orthography as decided upon at the Conference held at the University of the Witwatersrand, Johannesburg, on the 28th April, 1937, and advises their adoption by the Cape Education Department.

(b) That the use of the new Chuana Orthography should be permissive in all schools and examinations from 1938, and compulsory in and after 1942.

4. *Teachers' Lands.*

Resolved: (a) That the Department be requested to ascertain the exact liabilities of Missions and teachers as regards so-called "Teachers' lands," and that the Department publish information in the *Education Gazette* as to the position. Further that if Missions are to be held responsible for rates on such

lands, representations should be made to the Native Affairs Department with regard to the unfairness of demanding arrear rates; (b) that this Board is of opinion that, since the Chief Magistrate has made it quite clear that rates for "Teachers' lands" must be paid by the Churches concerned, the Department should inform all teachers that there is no legal obligation on Churches to provide such lands.

5. *Vacation Courses for Native Teachers to provide Training in Pathfinder and similar work.*

Resolved: That, in view of the fact that the Pathfinder and Wayfarer Movements are of a purely voluntary nature, this Board feels that the Education Department should adhere to its policy of not actively associating itself with either of these movements.

6. *Probationary appointments of Native Teachers.*

Resolved: That the Board requests the Department to inform Managers of the termination of the probationary period of a teacher's appointment three months before the expiry of such period, at the same time asking for recommendations as to the permanent appointment or otherwise of such teacher.

7. *Issue of Books and Requisites for Native Pupils' use.*

Resolved: That the Board recommends (a) that the Department explore the advisability of supplying traders or firms with school requisites, and that some remission be passed on to such firms so as to enable requisites to be sold at a reduced price agreed upon between the Department and the firms concerned.

(b) That such Church Missions as desire to do so, be allowed to establish Central Book Depots where all schools, irrespective of their denomination, could procure necessary school books.

(c) That the Head of the Church concerned should be notified by the Department if any irregularity in payment of accounts occurs where requisites have been supplied to a Manager of Schools, before any action is taken for the recovery of the debt.

8. *Nomination of Teachers on Electoral Committees or as Candidates for Election to the Native Representative Council.*

Resolved: That this Board agrees with the Departmental attitude that teachers shall not accept nomination on electoral

committees or as candidates for the Native Representation Council.

9. *Teachers as Members of District and General Councils.*

Resolved : That the Board is of opinion that the nomination of teachers to District and General Councils should be avoided owing to the detrimental effect of their absence from duty on their schools.

10. *Appointment of Women Teachers in charge of Single-Teacher Schools.*

Resolved : That this Board recommends (a) that where conditions are favourable, female teachers should be appointed in single-teacher schools ; (b) that the Department be requested to circularise Managers and Inspectors of Schools recommending that when a vacancy occurs in a single teacher school, a female teacher should, if possible, be appointed.

11. *Employment of Europeans in Native Primary Schools.*

Resolved : That the Board recommends that the policy of the Department of replacing European teachers by Native teachers in Native primary schools be applied except in cases where special local conditions make the retention of the services of European teachers advisable.

12. *Hardships imposed on Native Pupils.*

After discussion it was agreed that members of the Advisory Board lay the whole matter before their various Churches for discussion, and report at the next meeting. That Chief Moshesh lay the matter before the General Council for discussion, especially with regard to the attitude of some Headmen, and report at the next meeting.

13. *Medical Inspection of Native Children in Mission Schools.*

Resolved : (a) That the Department be requested to indicate the acceptance of the policy that medical inspection in Native schools is an essential service ; (b) that provision be made for at least one Medical Inspector and two Nurses on the estimates for 1938 ; (c) that Training Institutions and, where possible, other schools should undertake the regular weighing of pupils with a view to taking action when the weight shows a decrease indicating a decline in health ; (d) that the Public Health Department be informed of any intentions the Department may entertain in connection with such medical service.

14. *Establishment of School Boards for Native Mission Schools.*

Resolved : (a) That the Board recommends the principle of establishing District School Councils with advisory powers for the furtherance of Native education in areas where the communities and the Churches desire them. The Board would ask the Christian Council of South Africa to give consideration to ways and means for advancing co-operation amongst Churches in Native education.

(b) That missionary members of the Board representing Mission Bodies refer the question of school sites in the Released Areas to their respective Church Courts in the hope that some resolution from the Christian Council may help to guide the Department in its policy.

15. *Revision of Syllabuses in Native Languages for Senior Certificate and Junior Certificate.*

Resolved : (a) That the Board approves of the principle of there being a Higher and a Lower Syllabus in Native languages for the Senior and the Junior Certificate examinations ; (b) that if a Native language is taken as a subject on the Higher Grade, then one of the official languages should be taken at least on the Lower Grade, such candidates to be allowed, however, to take an official language on the Higher Grade, if so desired.

16. *Publication of Handbooks of Instructions and Regulations.*

Minuted : That the Board welcomes the intention of the Department to publish handbooks of instructions and regulations. for the guidance of (a) Managers of Native schools, and (b) Native teachers.

CAPE AFRICAN TEACHERS' ASSOCIATION.

At its last conference at Engcobo the C.A.T.A. drew up the following Memorandum and communicated it to the Superintendent General of Education, through the Chief Inspector of Native Education of the Cape.

MEMORANDUM ON

1. *African Teachers and Politics.*

Our attention has been directed to a statement which has recently appeared in the press (see June issue of *South African Outlook* quoting *Imvo Zabantsundu*) relative to the subject of African teachers and politics. In that statement which purports

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to be based on a communication from the Cape Education Department, the fact is deplored that in the recent Native elections, African teachers have had a share even to the extent of acting as members or chairmen of the electoral committees set up under the Native Representative Act of 1936. The statement goes on to say that in future Native teachers shall be debarred from participating in such elections and in particular from holding office in electoral committees.

At its recent annual conference held at Engcobo, the Cape African Teachers' Association directed its Executive to make representations to the Education Department on this matter which, in the view of the Association, represents an unjustifiable curtailment of the rights of African teachers to serve the African community of which they form an integral part. In respectfully requesting the Education Department to reconsider its decision on this matter we desire to submit the following observations in support of our contention :—

We are in general agreement with the commonly accepted principle that the civil servants should not take a prominent part in politics and in particular electioneering. We believe this principle to be based upon the fact that where a country is ruled by party Government it would obviously be embarrassing for the Government in power to permit its permanent servants to take part in party politics. On the other hand we are not aware that African teachers fall within the category of civil servants. Our Association has made some attempts to get a considered statement from the Education Department re the status of African teachers and these have so far proved abortive. As between the Missions and the Education Department it is by no means clear which body is the legal employer of the African teacher. In the absence of a clarification of his position, it is not to be wondered at if the African teacher finds himself without a sure guide in situations such as that created by the Natives Representative Act. It is to be hoped that an opportunity will be taken in the near future to make a comprehensive statement on the legal position of African teachers, with due consultation of all parties.

Furthermore, in our view the Native Question in South Africa is administrative and social, rather than political. The policy of removing Native Affairs from the sphere of party politics

has been repeatedly enunciated in parliament, and the recent Native legislation was passed in that spirit. If this contention is correct, then we regard it as a serious limitation upon the usefulness of a teacher in a community if he is to be debarred from engaging in work calculated to help his people to play their part in measures intended for their public benefit.

The present state of development of the Native people makes it essential for them to rely upon the teacher as among the best informed members of the community to lead and guide them in matters of all kinds, including the system of representation established under the Native Representative Act. This system presupposes a fair amount of education on the part of those who are to share in it, and in this connection it must be borne in mind that it affects not only registered voters who, presumably, have the necessary educational qualifications not to require any assistance in this matter, but also the ordinary taxpayers who in the majority of cases are quite illiterate. It would be imposing a severe handicap on the Native people to deprive them, under such circumstances, of the services of their teachers.

We take it that the Education Department is apprehensive that some teachers may in this connection carry on the duties imposed upon them by their communities in a manner which is inconsistent with their duties in school. That we would deplore no less than the Education Department. We would suggest, however, that instead of a general exclusion of teachers from participating in "political" affairs, the case would be met by making it clear that any individual teacher who engages in such work to the detriment of his school work shall be dealt with under the ordinary regulations governing misdemeanours of this kind. We are not aware that any teacher has been guilty of any abuse of his responsibilities in this connection.

In conclusion we again respectfully urge that the Education Department reconsider its ruling in this connection.

2. *Stop Order System.*

At the last annual conference of the C.A.T.A. a resolution was passed in favour of the adoption of the Stop Order System, with a view to facilitating the collection of members' dues to the Association. The details of the scheme are being worked out by the Executive of the Association, and a final decision is expected to be made at the next annual conference. The

purpose of our drawing your attention to this is to discover whether the Education Department would approve of the principle of making small deductions from the salaries of members of the Association who are in active service at their request, and on what conditions, if the principle is approved, the Education Department would be prepared to co-operate with our Association in this endeavour.

We are aware that the adoption of this scheme would increase to a certain extent the administrative burdens of the Education Department, but we are convinced that a properly organised African Teachers' Association is of such vital importance in the educational system of this province that we venture to hope that our appeal for assistance in this matter will receive your favourable consideration.

3. *Salary Scales.*

We desire to direct the attention of the Department to the unsatisfactory position arising out of the fact that, although the 1928 Salary Scale for African teachers has been in operation for nearly ten years, certain classes of teachers are not receiving the increments specified in that scale. We feel sure that the Department agrees with us in thinking that the payment of increments is now long overdue. We should be much obliged to know if any steps are being taken or are due to be taken to remedy this state of affairs in the near future.

As an Association we do not hold the view that the 1928 scale is an adequate one or even generous in its provisions. We disapprove also of the wide discrepancy in the salary scales of African teachers and European teachers holding the same qualifications and doing the same work. However we are not at the moment concerned with the defects of the scale, but we should like to urge the necessity for giving full effect at least to the scale which has the approval of the Department as a working basis.

4. *Pension Scheme.*

We desire to urge upon the Education Department the desirability of establishing a more comprehensive Pension Scheme for African teachers. According to present practice only those teachers who are on the Good Service Allowance list have the benefit of pension privileges, and this represents a small proportion of those in the service of the Department.

We maintain that the success of the teacher depends very largely upon whether he regards the teaching profession as a vocation and not as a mere stepping stone to something else. We believe that the adoption of a pension scheme to which all teachers on the permanent service make contributions will tend to encourage African men and women to take up teaching as a vocation. This privilege is already being enjoyed by European and Coloured teachers in the Province; so that we feel sure the principle has the approval of the Education Department. Its extension to African teachers would do much to place the latter on a sounder footing in relation to their co-workers in the educational field.

5. *Departmental Examinations Committee.*

In view of a large number of Native students in the province who prepare for the various examinations conducted by the Department, and in view of a large place which is being given to subjects specially affecting Native students, we feel that the time has come for the Native people to receive representation on the Departmental Examinations Committee. We hope that this matter will receive your earnest and favourable consideration.

We should be prepared, if asked to do so, to make recommendations in this regard.

Secretary.

THE PSYCHOLOGY OF EDUCATION.

By I. D. Mkhise B.A. (Lond.)

I.

Introduction.

1. One of the most difficult words to define is "Psychology." It has been variously defined as the science of mind, the science of behaviour, the science of individual or of pure experience, the Science of Consciousness and so on, but none of these definitions has been universally accepted. We are not so very much concerned with the definition as with the *aims* of the study of psychology, particularly in its bearing on Education. Indeed the definition of any science comes more fittingly at the end, than at the beginning, of the study of the subject. It is convenient, however, to have some idea of the scope and subject-matter of a science at the outset, in order to have a general conception of the ground to be covered. So great is the range of phenomena

covered by the science of Psychology, and so much importance is attached to its discoveries that it has been applied to many special fields of inquiry, although it will be well to bear in mind that the latter are not marked off by any sharp boundaries. They overlap and affect each other in the most intimate way, the distinction between them being mainly a matter of emphasis and convenience.

2. We all react to stimuli from our environment. Seeing a flash of light, we blink; noticing a blow being aimed at our face, we put up our arm to ward it off; tasting a bitter draught, we make a grimace; reading a thrilling story, we get excited; hearing a jazz-band, we want to dance. Now, some delight in a jazz-band, while others—trained to appreciate good music—find in it something lacking; one man on reading Milton would be bored, another would be charmed. The stimuli we receive from our environment, therefore, do not affect all in the same manner; the way they affect us depends on our *previous* experience. In the light of previous experience our reactions to stimuli become modified. This modification of our reactions to stimuli in the light of previous experience is what we call *Education*. Granted that psychology is the science of mental processes what we mean when we speak of the psychology of education is the study of those mental processes which are involved in the modification of our reactions to stimuli. There are certain *general* laws by which this modification can best be achieved, and the psychology of education is concerned, among other things, with finding out what these laws are.

3. Certain studies aim at the ultimate prediction and control of the situations investigated, and under the stimulus of this sound point of view, the psychology of education has already attained to a high rank of importance and usefulness. The practical psychology of the various school subjects, the problems of testing and grading individual differences in mental ability and social capacity, the psychology of games, the responses of children individually and in mass to particular forms of school organization and discipline, their emotional reactions in certain social relationships—these, and a host of other problems of vital significance are being attacked. In the endless search for knowledge, much ignorance has been laid bare, and sound knowledge about some of the problems that will profoundly affect our

educational methods has been, and is being, gathered. It is the purpose of this series of articles to give readers of our journal an idea of what is being achieved in this all-important and very wide activity known as Education.

4. Before studying the process of the modification of our reactions to stimuli, we must know *how* we are susceptible to stimuli from our environment, *how* we can react to these stimuli, *how* we can retain previous experiences ; and finally *how* we can modify our reactions in certain cases. In my next article, I shall therefore deal with the relation between heredity and education. Afterwards the nature of our innate capacities and tendencies will be considered. Next, perceptual and motor learning will be tackled, and finally we shall discuss three special topics : the thought process as related to education, school discipline and adolescence. " The Two Factors in Education—Heredity and Environment " will be the subject of my next instalment.

QUESTION AND ANSWER.

There is a very foolish saying which has been current for centuries that teachers are born and not made. The implication of course is that they can't be made and that training institutions and university departments are a waste of time and money. But why teachers? Are veterinary surgeons born but not made? Or dipping supervisors? Or scab inspectors? No, these men have all to learn their trades, and so have teachers.

There is a vast amount of technique in teaching, some of which comes naturally but most of which has to be slowly and painfully acquired—or never acquired at all. Most of the dullness and unhappiness in school, and much of the failure and crime among adults might be traced to teachers who, whether " born " or not, have certainly not been made, teachers who do not know their trade.

1. Let us look for a little at the simple problem of questioning. Lawyers study questioning assiduously and soon learn to frighten a man, or to make him foam at the mouth, or confuse him, and eventually probe all the information out of him. How many teachers take similar pains to master the technique?

Perhaps the commonest question used by teachers begins with : " What is the meaning of . . ." e.g., " What is the meaning

of a canoe ? ” Well, what is the meaning of a canoe. It means a canoe and if the writer meant something else he should have said so and is not worth worrying about. The question is vague. The teacher is really trying to find out if the child *knows* the use, shape, size, i.e., the meaning of a canoe. His question should be clear, e.g. “ What kind of thing is a canoe ? ” or, better, “ Where do we travel in a canoe ? ” Vaguer still is the type of question that must likely follow : “ What about a paddle ? ” Well, what about it ? It says much for the high intelligence of children that they are often able to answer such foolish questions.

2. Then there is the corroborative question. The teacher has just explained some difficult point. He knows he has made a wretched mess of it but, like a drowning man clutching at a straw he says, “ We invert the divisor and multiply, don’t we ? ” or “ Mount Everest is the highest mountain in the world, isn’t it ? ” The children agree. They don’t know, don’t care, and are too polite to argue. It pleases the teacher and doesn’t hurt them. But surely the teacher must see that such questions have no educational value.

3. Elliptical questions also should be avoided. Many teachers find great comfort in such questions. They supply statements missing out the last word, e.g. “ The food first goes into the mouth where it is mixed with . . . ” The class yells “ *saliva.* ” “ It next passes into the . . . ” Loud roars of “ *stomach. . . .* ” where it is mixed with . . . ” Frenzied shouts of “ *gastric juice.* ” Easy and pleasant, no doubt, but no effort on the part of the children, no problem to be faced, no need to clothe the answer in any sort of expression. But alas ! not teaching.

4. The “ echo ” question too is easy and much too effortless. It is that type of question which follows immediately after a statement, e.g. “ The chief punished the warrior. What did the chief do ? ” A child can answer such a question almost unthinkingly, sheerly from rote memory. Such questions, however, have a definite value in controlling a pupil and judging whether he is attentive or not.

5. One other bad type may be mentioned, the repeated question. We have all been fascinated by the auctioneer and his incantations “ At only one pound ten, at only one pound ten, at only one pound ten. No advance on one pound ten, no advance on one pound ten, etc., etc. ” Many teachers have the habit

very badly, and unlike the auctioneer who is merely trying to bewitch his audience, the teacher is trying to make his question clear. He says: "Where were diamonds found? Where were diamonds found? Listen to me. I am asking a question. Where were diamonds found? etc." He wants to secure the attention of the class but he is going the wrong way about it. The child gets into the habit of ignoring the teacher's first, second, or even third utterance of a question. Why worry? It will be repeated as often as he desires. Another strong objection is its unnaturalness—such repetition is unreal.

6. To return to the right kind of questions to ask. We have already said that they should be clear. They should also be short. Here is a typical bad example from the writer's experience: "After the Council of Seventeen had decided to make a settlement at the Cape and had prepared three ships to go out, what man did they choose to be in charge of the expedition?" Quite confusing on paper, but far more so when given orally. By the time the teacher has reached the question the children have forgotten the first part. Such a question should usually be split up into two, three or more smaller questions, e.g. "What did the Council of Seventeen decide to form at the Cape? How many ships did they send? Who was in charge? etc."

7. Categorical questions, demanding the answer "yes" or "no," may be used but generally should be followed by a question asking why. Otherwise the children are encouraged to guess, e.g. "Was da Gama a Portuguese?" There are only two choices. He was or he wasn't, and the child is quite prepared to guess.

8. "What" questions are very useful, especially in helping the children to express themselves more accurately, e.g., "What was the short squat man called?" The child can take almost all the words of the question and recast them into an answer, e.g. "The short squat man was called Mfebe." "Why" questions should be avoided as a rule especially in language work as they are difficult to answer in sentences.

Our allotted space has already been exceeded so we are unable to go into the technique of answering. One point must be emphasized. Teachers are too fond of repeating answers. Let any teacher ponder over this imaginary conversation:

- Mr. A. Are you feeling better now ?
Mr. B. Yes, I am feeling better.
Mr. A. Good. You are feeling better. What was wrong with you ?
Mr. B. I had stomach ache.
Mr. A. You had stomach ache. How did you get this stomach ache ?
Mr. B. I ate over-ripe fruit.
Mr. A. You ate over-ripe fruit.

They would soon come to blows, one imagines. Yet that is how teachers behave daily in their classrooms. Why do they repeat answers ? To impress the facts. But just the opposite happens. The children become more and more inattentive, knowing that if they miss an answer the first time, the teacher will supply it. If answers must be repeated, let the children do this themselves.

Enough has been written perhaps to indicate that there is some sort of technique even in such simple matters as asking and receiving answers to questions. We once discussed such problems with an untrained but very good mathematics teacher. He said : " Quite true, but there's no need to learn such things. They're just common sense." He was right but surely all education is just common sense. That man spends a considerable portion of his time teaching, for instance, that the sum of any two sides of a triangle is always greater than the third. Merely common sense. Something everybody knows or ought to know. A child of two applies it in moving from hut to hut. Yet, systematic instruction in such things has to be given. The same applies to teaching.

J. W. MACQUARRIE, B.A. (Lond.)

"DOWN SOUTH."

(Continued—see September issue of *Vision*).

A report of the tour through the Southern States undertaken by members of the Department of Race Relations in the Graduate School of Yale University, under the direction of Prof. C. T. Loram : March 19th—April 13th, 1936.

By Donald G. S. M'Tinkulu.

May, 1936.

SECOND PAPER.

VIRGINIA UNION AND TALLADEGA.

I have grouped these two together on account of certain basic similarities, but even more so on account of one or two points of contrast.

Virginia Union and Talladega are both church institutions. The missionary atmosphere still pervades them, and although Talladega has dropped the apex of the old-time missionary college—the Theological department—Virginia Union still has its Theological school; and according to report, it is doing fine work in turning out the new Christian leaders who are rapidly taking the place of the one time plantation preacher.

There is something indefinable but no less recognisable in the spirit which pervades a good missionary institution and which makes it different from other institutions of higher learning. One may call it a certain open friendliness, a sense of homelikeness (if I may be allowed to coin that word). One felt it at Talladega and also at Virginia Union. Perhaps, as one who has been connected with missionary institutions all my life, I may be slightly prejudiced on their behalf, but I think it was no mere accident that the only two places at which some of us were invited into some of the professors' homes were at Virginia Union and at Talladega. Fisk was the only other place at which one felt anything of the same spirit.

These two colleges also exemplify the typical missionary attitude in their insistence on the liberal arts. The missionaries all over the world have been the great supporters of liberal education for the underprivileged peoples. Wherever they started to preach the gospel they felt that the great need for the upliftment of the people was leaders. They, therefore, set out to train these leaders and gave them the best education they knew for leadership—a liberal arts course. Whilst some of us feel that education should now concentrate more directly on the masses, yet I believe the liberal arts colleges are quite right in refusing to reduplicate too many Tuskegees all over the country. For the health of the nation we want both types.

Talladega and Virginia Union supply two rather interesting contrasts. First of all with regard to the faculty: In Virginia Union the handing over the reins to the Negroes is almost complete. The whole faculty with the exception of the Presi-

sident and the Bursar are now Negro. Talladega, on the other hand, has still a mixed staff, and is busy trying to establish the best possible relationships between Black and White on the faculty. The President, for instance, is determined to see absolute equality observed between members of the staff. He goes so far in his identification with the Coloured members of his staff that he will not accept outside invitations, because the same privilege cannot be afforded to some of the members of his staff. Whether we agree with his tactics or not, we must give him due measure of praise for the courageous way in which he is tackling a very thorny problem.

This same problem is beginning to show its head very prominently in our South African Institutions. Most of the Principals have adopted the notorious tactics of the ostrich and have buried their heads in the sand, whilst hardly any have tackled the situation with the courage that it deserves. My little experience of mixed-faculty institutions in this country goes to show that such palliatives merely help to intensify the agony later on. With the increase of African graduates on the faculties of our schools, the administrators will soon be forced to declare their policies with regard to the relationships between Black and White.

At Talladega one realized that one was in the heart of the deep South. There was a restlessness, an uncertainty about the future which was quite absent in Virginia Union. Whilst Virginia Union fitted amicably into its environment, and looked to future years of service with undimmed hope, Talladega was anxiously scratching about in an effort to keep in step with its community—both White and Black. The Whites for various reasons—mainly summed up in the phrase race prejudice—did not like the school and what was going on within its walls. The Negroes, on the other hand, were too backward to appreciate it. Talladega is a striking example of a school that has not got its roots deep down in the indigenous soil. To change the metaphor, it is a Northern oasis in a Southern desert.

In spite of this great handicap, however, the college is doing excellent work. I thought the Talladega students were amongst the finest we met on the trip. They were not only alive to the problems which face the Negro to-day, but showed a breadth of interest and an openness of manner which was quite refreshing.

One must say, in justice to the other colleges, that we had a better opportunity of knowing the students at Talladega than at any other place, on account of the fact that we met part of the student body to discuss with them certain phases of the race question, which privilege we did not have elsewhere.

VIRGINIA STATE AND TENNESSEE A AND I COLLEGE.

Even the casual observer in the South cannot help noticing how lavishly the Southern states spend their money in fine and commodious buildings for their Negro colleges. This contrasts rather strangely with the obviously starved condition of Negro elementary education in the South. The reasons for this may be many. It may be that these state colleges having been started off as land-grant colleges have had more money to spend which could not be diverted towards the general improvement of lower education. Or, it may be that the Southerners, like most people who are always in the fire of criticism, like to spend their money on something that they can see, something substantial, rather than in spreading it out thinly over a vast area where its usefulness will not be so obvious. Or, it may simply be another evidence of the American public mind which seems to judge the worthiness of a school by the size of its buildings, its equipment, its rows of index cards and all the other paraphernalia of the administrative side of education. So that the South might well be anxious to bring up its colleges to this accepted standard even at the expense of elementary education. However, many factors enter into the situation and one cannot with justice pass judgment too hastily.

It was surprising to find that both these state institutions did very little work in the communities round about them. True enough the A and I had set aside one of its buildings for adult vocational work, but this was really a Federal project and had little to do with the school. It is interesting to note how these colleges which started off as Agricultural and Normal schools have developed into four year colleges and are tending more and more to become liberal arts colleges. Whilst we were at A and I, the President gave an address to a White audience which included the members of the State Board of Education in which he stressed the need of offering facilities in the State of Tennessee for graduate study for Negroes, and if facilities for

such study were given the obvious place would be at the State college for Negroes.

Virginia State College is likely to go the same way. Since the Supreme Court gave its ruling in the famous case sponsored by the W.A.A.C.P. against the State of Virginia. The State is faced with three alternatives: (a) It can admit Negro graduate students into the State College, (b) it can subsidize them to go for their further education to Northern Universities, (c) it can make facilities for the opening of a graduate school at the State College for Negroes at Petersburg.

When one considers how rare are the qualities of excellent scholarship that go to make up the really successful graduate professor, one cannot but see how unwise it would be to duplicate graduate schools all over the country. Not only is this a very valid criticism against alternative (c), but one would think that at these higher levels of learning the search for the truth would make one all the workers in the field, so that petty discriminations would be forgotten. So that laying aside alternative (b) on account of its obvious expense one would advise, if he did not know the South, that for the good of all concerned Negroes should be allowed to enter the White State College for graduate work.

But in all such problems one cannot leave out of consideration the social matrix in which the whole situation is set. Coming from a country where race prejudice is as great if not greater than in this country, I have come to realize that the way of freedom does not lie by way of legislative acts. A right wrenched from the unwilling hands of the dominant group never does anybody any good, but only fires the hostility to red-heat and postpones the day of mutual tolerance by so many generations. That old-time phrase, *festina lente*, may be a little threadbare on account of its generations of useful service but we still cannot afford to cast it aside yet.

It would seem, therefore, that the moves of the South being what they are, we would not be wise in advocating that the White State Colleges of the South should open their doors to Negro graduate students at the present time; (c) then, would remain the only way out. A poor way it is true, but none the less the way of wisdom. It is on this account that I consider men like President Hale very wise in pressing just at this time of uncer-

tainty, that the Negro State Colleges be given facilities to open graduate departments.

SOUTH HILLS COUNTY TRAINING SCHOOL.

I suppose most visitors from overseas or the North are surprised to find that country training schools are really high schools, but in deference to Southern prejudice they are not called by that name although they do high school work.

The general impression that I gathered here, was one that had struck me even more forcibly when I visited a country training school in Virginia. I came away with the impression that the school was attempting too much in the course of studies that it offered and was vainly trying to offer an academic high school course under the thin guise of a general course. My contention here is not that these schools should not offer an academic course if that is what the community needs, but that if they do attempt such a course they should have the staff and equipment to make such a course a success. I sat in on a mathematics lesson in Virginia where the pupils were busy with a rather involved problem in quadratics. Half way through both teacher and pupils were stuck on account of the lack of an elementary knowledge of the laws of simple quadratics. To relieve the tension, I gently tiptoed out of the room to save them from further embarrassment. This is no indictment against all the teachers in the country training schools. We met some fine teachers at South Hills who were masters of their subjects. But I do contend that the programme in some of these schools is a little too ambitious.

I liked best their programme in industrial arts, agriculture and home economics. The pupils here were taught to do well the things that come to their hand in every day life. In the shop the boys brought in broken chairs, broken tables, ploughs that needed repairing and other things from their homes, and they repaired these under the able guidance of their instructor. We saw some fine work that they had done in this line. Their woodwork also fitted into their agricultural work. If the boy kept some hogs, then he made a trough for them at the school shop. Each boy had a home project, an acre of land that he was ploughing, some chickens that he was raising, a cow that he was keeping and so on. In doing these things the boys had to apply what they had been learning at school, and the teacher kept

check on them through their weekly reports and also by visiting each boy's home at regular intervals to see what was going on. These reports gave the boy a training in keeping business accounts. He had to report how much he spent on seed potatoes for instance, and what crop he raised ; how much of that he sold and how much was consumed by the family, and what profit, if any, he gained at the end of the year.

Similarly the girls were taught how to make appetising dishes from the simple foods that are available in an ordinary country home, and in various ways to make the home more beautiful by using the simplest of materials. The whole course as designed seemed to be based on the excellent programme that has made Penn School so famous. But it seemed to me there was not sufficient emphasis being laid on this side of the work of the school. It lacked the enthusiasm, and quite likely the equipment, training and direction that make it such a feature at Penn.

However, it was quite encouraging to see the leavening influence of such schools as Penn even if it was only in the designing of the curriculum. It is along such lines that one thinks of the development of rural high schools in South Africa.

The school plant itself was a fine example of how a really good school can be built at a minimum of cost,—another example of how the Rosenwald Fund is helping the people of the South to help themselves.

The visit to South Hills gave us an opportunity of meeting two of those fine women who were among the first to be appointed as Jeanes visiting teachers. Mrs. Booker, in fact, was the first Jeanes visiting teacher in North Carolina. From her we heard something of the trials and labours of those early days, working amongst the homes, putting new life into the schools and bringing the community and the school closer. She was of the opinion that with the arrival of the home demonstrator and the farm agent, the day of the old time supervisor was now passing and the new supervisor would have to concentrate more on class room supervision than they had done.

With this opinion I am entirely in agreement. The Jeanes visiting teacher is an invaluable person in a community which is, as it were, starting from scratch. The specialist has no place in a simple community. He can neither be appreciated by the

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community, nor can he be truly in sympathy with his community. The gap between the two is so wide that it needs the outstanding man to bridge it. It is in such conditions that the Jeanes teacher can do her best work, becoming, as it were, the centre and the source of the light that is shed on all the common basic activities of life as lived under simple conditions. But as soon as a society outgrows these conditions, becomes diversified and specialized, then the day of the specialist has dawned. When the farmer does use manure, and does rotate his crops, and yet still finds his crop failing, he needs not a Jeanes teacher, but a man trained in agriculture who will test his soil, test his seed, test his manure, recommend this or that according to his wide knowledge of the subject.

When a community has arrived at this stage it needs a committee of well trained men and women and not one man or woman to help it along to better ways of living. The big qualification, however, for each of these experts is that he should be community minded, thinking of his work in relation to the whole and not merely as an unrelated unit. In other words the home demonstrator, the farm agent, the supervisor, the nurse, the pastor and the school teacher should all work together as a co-operative unit.

NOTES AND NOTICES.

The Report of the Native Affairs Commission for the year 1936 is now in print and available from the Government Printer, Pretoria, price 3s. The editor regrets that this report came into his hands rather late for comments to be made in this issue of the Vision. Teachers and those interested in Native welfare are advised to read the report, especially chapter II which deals with Native Education, its aim and scope, the Native environment, organization of Native Education, Union Control and Administration. Think on this Chapter of the report and send opinions to the editor.

The Ciskian Missionary Council met in the Twemlow Hall, King Williams' Town, on Wednesday, November 17th. The Corresponding Secretary of the C.A.T.A. and the Editor of The Teachers' Vision represented the C.A.T.A. in the Council.

Native Education Board met at Bloemfontein on May 26, 1937. Among decisions arrived at and matters discussed were

the following which are of particular interest to teachers :—

1. That the Administration be asked to establish a pension fund for teachers in Native schools. (Unanimously carried.)

2. The policy of the Department with regard to the employment of European teachers in Native schools was declared by the Chief Inspector as “ all things being equal preference to be given to Native applicants.” In reply to a member’s question what the phrase “ all things being equal ” meant, the Chief Inspector stated that the ability to understand Natives was necessary and care was to be taken not to conflict with the Government policy.

3. In reply to Dr. Moroka’s request for an explanation of the action of the Department prohibiting teachers from taking part in politics, the Chief Inspector explained that teachers were forbidden to take part in “ party politics.” He, however, saw no reason why teachers should not take part in the Convention and Congress and be active members of Joint Councils.

4. The Board resolved to request the Administration to provide leave with full pay to teachers attending conferences in the public interest as well as urgent private business with a maximum of fifteen days per annum, such leave to be granted only upon recommendation of the school manager.

5. That after the year 1942 no candidates shall be accepted as candidates for a teacher’s examination unless they have first passed through a Training College.

The C.A.T.A. unanimously agreed to adopt the S.O.S. as a means of financing itself. As the S.O.S. depends on the individual teachers it cannot be put into force until each and every member has agreed to sign a form authorising the Department to deduct a certain amount from his/her salary every year and pay it to the Treasurer of the C.A.T.A. Delegates to next conference are asked to bring the decisions of their Associations to conference. It is hoped that all will adopt the Stop Order System. More about this next issue.

THE PLACE OF VERNACULAR IN THE NATIVE PRIMARY SCHOOL CURRICULUM.

This subject gives unlimited ground for controversy and this was more eminent at the time of the introduction of the new syllabus.

Though the writer does not mean to deal fully with this subject, it is worth while mentioning a few points to invite readers of *The Vision* to express their opinion.

This will help many teachers who, as often as the writer, find this subject confussing and inclined to stunt the progress of the children. As I suppose all will agree the syllabus is so drafted that it gives the most effective, essential and practical education, also ample time to the teacher to work up the backward child, having in view that the normal child should go through the sixth standard, despite say, the financial position of parent or guardian.

Without unnecessarily mentioning that Primary School Education or any education is not compulsory to the Native Child bearing in mind that the medium of communication employed, etc., among the races especially in South Africa is English (and lately Afrikaans) I hold the opinion that the aim of any teacher who wishes to be successful should be to furnish the child with the most necessary matter, e.g. English in the earliest class possible, so that a child leaving school before reaching the sixth standard, 60 per cent in the case of Bantu children, is fairly well equipped to take his or her stand in life.

According to the environment it may be seen that in some centres it is not necessary to introduce instruction in English (excluding Oral,) till standard Three or Four, yet in others children in the sub-standards are able to take instruction in English with fair results.

In cases like the latter why keep back the child's knowledge of English just because it is a hard and fast rule that the vernacular should be used till entrance to standard Three? An absurd confussion will be noticed by many when it comes to the Arithmetical terms used and which must be used in giving Arithmetic in the vernacular, take for example :—Divide (Xhosa) *Nciphisa*.

My opinion is that it should be left to the teacher to introduce the official language, where fit, A study of Mr. Storey's *Lessons in Oral English* will reveal that oral English is not a difficult subject if tackled from the start and carried on systematically.

On the other hand one does not approve of what Inspector Z. says, when he presses his teachers to teach subjects like

history, geography, hygiene in Xhosa in classes even higher than the Fourth standard.

Quite right many talk of the preservation and thorough understanding of the mother tongue, but it should be understood that sufficient time is given in the time-table to the teaching of the Vernacular and this should be done without prejudicing the use of the official language where it can be successful.

PANAMA.

Training School,
Lovedale.

3rd November, 1937.

The Editor, *The Teachers' Vision*.

Dear Sir,

In your September issue you have printed in full the excellent Presidential Address delivered at the C.A.T.A. Conference this year. It contains, however, one somewhat disquieting statement: "The employment of Native graduates in our Training and Secondary schools, and as principals of Practising schools should now no longer be looked upon as in the nature of an experiment; and one would like to see more use being made of the services of such qualified men and women whenever opportunities occur."

Is one to infer that full use is not at present being made of the graduate teachers produced at Fort Hare? Are such teachers not being absorbed into Secondary and Training Schools? Are they finding themselves obliged to take up posts as Primary assistants? I know of none, but my questions are not meant to be rhetorical. They are being trained for post-Primary work, I believe, and many of your readers would be glad to know to what extent they are unable to have access to this branch of education.

As head of the first school in this Province to replace a European teacher, fully paid by Government, by an African teacher, I am interested greatly in this question and should like to know the facts.

May I in closing congratulate you upon the general excellence of your paper and the interest and scope of its contents.

I am, etc.,

J. W. MACQUARRIE, B.A. (Lond.)

THE INSECURITY OF NATIVE TEACHERS' APPOINTMENTS.

Read and Consider :—

Dear Miss———B.A.,

The Committee in charge of Native Secondary Education has decided to engage a European Teacher for the Senior class (Std. VIII) for next year. They have secured the services of Mr.———B.A., who had been Headmaster of a Secondary School. Under the circumstances I am directed to give you notice that your engagement terminates at the end of this year.

Yours faithfully,

Secy. to the Committee.

1. The above letter is dated November 13, 1937; Not a full quarters notice as you will note.

2. Mr.———whose services have been secured is an old pensioner, and he is replacing a young, qualified teacher of some years experience and having the same degree of the University of South Africa.

3. There is apparently no reason why Miss———must be given notice except that the services of a European pensioner are secured. If there are any reasons, whatever their nature, they are not given.

A29 Municipal Location,
Aliwal North.
10 : 7 : 37.

The Editor, *The Teachers' Vision*.

Dear Sir,

Where there is no *Vision* the teacher perishes. The teachers who started the C.A.T.A. had a vision and their belief has been justified. Before 1921 many teachers started at £3 a month (and they were qualified teachers) to-day no teacher, except the unqualified, gets less than £4 10s. a month. In 1923 there was an adjustment of salaries.

Our vision is growing wider and wider. We are demanding representation on those bodies that are connected with our education. We hope for better things in the future. We see them afar. It is a teacher's vision. May it never grow dim !

Sir, is it too early to suggest a joint conference with the Transkei Teachers' Association.

Yours, etc.,
M. P. BULUBE.

(In 1928 uniform and graded salary scales were introduced, and whilst no increments have as yet been paid, it is clear that these will be introduced at the earliest possible moment as the Department is keen to do so.—Ed. *Vision*).

The Editor, *Teachers' Vision*.
Sir,

The constitution of the C.A.T.A. makes no mention regarding actions at law—a rather unfortunate omission. The C.A.T.A. is a public organisation and as such it must at some time or other, in this world of crises and uncertainty, find itself involved in a legal suit.

If such a situation should arise who then is to sue or to be sued in the name of the C.A.T.A.? Is it the General Secretary or President? If it be either of them or any approved member of the C.A.T.A., what would happen in a case where the constituent branches of the C.A.T.A. concurrently ceased to exist or decide to break away from the mother body whilst the latter has a legal case pending?

I would like you and your readers, Mr. Editor to make it clear to me as to what the actual position is or would be on this matter.

I am,
REGVERDIG.

QUMBU NATIVE TEACHERS ASSOCIATION.

On the 9th October the annual meeting of the above named Association was held at Nchoti School under the chairmanship of Mr. M. M. Ndamase. A fair number of teachers attended the meeting.

In the review of the ending year it was pleasing to note that an appreciable number of teachers had joined the Association as members. A further milestone was reached in the progress of the Association by the formation of a Library.

After the ordinary business of the meeting had been disposed of the meeting proceeded with the election of office-bearers for the ensuing year. The results were as follows :

Chairman :	M. M. Siwahla
Vice-Chairman :	H. W. Mhlambiso
General Secretary :	M. M. Ndamase
Recording Secretary :	A. C. Boyce
Treasurer :	O. N. A. Jafta.
Vice-Treasurer :	Miss M. Caba.

Members of the Committee : P. P. Jafta, R. R. Simane, S. S. Majeke, E. Mvana, A. Gontshi and Misses R. Maqubela and L. Twetwa.

The meeting was honoured by the presence of the Rev. W. Hunt, the Principal of the Shawbury Institution and Mr. D. Wilson, the Principal, of Shawbury Secondary School. They had come to talk on the Shawbury Secondary School. After the formal introduction and welcome Mr. Wilson was called upon to speak. In the course of his speech he pointed out that Secondary Education was a matter of vital importance for the welfare of the Natives. It was an admission qualification to many professions.

Rev. W. Hunt then rose and addressed the meeting on the development of Shawbury. He mentioned among other things the Secondary School building which was in the course of construction. He further said that the school set out to serve the needs and interest of the Native people in every possible way.

Mr. A. C. Jafta then rose and tendered a vote of thanks to the speakers.

The meeting was then closed with benediction.

Thank you for the space.

Yours etc.,

M. M. NDAMASE,
General Secretary.

(I congratulate your association on the idea of forming a library. There are a very few things more needed by teachers than books. It is hoped that other Associations will follow this good idea and form libraries.—Editor)

MONEY.

Dear Readers,

The Editor has me by my nose on the grindstone again and you, dear readers, are justified in exclaiming:- "Money again! cannot Liso write on any other subject?"

Last March, I wrote in the "Vision" on Building and Assurance Societies. Have you taken out shares or/and policies? Thank you. Others have raised questions in this strain?

(a) Why should one have to wait eleven years for one's shares to mature? (b) Why should I take out a policy which either matures after 15 or more years, or never matures at all until I am dead? Such objections remind me of the Africans who lived in the midlands of a certain Province who would not go in for wattle raising on their lands because it would be seven years before they could harvest a crop and receive cash for their labours. They preferred to continue raising mealies—which matured and were turned into cash every six months—though the proceeds from maize grown for seven years in a plot were much less than those of a similar sized plot on which wattle was grown. Wattle had also an added advantage—after the style of compound-interest—yielding investments—in that seed was only required at the beginning of the first seven-year period as succeeding plantations were raised from the roots of the previous ones without much effort. The desire, in our people, is strong for quick and heavy returns—however uncertain.

More recently, a number of educated and illiterate people were taken in, in the area between Kokstad and Qumbu, by a young man who had a high sounding, unworkable scheme. Sheep were sold and money handed over in Fivers as the scheme was that "on my return to head office, each contributor of £5 would be sent a cheque for £50." Quick money and good money indeed! The people who rushed into such unworkable schemes are sadder but wiser.

Building Societies and Assurance Companies of standing have workable schemes. They may be slow but they are sure.

Your savings should be entrusted to the Government:—(Post Office Savings Bank), other reliable savings banks, reliable building societies and long-established assurance companies. Before doing so, however, get all the information you can from these sources themselves and from reliable friends who know.

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