

THE TEACHERS' VISION

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P. O. LOVEDALE, C.P.

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What Shall We Do With African Education?

AT the present moment African education is in the balance. It is threatened by radical changes which to our own way of thinking will shake the very foundation of African life. The Government which believes that African education is all wrong wants to fit it into its machinery of Apartheid which, by the way, has not been fully expounded because its authors are themselves not sure how it can be applied effectively. Hence the proposal for an All-party Commission by the present session of Parliament. As far as the Government or White South Africa is concerned the Africans should not be educated to the same level as the whites otherwise they will compete with or beat the whiteman at his own game. Africans will justly claim the same privileges, the same amenities and the same rights as are accorded to the Europeans and of course, you cannot do what you please with them once they are educated. The educated Africans have learnt that a European is an ordinary human being—not a demi-god who has descended from Mount Olympus—a person who should be respected not by virtue of his white skin but because he commands respect and therefore worthy of it. In short it is this type of African with revolutionary ideas, a progressive and independent thinker whom the European regards as a potential enemy of his security.

In pursuance of its policy of Apartheid the Government is busy sending out commissions whose terms of reference point the direction towards which things are to be shaped. The Feeding Scheme Commission was to find out whether it was necessary or not to have a State-aided scheme for African children. Surely if it is necessary to feed European children who come from far better homes economically than those of African children, it is all the more necessary to feed the latter. It would appear from the terms of reference that the Government entertains some doubts as to the absolute necessity of such a scheme having regard to "the limited financial means of the State." While the Commission was busy with its investigation the Government suspended the feeding scheme. As if to say, "we will not supply your children with any food until we find out whether they really need any and how much we can afford to give them without seriously impairing State funds. However, with what money we have at our disposal we shall continue to feed the children of those who assist to fill the State coffers" that is Europeans. It was callous on the part of the Government to reject the supplementary estimate of £300,000 designed to enable the feeding scheme to continue in the first quarter of 1949. At the time of our writing the Commission had completed its investigation but the African children continue their schooling without the State-aided feeding scheme which they formerly enjoyed. We are anxiously waiting to see what recommendations have been made by the Commission.

There is yet another Commission which, like its predecessor, is devoid of African personnel. While we are greatly perturbed by this omission at the same time we are not surprised because we know too well the attitude of white South Africa—who would have us believe that the Africans have not yet reached the stage of knowing what is good for themselves. The present Commission, under the chairmanship

of **that** well-known educationist—Dr. Eiselen, formerly Chief Inspector for African Education in the Transvaal, is to study and report on the content of African education which for many years has been the subject of great controversy among both educationists and politicians alike. We agree with "The Outlook" that what the European devises for us is likely to be something inferior—designed for the purpose of "keeping the Africans in their place."

There are divergent views on the question of the content of African education. Some say you cannot and dare not give Africans the same education as is given to Europeans because if you do so you imply equality—something unheard of in South Africa. This is the conception held by the Government who advocate a type of education consistent with the environment of the African—as if there is at present an environment which is purely African. The African maintains that education is one and that there is no such thing as African education or European education. He is therefore not prepared to accept an inferior type of education run on tribal lines.

It is difficult to imagine the kind of syllabus to be recommended by the Commission, especially when we take into consideration the three different groups of Africans found to-day. There are those in the reserves who, though greatly transformed still recognise tribal groups; there are those who have lost tribal connections—usually speaking Afrikaans—African in feature but European in culture—the last group consists of those who live in towns with vague tribal connections—both European and African in culture.

Whatever shape African education is going to take, one thing is certain, namely, that African education is to assume a different form. In this field the first experiment of "apartheid" on a large scale is going to be made. If this vaunted policy of "apartheid" proves successful in the sphere of education—the very soul of a people—what hope have we of existence? This means we shall ever remain subservient to white domination with just enough education to make us good servants, but not enough to enable us to aspire for Parliamentary positions. We need hardly advise our teachers to procure the reports of the above Commissions as soon as they are available. I make bold to prophecy that a storm of protest, throughout the country, will greet any recommendations that savour of Kaffir education.



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The name of Mr. J. L. Mkentane was inadvertently included, it should have been that of Mr. W. Z. Mpako. We wish to tender our apology for the error.—(Ed.).



The Cape African Teachers' Association

'Vision' Notes, March, 1949

1. Correspondents and Branch Secretaries are hereby notified about the C.A.T.A. General Secretary's change of address
MPUMLWANA HALT, P.O. QUMBU, C.P.
2. Very few Branch Associations have sent in their C.A.T.A. subscriptions so far
3. Branches are reminded that C.A.T.A. subscriptions are now OVERDUE and must be paid to the Treasurer immediately.
4. By the end of June we want a 100 per cent paid-up membership. Odds, right through the profession, are against us, hence the urgent need for marshalling our forces to the full.
5. CONFERENCE IN KIMBERLEY: All roads lead to Kimberley this coming June where the C.A.T.A. Conference meets. The tentative dates are as follows: 29th June--3rd July, 1949.
6. Applications for Conference Concession Certificates must be made to the C.A.T.A. Secretary not later than the 31st May.
7. The General Secretary C.A.T.A., will undertake to book seats for all the Transkei delegates, provided these are made as soon as possible
8. Motions for discussion at Conference must be lodged with the General Secretary before the 24th May.

MAX MAC L. MESATYWA,

General Secretary, C.A.T.A.

March, 1949.

REPLIES TO RESOLUTIONS BY THE CAPE AFRICAN TEACHERS' ASSOCIATION: RESOLUTION 1.

That the Provincial Administration be urged to appoint African Inspectors of Schools.

REPLY:

- (a) Inspectors of Schools are appointed by the Union Government and not by the Cape Provincial Administration.
- (b) Under the system now operating in the Cape Province, where the inspector is responsible for all types of schools in his circuit, including European, Coloured and Native schools, some of which are schools under School Board control, and some under Church control it is not considered practicable to appoint Africans as Inspectors of Schools.

RESOLUTION 2.

That African teachers should be accorded the same furlough as applicable to other sections of the teaching profession.

REPLY:

This matter is receiving the attention of the Union Advisory Board on Native Education.

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RESOLUTION 3.

That since rural secondary education is fast becoming a very important feature of African education the Government be urged :—

- (i) To earmark sufficient land to provide classrooms, playgrounds, hostels and teachers' quarters;
- (ii) To take over schools from the churches which can no longer bear the financial responsibilities;
- (iii) To put up teachers' houses.

REPLY :

- (i) Rural Secondary Day Schools are aided schools under Church control, and, as in the case of primary schools under Church control, the Department's aid is limited to salary and equipment grants only.
- (ii) It is not the policy of the Administration to take over control from the churches of aided schools.
- (iii) Reply given in (i) above applies here also.

RESOLUTION 4.

The C.A.T.A. requests the Department to subsidise books from book stores when stocks are exhausted in the C.P.S.

REPLY :

The Department does not consider this a practicable measure.

RESOLUTION 5.

That C.A.T.A. requests the Department to institute financial allowances to Training School assistants who serve as supervisors of Practising Schools.

REPLY :

The Principal of the Training School is also principal of the Practising School attached to his department. He is required to detail a member of his training school staff for full-time duty in the Practising School. The Department does not consider an additional allowance necessary for this work.

RESOLUTION 6.

That the Department be requested to create the post of first assistant in each school and that such assistant be paid in accordance to such position.

REPLY.

It is regretted that it has not been found possible to make provision for such posts.

RESOLUTION 7.

That the Department employ a nurse in each location to serve the needs of the children.

REPLY.

No provision has been made for a school medical service in African Schools. This request should be directed to the Department of Health.

The Policy Of The C.A.T.A.

For years the C.A.T.A. existed without any definite policy. It tried to fight the problems of its members by the only method that it knew, by sending pious resolutions to the Department on this and that matter, and almost invariably receiving the same reply "funds not available." It had not occurred to the teachers to ask why it was that funds were not available for Native Education, why the Government was prepared to pay £16 per European school child, while it paid very reluctantly, about £4 per African school child. It was not until the 1946 conference that the Jordan Committee was elected to draw up a draft policy for the Association which was passed at last conference. The preamble to this policy is a very important document, and every teacher should make it a point to have a copy. It first of all analyses the position of the African in S.A. society, finds the teachers' problem and sets out to provide a remedy. For how else can you find the remedy if you have not diagnosed the cause? Let us refresh our memories.

South Africa is regarded by the ruling-class as a "White man's country. The entire constitutional and economic structure, the legislative, educational, fiscal, judicial and administrative policy of South Africa is designed to serve the interests of the European ruling class.

Educationally the declared policy of the country is that "the education of the White child prepares him for life in a dominant society, and the education of a Black child for a subordinate society." (para. 458, Rep. Interdepartmental Committee on Native Education, 1935-36). In other words the European child is taught to be a master while the African child is taught to be a servant. This shows that the shortage of schools, the poor equipment and understaffing are all deliberately done to starve Native Education. As long ago as 1891 Dr. Dale, Superintendent-General of Education in the Cape, wrote: "Whilst the present cautious system is pursued no social inconvenience or practical danger can result, but if some system of obligatory school attendance were introduced, and thousands of Kaffirs were leaving school year by year with sufficient school instruction to set them loose from tribal customs and modes of savage life, what would you do with them? Labour, especially agricultural, is wanted, but will the educated Native leave his home and take service. Knowledge is power even to them, but it might be a power for ill." (para. 26 Rep. Interdept. Comm. Nat. Educ.).

It is in the interests of the ruling class to allow a small percentage of the Africans to go to school, so that they may be able to follow instructions. It will be realised how small the percentage is when we bear in mind that for every 100 children enrolled in the sub-standards, only eight reach standard six. For every 100 children enrolled in the sub-standards less than 30 reach standard 1, i.e. about 70 per cent. do not obtain an education which goes beyond the very elementary preparation which is represented by the sub-standards. The very few Africans who reach the higher levels of education are allowed employment as teachers and ministers of religion or clerks in segregated offices. But wherever they are they must be under the Government. They must not be allowed to be independent and thus upset the status-quo. Thus all the enlightened among the Africans, all those who might pro-

vide the leadership, are under the control of the Government, and thus the African masses are divided from and deprived of their natural leaders.

It is needless to say that without leadership a people can do nothing, just as leadership can do nothing without the people. That is why it is stupid to suggest that the teachers should stand aloof from the people, as though the teachers were not part of the people. How can you be aloof from yourself? For decades the African teachers have tried to be aloof. They have isolated themselves from the people, attending neither meetings of the people nor interesting themselves in the activities of the people. For over a quarter of a century they have held aloof, and as a result, not only have they not improved their position as teachers by this isolationism, but they have also earned the contempt of the people. Teachers to-day are called "Abantwana abancindevu."

When Mr. Hobson, ex-Chief Inspector for Native Education addressed the U.C.A.T.A. at the 1946 conference in Cape Town, he said that the African teacher differed from his European counterpart in that the African teacher was also the leader of his community. Europeans had professional politicians to attend to the problems of their community, but that this was not the case with African teachers. It is therefore a sacred duty of every African teacher to take his place at the head of his community and fight with them in their day-to-day struggles. For the teacher cannot rise above the community to which he belongs.

So far we have dealt with what a teacher can do for his people. Let us look at the other side of the question. Is it possible for the teacher to rise and leave his people behind? Let us take as an example the question of salaries. If the African teachers decided to leave the profession as a protest against poor salaries, where could they find employment? Would they not have to find employment in the mines and industry where they would be employed as labourers without even the status of an employee. It is for this reason, as Mr. Hobson told the Cape Town conference, that the salaries of the African teachers can never rise much higher than the wages of the African labourers. It follows therefore, that if we want to raise our salaries we must help raise those of the African labourers. In short the struggle of the teacher is inextricably bound up with the struggle of the oppressed masses. Just as a black labourer is paid less than a white labourer because he is black, so is the black teacher paid less than the European teacher, because he is black. This means that we are not oppressed because we are teachers but because we are black. When we say "Equal pay for equal work," we are really demanding the abolition of the colour bar. We are demanding full democratic rights. We imply that our struggle is the general struggle for the emancipation of the African. This does not mean that we must do away with our own organisation and go and join political organisations. That would not make sense. We have our own special problems, such as unpleasant managers and inspectors, etc. But it must be clear to everyone, that it is useless merely to strengthen our own organisation just in order to fight an isolated fight. The various organisations must come together and co-ordinate their struggle in the fight against common oppression. It was to effect this co-ordination that the C.A.T.A. at its last conference in Queenstown decided to affiliate to the All-African Convention.

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When the president announced the decision of the conference to affiliate to the All-African Convention, he appealed to those who held contrary views to show their loyalty to the association by doing all in their power to make the decision of the majority a success. It is regrettable to note that immediately after conference some people became over-active in a belated attempt to alter the decision of conference. These people, unwilling to face the challenge of their time, are trying to set the clock back and make us renounce the purposeful struggle of to-day for the inactivity of yesterday. They want our conference to remain what they have been in the past, holiday resorts where people go to relax after a strenuous school session. Strange as it may seem, these people did not as much as utter a single sentence when this question was discussed at conference.

We shall deal with their arguments one by one, and show how they are not arguments, but merely excuses for not co-operating.

In the first place these people tell us that since C.A.T.A. approaches the question of African liberation from the standpoint of education, it cannot co-ordinate its struggle with that of the masses. According to these gentlemen, because one section of the allied army fought in North Africa whilst another fought in Western Europe the co-ordination of these two armies under one High Command was not necessary. They probably think it was stupid for British and American armies to be unified under one High Command. There is no such a thing as an approach to the liberation struggle from the point of view of education. Education is a social institution and cannot be approached apart from society. Do our educational problems not flow from our lack of democratic rights? Is African Education, as I have tried to show, not deliberately starved so as to keep the Africans spoilt for their real work, which according to the South African ruling class is to hew wood and draw water. Does our lack of adequate school equipment, lack of compulsory education, understating not flow from the fact that we have no voice in the Parliament of the country? I should like to see the man who, after reading the aim of education in South Africa, as described by the Inter-departmental Committee on Native Education, will still have the simplicity to separate education from politics. It is by joining in the struggle for the removal of the colour bar in every sphere of our national life that we shall be able to remove it in Education.

Another so-called argument is that the Federation has disaffiliated from Convention and that by affiliating we are stabbing sister organisations in the back. Also some teachers owe allegiance to A.N.C. How are they going to reconcile that with affiliation to Convention? When we decided to join Convention it was not because so-and-so had joined or not joined, that is not how thinking people decide which organisation to join. It was because Convention was the only organisation whose aims are similar to our own. Also, Convention is the only body that we can join without losing our identity as a teachers' body. If these other organisations have decided to go bad, must we follow them. Must we for instance, drop our slogan of "Equal pay for equal work" just because the Federation has asked for 80 per cent. of the European teachers' salary? If there are teachers who find that their allegiance to the A.N.C. clashes with affiliation to Convention, it means that there is a conflict between the accepted principles of the C.A.T.A. and those of Congress. The teachers concerned cannot be loyal to both. They must decide. We cannot discard our principles because we want unity with those who are opposed to them. Any unity which is not based on the acceptance of common principles is as good as no unity at all. Let

(Continued on page 21)

The Paid-Up Branches Of The Cape African Teachers' Association

In the interest of the Association as a whole, I am publishing, for the first time this year, the list of those branches some of whose teachers have faithfully fulfilled their obligation. As will be observed from the list it leaves very much to be desired, when we take into consideration the fact that there are 30 Branches out of 50 who have done anything at all as regards the payment of subscriptions. That means at least 60 per cent. of the Branches comprising the CATA at present are conscious of what they ought to do. What has happened to 40 per cent. of the Branches? Have their secretaries failed to convene meetings? Have the teachers in the branches concerned backslided or have they become so foolish and shortsighted as to think that they can solve their problems individually? "Lord what fools these mortals be!"

It will be observed on casual examination that in most cases very few teachers from the 60 per cent. branches have paid their subscriptions. I am loath to mention the names of some of the oldest and well-known branches which have failed us in this regard. If branches from the most progressive centres of the Cape where many of the so-called intellectuals abound let us down in this manner how much more will those from the backveld! I refer chiefly to our town or city branches and those of enlightened reserves. It is the duty of those who know better to spread the knowledge among those who are ignorant including some of our graduates who stand condemned for their indifference in a world which needs enlightened leadership. While I am no worshipper of degrees, gowns and hoods which are nothing else but a relic of mediaeval pomposity and realise that not all graduates are endowed with leadership at the same time I submit that a graduate is expected to do more for his people than an ordinary N.P.L. and yet in practise it is not always so.

I wonder if African leaders realise how grim the situation is in South Africa especially with regard to African education which at present is being investigated into. Do they know that the Government is keen to give the African tribal education which will ensure his enslavement? Are the teachers aware of the fact that their children are no longer included in the feeding scheme? If they were alive to these questions they would not be dancing about while Rome is burning. Teachers! Teachers!! rally together! Secretaries call meetings, emergency meetings if need be! Tell the people that their education is in serious danger Support your Association! Send as many delegates as possible to Kimberly to fight against Apartheid in education! Let not your future generations curse you for accepting what is second best. It is only when you are organised that you can do these things. Can any organisation stand without financial support from its members?

In conclusion may I remind you that only 660 odd teachers have paid their subscriptions! What a reproach to our well-known association! Remember if you are not enlisted below you are NOT a member of the Cape African Teachers' Association!

(Continued on page 22)

Teachers' Concession Certificates To C.A.T.A. Conference

The attention of the teachers is drawn to the letter from the office of the General Manager of the South African Railways, regarding the use of concession certificates by teachers who will be attending the C.A.T.A. conference at Kimberley next June.

We request all intending delegates and visiting teachers, who may wish to avail themselves of the concession certificates, to correspond immediately with the General Secretary.

LETTER.

The General Secretary, C.A.T.A.

Dear Sir,—

With reference to your letter of the 2nd February, 1949, in connection with the annual conference of the Cape Teachers' Association to be held at Kimberley from the 28th June to the 2nd July, 1949, I have to state that it has been decided to extend the same concession facilities as have been allowed in the past:—

- (a) the concession which is based on the excursion fare plus 20% (subject to the applicable minimum first and second class fares) will be granted in respect of the abovementioned conference to not less than 10 duly appointed delegates travelling by rail to attend the conference:
- (b) provided accommodation is available on the days on which delegates will have to travel, concessionary tickets will be issued to them upon presentation of concession certificates (form T.117) signed by yourself and approved by this office to enable them to arrive at Kimberley not earlier than the 27th June, and not later than the 1st July, and to complete the return journey by midnight on the 6th July, 1949. The delegates will require to travel via the direct route or that affording the most convenient through connection and the journey may not be broken in either direction.

Delegates desiring to utilise their annual holiday concession certificates may do so, and their tickets will also be taken into consideration in making up the minimum referred to above.

It may be mentioned that, for the purpose of establishing whether the minimum requirement of 10 delegates has been met, difficulty has been experienced in the past in tracing concessionary certificates presented by delegates at stations and I shall be pleased if, at the time of the Conference, you will record the names of at least ten delegates, together with full particulars of the tickets held by them, i.e. number, date of issue, and from which station, and forward the information to this office in due course.

A supply of concession certificates is being forwarded to you under separate cover.

Yours faithfully

for W. M. CLARK,
General Manager.

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Dear Sir,

I enclose a circular letter which speaks for itself. Could you be so kind as to publish it in your paper, and otherwise give the matter publicity. Although the initiative in this affair has been taken by some of us here in the Transkei, we do not regard the matter as our private affair. Rather do we regard ourselves as the servants of the African people in our handling of the matter.

Professor D. D. T. Jabavu does not belong to any particular section; he belongs to all of us, and it is fitting that all the peoples of this land should get opportunity to pay their respects to this great son of Africa, and to contribute towards the establishment of the national monument we are pledged to build.

We would be obliged if you would also consider the advisability of your paper launching a fund and receiving donations towards the Fund on behalf of the Central Organising Committee.

I have the honour to be sir,

MDA MDA.

Dear Sir/Madam,

Professor D. D. T. Jabavu, one of the brightest stars in the African firmament, has retired from the Professorial Chair in the Department of African Studies of the South African Native College Fort Hare, after thirty years of service in the propagation of higher education among the African people. Recently, a meeting held in Umtata decided to launch a “Jabavu Thanksgiving Fund,” which shall be used in a manner that shall best show our appreciation for the work Prof. Jabavu accomplished among us and for us. Whatever it is that will be finally decided upon, it will take the form of a monument to Don. Jabavu, one of Africa's proudest sons.

It is felt by honouring Prof. Jabavu, we do ourselves an even greater honour. We rise in the estimation of others by our recognition of meritorious service accomplished by the illustrious in our midst. It is intended to conduct the campaign on a national basis for Jabavu belongs to no particular group but to all of us. Hence it is the privilege of every African to subscribe to the Fund and organise collections therefor.

The target aimed at is £40,000 and all-students are requested to make a minimum donation of One Guinea. It is not yet certain whether the Fund will be used to establish a Faculty at Fort Hare in Jabavu's name (some are suggesting a Faculty of African Studies that shall compare with the best in Africa; others are inclined towards the view that overseas scholarships in branches of learning not accessible to Africans in this country will meet our purpose better). It is also urged that a personal gift that will be a memento be included in the scheme.

These are but some of the suggestions on hand, and the Committee welcomes any others that may be forwarded. It is suggested that wherever possible in a locality, donations be received into a local Fund, the collected sum being forwarded to the Central Committee periodically.

MDA MDA, Organising Secretary.
CHIEF VICTOR POTO, President.

The African Child And The Curriculum

The writer craves the indulgence of his readers to allow him to limit the scope of his topic to a particular area, viz : the Secondary. It is the field most familiar to him, and it is the most controversial one. Readers familiar with this narrow field will, no doubt, have come across such criticism as this : "Attempts should be made in the near future to include in the curriculum such subjects as Domestic Science and Agriculture, so as to serve the actual existing needs, and, therefore, be less academic."

Why do such critics ever have such ideas in their heads at all ? Note one of these celebrated opinions of African Educationists : "Since the African is so largely a creature of the veld his education should be largely rural." (Jowitt). With all due respect to this learned gentleman and his kith and kin the writer dares to differ most emphatically from this and other such pet phrases, ideologies and beliefs of the "Dominant group." To him it is very queer why this group has always doled and dished out principles, methods and curricula suitable for the "subordinate group" without ever bothering to know what the poor fellows want. This idea is not true only educationally, but also permeates all other spheres of life, viz : politics, religion, economics, etc.

Briefly outlined this is the type of curriculum they would like to see in say, a rural Secondary School : English Lower (300), Afrikaans (300), Vernacular (400), Domestic Science/Agriculture (300), Hygiene (150), Biology (150) Hist./Geography (150), Arithmetic (150) and Scripture (100). From the various maxima, please take note of where the emphasis is. There is very little point in bringing forward arguments for the inclusion of EACH of the above in a curriculum designed for an African child. They are fairly obvious. So let me now attempt to criticise this curriculum briefly and objectively.

English Lower assumes, generally, inability on the part of the African child to assimilate sufficient vocabulary to master this language in the short time at his disposal. I wish to assure people with such ideas that in the Cape rural schools African children have, whether through hard work or mere chance, had symbols ranging, to my knowledge at least, from as high a one as B. Does this prove inability on the part of the said children ? As a matter of fact, of late, English Higher symbols are comparable to those for Xhosa Higher ; and very often, with shame I say it, even better. If this be so then, why English Lower ?

Afrikaans has always been rumbling in the distance. Since the 26th of May, however, it has been steadily but surely gaining ground. Both the English and the Xhosa-speaking communities are nursing fears that the days may not be far off, when the twins of the country (English and Afrikaans may part ways ; and the other declare himself the elder by the law of primogeniture in this land ? Africans, generally are linguist. Afrikaans may just as well be one of the languages they know. This globe is fast shrinking. The more languages we know, the better it will be for most of us.

Vernacular is, of course, a sine qua non of any curriculum.

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Domestic Science is the queerest inclusion in this illogical curriculum. The first hurdle here is equipment. Any small, poor, missionary Secondary school that would jump this hurdle successfully would deserve country-wide honours. Then comes the question of staffing—the demand for the Post-Matric Domestic Science teachers at present for exceeds the supply. Such teachers are still as rare as rubies and just as difficult to procure.

Let me mention in passing the question of ingredients. Of late, the inspectresses of this subject are in love with fish dishes. I don't in the least blame them, so delicious are they! Where in the rural areas can one get these? I suppose principals of such schools will have to take up to fishing as a useful hobby. Utensils such as brass, nickel, silver, etc. will be hard to get. In any case the question is: all this, to what purpose? In order to produce better servants so that the "missus" in an urban as well as rural area may not have to teach her girl "omnia de novo."

Agriculture presupposes that every boy passing his J.C. in a rural Secondary School ultimately ends in the country, and that while schooling he would influence the locality in which he lives. Granting this, one would like to know what return this boy would make on the small allotment that his father owns. Agriculture as practised by the wealthy dominant group is heavily subsidised, and still is a loss to the country; a fortiori to the poor African peasant! One important fact seems to be lost sight of with reference to the Africans is that they were never and are not likely ever to be agriculturalists. They are largely pastoralists.

The truth is: very few rural children end up in the rural areas, especially the boys. Yes, they may come back as teachers; but agriculture will not then be their mainstay. What about these Transkeian Schools of agriculture? Have they been such a success that agriculture can now be recommended for all! The rest of the curriculum is to the writer quite acceptable.

From the fore-going it would appear, therefore, that this curriculum is not acceptable to the writer. Now in eliminating, one must always substitute. My substitution is simple. There should be recognised no African curriculum. Education is the process of nourishing the brains of the younger generations. Nunn says that the aim of our system of education should always be to develop "individuality." We must, therefore, educate the young to live "this life fully and have it more abundantly." South Africa is a multi-racial country. She has children of many different races. They all must develop to the best of their ability; and live this life fully in this country, not as masters and servants, but as partners. Live and let live! Allow the teachers to organise effectively the child's "experiences so that his tendencies and powers may develop in a manner satisfactory to himself, and to the community in which he lives." Who can tell what is in the inscrutable future? Will agriculture, as a subject, do a potential doctor, lawyer, engineer etc. any good? Perhaps!!!

It should be interesting to read the Blue Book of the recently appointed Commission on Native Education when all has been said and done. One does wish, pray and look forward to that day when even among Africans, Education may be allowed to be the Education of an African by an African and for an African without any undue and unnecessary extraneous interference, especially by experts.

By: AFRICAN.

School Discipline Problem

How many times a day does the thought of discipline disturb our daily round in school? There are people who tell us we should never have to think of it, that a school should be happy and free, where the teacher is a friend, not a policeman, but we suspect that these folk are not teachers themselves or if they are. . . . In any case we are quite prepared to let such people go on talking, confident that we are right in asserting that one of the hall-marks of a good teacher is that he shall be a good disciplinarian.

When we say that a certain teacher is a good disciplinarian the plain man and the practical teacher alike mean that he is good at keeping order in his classes and making the pupils do as he tells them. It is a much coveted gift. Teachers sometimes argue among themselves whether this mysterious power of control is born in a man or whether it may be acquired. It is interesting to look at the answers given by students in training to the question, "Why do pupils obey their teachers?" Most of them can be put into one or other of the three groups.

(1) Those who voted for physical force had explained that pupils obeyed lest a worse thing befall them.

(2) Those who voted for the respect teachers inspire by their superior knowledge.

(3) Those who voted for the liking pupils had for their teachers.

It was said of one teacher that he could, at any rate, manage two pupils; he could hold one down while he taught the other. It is fairly obvious that no teacher could maintain discipline by sheer physical force against forty boys—he might manage four or five but *avoidsupois* would quickly count if all came at once. It is safe to say that the largely built physical bully gains no admiration from his colleagues today. He too clearly represents the object of fear that we want to see abolished from our schools. Some of us have two minds about corporal punishment, but we should distinguish carefully between physical force and corporal punishment. The latter is based upon a sort of agreement that for certain misdemeanours the pupil consents to be punished in a definite way.

It may come as a shock to our much prized dignity if we suggest that the second group are not to be trusted. No doubt Goldsmith speaks of an attitude known to us all in African villages:

"And still they looked and still the wonder grew,

That one small head should carry all he knew."

But does the teachers' knowledge of Latin, English "jawbreakers" or quadratics really arouse the genuine admiration of boys and girls in their early teens? Would it be wrong to say that they prefer his motor bicycle, his gramophone or the lady's new frock?

Girls, of course, dominate the group. For boys something other than love seems desirable as a discipline producer, perhaps this is the reason that we agree in asking for men to teach boys' classes. But we know girls who love their teacher almost to excess, and yet cannot resist the temptation to reduce her to tears.

The real source of the teacher's authority is twofold: one stream comes from without, the other source from within.

The outer source of his authority springs from the right given to the teacher by the society in which he lives. And well should he remember it. The ordinary man and woman, parent or not expects the pupil to obey his teacher. A good deal of the respect that a teacher commands is due to his ability to gain from the child what so often

the parent cannot. Then the teacher is supported in his authority by the weight of officialdom of headman, magistrates inspectors and the vast educational organisation which includes even a cabinet minister.

Yet all this is of secondary importance, for the final source of the teacher's authority lies in himself. In the last resort the teacher's personality is the thing that counts. If only we possessed a "strong personality" all would be well. Some teachers have it. They go before a class, they give their orders, they carry on the lesson—with either good or bad method—and that is all. Some of the smallest and physically weakest have it and do what they like with a large class in a way that amazes us. We know some who could never gain a certificate but possess the divine gift to a remarkable degree. The children seem to recognise them as genuine teachers. To this extent we can say that some are "born teachers." It is still a common enough saying among those without our circle that a good teacher—like a preacher—is born and not made. But this is not wholly true and we agree with the reply given to this assertion by a famous S.G.E. of the Cape, "Well, if it is so then the birth rate is too low." So we need not despair, and with a little guidance, a little tenacity of purpose and experience, there are few of us who cannot acquire command over a class.

(This article contributed by Mr. J. H. Dugard to a Healdtown magazine more than 10 years ago is still as useful as ever. Teachers should read it carefully and digest it.—Editor).

What A Language!

A flock of ships is called a fleet.
A fleet of sheep is called a flock.
A flock of girls is called a bevy.
A bevy of wolves is called a pack.
A pack of thieves is called a gang.
A gang of Angels is called a host.
A host of porpoise is called a shoal.
A shoal of fish is called a school.
A school of buffaloes is called a herd.
A herd of seals is called a pod.
A rod of whales is called a gam.
A gam of lions is called a pride.
A pride of children is called a troop.
A troop of partridge is called a covey.
A covey of beauties is called a galaxy.
A galaxy of ruffians is called a horde.
A horde of rubbish is called a heap.
A heap of oxen is called a drove.
A drove of blackguards is called a mob.
A mob of worshippers is called a congregation.
A congregation of theatregoers is called an audience.
An audience of peacocks is called a muster.
A muster of doves is called a flight.
A flight of larks is called an exaltation.
And if they are starlings it's murmuration.
A murmuration of bees is called a swarm.
A swarm of foxes is called a skulk.
A skulk of pigs is called a stye.
A stye of dogs is called a kennel.
A kennel of cats is called a nuisance.—

"Baltimore Sun."

us uphold our principles even at the expense of losing a few members, rather than sacrifice our principles at the altar of unity. Let us have 50 good members rather than a 100 members of doubtful loyalty, members who may desert us at the first sign of danger.

We cannot side-step the issue. The closer we examine our position the clearer it becomes that all non-Europeans suffer under the same fundamental disabilities—the lack of political rights. This lack of political rights is the main cause of poverty of the non-Europeans, the main impediment to their progress and future. It is through lack of political rights that laws were passed, land acts were passed depriving the non-European of his land, prohibiting him from buying land and forcing him to stay on the land as a semi-labourer and semi-serf. It is through lack of political rights that laws were passed making it virtually impossible for a non-European to become a skilled worker (the white-labour policy, apprenticeship acts, etc.), and keeping unskilled and semi-skilled labour on the very lowest plane and even below the minimum subsistence level. It is through lack of political rights that

- (a) his education is deliberately starved;
- (b) he is starved of medical facilities hospitals, maternity homes and clinics;
- (c) he is forced to live in locations, bazaars, hovels and sheds;
- (d) he is forced to carry passes and cannot move freely;
- (e) the system of taxation is unjustly applied against him;
- (f) he is not allowed to form trade unions.

In view of the fact that all the above disabilities, economic, educational, social and cultural, all flow from the lack of political rights, the struggle for full democratic rights must become the pivotal point of our struggle.

(By C. M. KOBUS).

**(REPRESENTATION ON UNION ADVISORY BOARD OF
NATIVE EDUCATION).**

PRETORIA, 12 NOV. 1948.

General Secretary. C.A.T.A.

With further reference to your letter of the 22nd October, 1948, addressed to the Minister of Education, I am directed to inform you that in terms of the regulations framed under Act 29 of 1945, the Minister is empowered to appoint not more than five members on the Board.

The following persons have just been appointed for the ensuing year :

Dr D. L. Smit, M.P.
The Rev. J. Reyneke,
Dr. A. Kerr,
Dr J. S. Moroka and
Prof. Z. K. Matthews.

From these appointments it is quite apparent that the Native interests—also that of education—will be well cared for. The Honourable the Minister of Education can therefore find no justification for your Association to be specially represented on the Board.

In these circumstances, your request can unfortunately not be granted

Yours faithfully.

D D. REDELINGHUYLS.
p. Acting Secretary for Education.

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Attitude Of White South Africa Towards African Education

"I am against this higher education. I do not think they (Africans) are fitted for it. I do not see how you can prevent it, but I would not encourage it." Mr. T. Shepstone, C.M.G. Evidence to the Milner Commission 1903-5.

"Education spoils the Kaffirs." (Opinion of Farmers).

"The Kaffir's mind is like his woolly, chicken-wire hair. You can pull it, out and stretch it like that—but once you let go it curls up again to what it was." (Afrikaans-speaking official).

"It is not, as was suggested, that the aim is the same and that only the methods to be used are different. It is not merely a question of method. The ends themselves are different in the two cases. The education of the white child prepares him for a life in a dominant society and the education of the Black child for subordinate society . . . For the Black child there are limits which affect him chiefly out of school." (Inter-Departmental Commission).

It is undoubtedly true, however, that so far as the general run of White opinion is concerned, it is supremely indifferent. Some European are full of fear. A few are definitely antagonistic. "Why educate the Native?" ask the indifferent. "Leave him exactly where he is; where he belongs. He is a different sort of being; you cannot make a White man out of him." The fearful ask, "What will become of the Poor Whites? What future will there be for our children? Do you know that the Natives will demand social equality and intermarriage if they become educated?" The antagonistic proffer the opinion, largely second-hand or based on casual observation: "Educated Natives are no good. It spoils them to educate them. It makes them insolent and cheeky."

We quote the above to show the general attitude of White South Africa towards African education. This is the attitude of the people who hold the destiny of our education in their hands. They do not deem it fit to include Africans in their commissions. We cannot help being diffident when professors like those of Stellenbosch are included in the personnel of the Commission investigating our syllabus. Their opinion on Apartheid is too well-known to require any mention (Ed.).

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Questionnaire On "Native Education"

In the present issue of the Teachers' Vision we publish the full text of the questionnaire sent to the C.A.T.A. Executive and heads of the African educational centres in various parts of the Union. We have also included in this number the memorandum prepared by the Executive setting out the views of the C.A.T.A. concerning the terms of reference on which the whole questionnaire is based. It will be noted that the opinions expressed in the memorandum are none other than the avowed policy of the C.A.T.A. namely a complete rejection of Apartheid in all its forms, total refusal to assist the government to put a rope around our neck, a determined effort to attain equality of all races in South Africa. The ideas in the questionnaire are not new—they are the same ideas which led to the victory of the Nationalist Government in May last.

The Executive decided not to dissipate its energy by entangling itself in the many twists and turns of the questionnaire which really do not matter much but to tackle at length the most vital question: 'What do you consider should be the guiding principles and aims of Native Education?' In dealing with this all-important question it first outlined the whole attitude of White South Africa towards the non-Europeans. It was felt very strongly that unless the whole picture was drawn clearly the African public in general and the teachers in particular may lose sight of the main purpose for which this commission was set up.

The Government knows what the general European public will say in answering question one. It has been answered before in the way that pleased the Government—by the Native Affairs Commission which some time ago recommended the Bantuization of 'Native Education,' by the Superintendents-General of Education in the Cape, by the Inter-departmental Commission on 'Native Education' which distinguished the aims of 'Native Education' from those of European education. In those days the European public had not been so much schooled in the doctrine of Apartheid. It is all the more therefore that the present Government should expect the public to endorse its decision of May, 1948 when it won the elections. Who therefore can expect White South Africa to speak a different language from that of the momentous day? If any, he is living in a fool's paradise. All that the Government wants from the public is that they should repeat more emphatically what they have often said before. It has always been the general feeling in South Africa that the education given to the African is a wrong one—it is not related to his natural environment, it makes him swollen-headed, it makes him despise everything characteristically African. South African educators have concocted their own aims of education to tally with the general non-European policy of the country. They know pretty well in their heart of hearts that there is no such thing as 'the guiding principles and aims of Native Education.' that there cannot be any differentiation between the education of the Africans and that of the Europeans and that the purpose of educating the people is the same the world over. We make bold to say that the real aims of education which have stood the test of time will ever remain true and that South Africa will not succeed in its attempt to corrupt them unless the Non-Europeans give way.

As will be noticed in our memorandum the Executive has confined itself strictly to the first 6 questions of the questionnaire because it was of the opinion that the remaining questions were a matter of detail and concerned those who believed in the concept of differentiation in education along colour lines.

It is not too much to say never before has the position of the Non-White races been so precarious in South Africa as at present. The Coloured vote is seriously threatened, the life of the Indians is being shaken to its very foundation, repatriation which is tantamount to good riddance is fast becoming the order of the day, the African is definitely in the worse position in that his education the soul and life of a people—yea, the panacea for all things is in the melting pot. The Government is attacking the Non-Europeans on all fronts—politically, economically and socially.

There is no better time for rallying together all the forces of the Non-European organizations than now. Let us forget our differences and fight to the bitter end against oppression. What is threatening "Native Education" at present is more than can be shouldered by Teachers' Associations. It is no longer a purely educational matter as it affects the whole fabric of African life and that of South Africa, it is a matter of life and death.

Union Education Department,
New Standard Bank Buildings,
PRETORIA.

17th March, 1949.

The General Secretary,
Cape African Teachers' Association.
Nqabara Secondary School. Idutywa.

Sir,

COMMISSION ON NATIVE EDUCATION.

As is undoubtedly known to you the above Commission was appointed on the 4th February, 1949, by the Governor-General. The terms of reference and the names of the members were published in the Government Gazette No. 4116 of 4th March, 1949.

A copy of the terms of reference is attached herewith for your information.

The Chairman of the Commission has instructed me to request you to have the kindness to supply the Commission with a memorandum setting out your opinions concerning the terms of reference. It would be appreciated if your memorandum could reach the Secretary of the Commission before the 30th April, 1949.

To facilitate the collation of data supplied to the Commission a questionnaire has been drafted, a copy of which is enclosed for your use.

To answer in its entirety this somewhat lengthy questionnaire will be an onerous task and, without in any way wishing to discourage your answering every item, the Commission will be pleased to receive answers to as many questions as your experience and interests dispose you to deal with.

Opportunity will naturally be provided if you should wish to appear personally before the Commission in order further to elaborate the views and opinions expressed in your memorandum. The times and places for the formal hearing of evidence by the Commission will be published later.

Yours faithfully,

(Signed) P. J. OHSHERS.

Secretary : Commission on Native Education.

COMMISSION

BY HIS EXCELLENCY THE RIGHT HONOURABLE GIDEON BRAND VAN ZYL, A MEMBER OF HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL, DOCTOR OF LAWS, GOVERNOR-GENERAL OF THE UNION OF SOUTH AFRICA.

TO :

WERNER WILLY MAX EISELEN,
JAN DE WET KEYTER,
ANDREW HOWSON MURRAY,
PETTR ALAN WILSON COOK,
GUSTAV BERNHARD GERDENER,
MICHIEL DANIEL CHRISTIAAN DE WET NEL,
WILLIAM ANDREW HOFMEYR,
JOHN MACLEOD.

GREETINGS !

Whereas I have deemed it expedient to appoint a Commission to enquire into and report upon the matters hereinafter mentioned ;

Now, therefore, reposing great trust and confidence on your knowledge and ability, I have authorised and appointed, and by these Presents authorise and appoint you—

WERNER WILLY MAX EISELEN to be Chairman, and you—
JAN DE WET KEYTER,
ANDREW HOWSON MURRAY,
PETER ALAN WILSON COOK,
GUSTAV BERNHARD GERDENER,
MICHAEL DANIEL CHRISTIAAN DE WET NEL,
WILLIAM ANDREW HOFMEYR,
JOHN MACLEOD,

to be members of a Commission whose terms of reference shall be as follows :—

1. The formulation of the principles and aims of education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitude and their needs under the everchanging social conditions are taken into consideration.

2. The extent to which the existing primary, secondary and vocational educational system for Natives and the training of Native teachers should be modified in respect of the contents and form of syllabuses, in order to conform to the proposed principles and aims and to prepare Natives more effectively for their future occupations.

3. The organisation and administration of the various branches of Native education.

4. The basis on which such education should be financed.

5. Such other aspects of Native education as may be related to the preceding.

And for the better effecting and enabling you to carry out the purpose of this my Commission, I do hereby give and grant unto you full power and authority to examine such persons as you shall judge necessary ; or in your judgment may be required, and by whom you may be better informed on the subject herein submitted for your consideration and any matters connected therewith ; and also to call for, have access to, obtain, extract and examine all such Government books, documents, papers and records as in your judgment may be required, and as may

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afford information on the subject of this enquiry, and to inquire of and concerning the premises of all other lawful ways and means whatsoever ;

And I do further confer upon you the powers jurisdiction and privileges described in the Commissions' Powers Ordinance, 1902, of the Transvaal (Ordinance No. 30 of 1902).

GOD SAVE THE KING.

Given under my Hand and Great Seal at Cape Town this Nineteenth day of January, One Thousand Nine Hundred and Forty-nine.

G. BRAND VAN ZYL,

Governor-General.

By Command of His Excellency the Governor-General-in-Council.

A. J. STALS.

QUESTIONNAIRE ON NATIVE EDUCATION.

- 1 What do you consider should be the guiding principles and aims of Native education ?
- 2 Is it correct to regard the Native as a separate and independent race?
- 3 What do you understand by the "racial characteristics" of the Native ?
- 4 What are the special qualities and aptitudes of the Native ?
- 5 In what way has the social heritage of the Native been determined by the characteristics referred to above ?
- 6 What do you consider the most important changes at present taking place in the social conditions of the Native ?
- 7 In terms of your answers to questions 1—6, please give seriatim, your views on the manner in which these factors should determine the principles and objectives of Native education.
- 8 Referring to item 2 of the terms of reference, what do you understand by the "future careers" of the Native in South Africa ?
- 9 (1) What do you consider the chief defects of the present system of
 - (a) primary schools ;
 - (b) secondary schools ;
 - (c) industrial schools ;
 - (d) teacher training colleges ; and
 - (e) university training.
- (2) What measures do you suggest for effecting the necessary changes with special reference to the content and form of the syllabuses ?
- (3) To what extent do these measures agree with the general principles you have recommended in answers to question 1-7 above ?
- 10 What, in your opinion, should be the place and nature of religious education in the curriculum ?
- 11 What, in your opinion, should be the place and nature of manual training in Native schools, especially with regard to—
 - (1) the use the Native, after leaving school, makes of his manual training ; and
 - (2) the transfer of skills acquired in school to the Native community?
- 12 Do you regard the organization of the present :—
 - (1) primary schools ;
 - (2) secondary schools ;
 - (3) industrial schools ;
 - (4) teacher training colleges ;
 - (5) university trainingas satisfactory, considered from the viewpoint of—
 - (a) selection and admission of pupils ;
 - (b) co-ordination of schools ;

- (c) duration of complete school courses ;
- (d) the role which these courses are called upon to play in the life of the Native ;
- (e) school attendance ;
- (f) the school calendar ;
- (g) examinations ;
- (h) qualifications, race and sex of teachers ;
- (i) methods ;
- (j) inspection ;
- (k) boarding facilities.

13 Is the administration of the present—

- (1) primary schools ;
 - (2) secondary schools ;
 - (3) industrial schools ;
 - (4) teacher training colleges ; and
 - (5) university training ;
- satisfactory considered from the viewpoint of—
- (a) the establishment of schools ;
 - (b) the effective distribution of schools ;
 - (c) local control of schools ;
 - (d) control of teachers (conditions of service and discipline) ;
 - (e) provision of school requisites ;
 - (f) buildings ;
 - (g) fees ;
 - (h) procedure for the payment of teachers.

14 What is your opinion concerning the control of schools by the provincial education departments, bearing in mind—

- (1) the desirability or otherwise of uniformity of practice, regulations and syllabuses ;
- (2) the geographic and ethnic distribution of the Native peoples ;
- (3) differences between the provinces in respect of pensions, leave privileges, school requisites, etc.

15. What are your views as to the basis on which Native education should be financed, having regard to the share which the Administration (Union and Provincial), the churches or missionary societies, and the Native himself should have therein ?

16 What are your views concerning the following points which may have been dealt with incidentally under previous headings, but which seem to merit specific attention :—

- (1) Adult education.
- (2) The desirability of differentiating between the education given in different areas (Native reserves, rural areas and urban areas).
- (3) The education and preparation of chiefs and leaders.
- (4) Continuation study facilities for teachers, including libraries.
- (5) The desirability of Government, community, tribal and church schools in regard to subsidies.
- (6) Compulsory education in general or in specific areas.
- (7) The training of Natives to occupy responsible positions in their own communities.
- (8) The co-ordination of work of an educational nature carried out by State departments (e.g. Health, Native Affairs, Social Welfare, Justice).
- (9) The education of leaders and the task of the university in this respect.
- (10) The use of the mother tongue as medium of instruction.

- (11) The future role of Native languages in education and in the community.
- (12) The possible grouping or amalgamation of Native languages.
- (13) The place of the official languages in the Native school curriculum.
- (14) The relapse into illiteracy—its incidence and prevention.
- 17 Any other matters you wish to raise.

Ten Years Of The O.F.S. African Teachers' Association

(By A. C. Jordan)

This is the first of a series of articles on the activities and fortunes of the O.F.S. African Teachers' Association during the decade 1935-1945; and since a teachers' organization is necessarily the outward expression of the teachers' collective reaction to the various forces that play upon them severally and collectively, it will be necessary, before going into the story, to give the reader a clear background.

It will be recalled that the decade under review was crowded with incident—national and international. It was in the first year of this decade that the Hertzog (Native) Bills were made public: it was in the same year that the Interdepartmental Commission on Native Education (the Welsh Commission) was instituted: it was at the close of the same year that the All-African Convention came to being. In the following year, 1936, the Hertzog Bills became an Act of Parliament, and this event synchronized with the publication of the Report of the Welsh Commission. Exactly three years after this, World War II broke out. All these upheavals, together with purely localised incidents within the province itself, helped to determine the general outlook of the O.F.S. African teacher and contributed largely in determining the orientation and activities of the O.F.S. African Teachers' Association. But before we trace the history, it will be necessary to give a description of the Free State "Native" Education Stage when the curtain rises at the beginning of 1935.

African Education in the O.F.S. is controlled by the various missionary bodies under the directorship of the Provincial Education Department. There is what is known as a Native Education Advisory Board consisting of officials of the Provincial Education Department and representatives of the "recognised churches" in the Province (i.e. those churches whose heads are Europeans and the A.M.E. Church). On this Board the OFSATA is allowed one representative, **who must not be a teacher**. It is through this body that the "Native" Education Policy of the Province is formulated and promulgated. It may as well be mentioned that at the beginning of the decade there was no line of demarcation between "Native" and "Coloured" Education—the latter being a mere appendage of the former. So the Advisory Board, which was created primarily for the control of "Native" Education, proved to be the body responsible for the control of "Non-European" Education.

At the beginning of the decade under review, the highest professional qualification attainable to an African prospective teacher was the

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N.T. III (roughly equivalent to the Cape N.P.L. III, for it is a three-year course after Standard VI—of a sort!), and the highest academic certificate was the Junior Certificate of the University of S. Africa. There were two Teacher-Training Schools, primarily meant for the Blacks, and since there were no separate training schools for Coloureds, the "Native" Training Schools were open to Coloureds as well. There were no separate secondary schools. Each of the two Training Schools had a small secondary department appended to it, and the time and services of the Training School teachers were divided between the two departments. Except perhaps for part-time language teachers who had no real status, there were no African teachers in the training schools.

In almost every town or biggish dorp there is an amalgamated primary school known as a United Bantu School. (Of course it is in the urban location, where all non-whites are). These schools are under the management of school committees consisting of European and African representatives of local "recognised" churches. The European representatives take turns in managing the schools, for a United Bantu School must be managed by a European. Quite often in one and the same location there are one or two purely denominational schools, in addition to the united school, for the Roman Catholics always, and the Anglicans often, keep out of amalgamation and run their own church schools in order to ensure adequate instruction in church doctrine. In the smaller dorps and on the farms there are **several** church schools, mostly supervised by unqualified or semi-qualified teachers. Most of these are single and two teacher schools.

It had been felt, when the Training Schools came into being, that in order to ensure a steady flow of pupil teachers, special attention must be given to instruction in the higher primary classes (V and VI) in the three biggest centres. So in Bloemfontein Kroonstad and Thaba Nchu there were what were known as "recognised Higher Primary Schools" or Departments. This does not mean that there was no provision made for Stds. V and VI elsewhere. On the contrary, even in some of the smaller single-teacher schools instruction was given up to Std. VI. The "recognition" of the higher primary departments" of these three schools consisted merely in this that they were regarded as separate departments or schools, and the teachers of these classes received a pound or so more a month than their colleagues in the lower primary. The "recognised" Higher Primary Schools had continuation classes after the Sixth Standard—a sort of Std. VII—designed to meet the needs of those pupils who desired a special preparatory year before going into teacher-training. It is these "Std. VII" classes that eventually became the first year or Form I of a secondary school course in each of these three centres and later on in Heilbron and Bethlehem as well, and in this way urban secondary schools developed and post-primary education was brought within fairly easy reach of the poorest African in some of the Free State urban locations.

It will be recalled (Welsh Commission Report) that at this time about two-thirds of the African teachers in the Free State had had no professional training at all. That is, they had only passed Std. VI or less. It must be noted too that when they talk of a "qualified" teacher in the Free State, they mean anything from N.T.I to N.T. III, not necessarily those who have completed the three-year training course! By far the biggest majority of female teachers had only passed Std. V or VI, and fully qualified female teachers (N.T.III) were such a rarity that special mention was made of them where they could be found. Hardly a single fully qualified teacher, male or female, could be found in any of the farm schools. A teacher whose qualifications were N.T.III

plus J.C. was officially styled "a first class teacher" and N.T. III's were "second class teachers." In 1935, "first class teachers" were so few that they were hardly to be found in any school other than the "recognised" Higher Primary Schools and the Practising Schools attached to the Training Schools.

It has been mentioned that there were no African teachers in the Training Schools. The European teachers in these schools had their own association, and met annually to discuss problems that affected their boarding schools and methods of teaching etc. Except for one or two "liberal-minded" individuals who joined as associate members, these Europeans had nothing to do with the OFSATA. So then it would be correct to say that the OFSATA at this time was an organization of primary school teachers only, of whom a mere handful were fully qualified. Needless to say, the majority of teachers, "qualified" and unqualified, did not know what the OFSATA was all about and never so much as wandered into a teachers' meeting even in their own locality, let alone the annual conference.

This then was the setting of the OFS "Native" Education Stage on the eve of the Hertzog Bills, on the eve of the All-African Convention, on the eve of the Welsh Commission Report and on the eve of World War II.

(To be continued).

Annual Conference Of The C.A.D.V.T. Association

"I desire to speak on Responsible leadership which I consider is one of the greatest requirements of our day," said Mr. Knight Marambana, President C.A.D.V.T. Association in his address at the Annual meeting of the Association. "In very simple language a true leader must be a person interested in other people, tactful and understanding."

Opening his remarks, Mr. Marambana hinted that members should see themselves as others see them. "No matter how good and imposing the window dressing, the more serious-minded people are hardly likely to be impressed by our leadership unless it conforms to the ancient adage which still applies—Live and let live," continued Mr. Marambana. He pointed out that the members of the association had duties to perform to the African people and encouraged them to face up the difficulties of the transitional stage of the development of the African people.

In the disorganised state, chaotic conditions in the political, economic and moral spheres, in which the African people are immersed today, the drive, the motive force the enterprise and initiative will come from responsible leaders he said. In summing up he warned members against the attitude of self-complacency and feathering of one's own nest, the attitude of exclusiveness when much is at stake as far as the African people are concerned. He further suggested that no leader's reputation for responsibility is enhanced by acting like a 'Sign Post' which points the way people should follow, but never, even tries to follow it itself. "This 'Sign post' leadership—to coin a phrase is as detrimental as it is retrogressive," Mr. Marambana stated.

MILESTONE OVERTAKEN.

A milestone was overtaken by the amalgamation of the two Female D.V.T. bodies (Transkei and Ciskei). In her maiden speech Mrs. Rasmeni, the President of the Transkeian body of the Female D.V.T. said that until the D.V.T.s formed a solid body their struggles would be fruitless and so by joining the mother body they were throwing in weight to the success of their struggles.


CONSISTENCY IN INCONSISTENCY.

During the deliberations the members observed with grave concern many inconsistencies that caused many inconveniences in their daily official work. Dispatch bags were ordered by these officials, but it was a privilege rather than a right of duty for some of the officers to get them. What qualifications warranted the issue of these bags was a puzzle to the members for some of the officials reported receiving the bags and some reported that their requisitions were turned down. While transport facilities of the D.V.Ts., during official duties, are very far from satisfactory the members recorded their serious view of the attitude adopted by certain circuit inspectors that has brought about some inconsistency in the payment of transport claims. Not until recently, some unscrupulous circuit inspectors brought an argument against the payment of these claims and thought that the D.V.T. was given a LOT of money that he was not entitled to, and would not recommend payment, but the fun of it all happens that the circuit inspector next door recommends and there is no trouble experienced. Although the Association appreciated the attitude of one scrupulous inspector in recommending to the Department the issue of a Railway Warrant book to his DVT it deplores the attitude adopted by the others who feel that it is a privilege for the D.V.T. to get a warrant signed by them for OFFICIAL DUTIES and that it is their right ONLY to issue these warrants. This attitude and situation has resulted, in some instances, to the D.V.T. being inconvenienced and forced to spend money, which, some of the inspectors have been very reluctant to recommend for payment.

THANKS.


Thanks are due to Miss Mina Soga (A ! Nogcin'uhlanga) and Mr. Ed. Tsenyego and their assistant for the wonderful arrangements in the catering and lodging departments.

The next venue of the conference was fixed for Idutywa in 1949.
(This article was just late for the December issue.—Editor).



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“ Native ” Feeding Scheme To Come To An End

The following are the findings of the Commission on the “Native” Feeding Scheme :—

1. That the school feeding scheme be continued without any extension, but that the scheme should also not be restricted under the existing system of education.
2. That an amount of £1,200,000 be allocated for the year 1949-50;
3. That the continuation of allocations for school feeding be made conditional on adequate provision by school authorities of the necessary buildings and equipment and the provision of such services as can be reasonably expected.
4. That the subsidy for equipment be discontinued.
5. That the food subsidised should be calculated to give the best results under given circumstances.
6. That all wastage and inefficiency be eliminated.

The Committee reported that it was opposed in principle to the school feeding, that parents should be responsible for feeding their own children. Although the Committee did not think it desirable to put an end to the scheme at the same time it recommended that steps should be taken to give parents the opportunity of accepting responsibility. The Committee stated in its report: “One of the mistakes made was that the Europeans, by their antiquated schooling, had already destroyed much of what was valuable in the lives of the Bantu, and the tendency was in this way to destroy self-confidence in the Bantu, especially among those who received advanced Western education. The danger of this process, which is becoming very apparent at the present time, is that the Bantu believes that everything which is characteristically his own is valueless and a stumbling block on the road which he believes to be advancement.”

The Commission went on to say that another serious result was that the Bantu was becoming too dependent on the European even for the essentials which, through proper training, he would be able to provide for himself.

“How long a population of little more than 2,000,000 will be able to carry the responsibilities for the development of nearly 9,000,000 Bantu is a matter of vital importance for the future of the country,” said the report.

Acting on these recommendations the Minister of Education decided that £870,000 earmarked for 1949-50 for the feeding scheme was too high and should as soon as possible be reduced gradually until it disappears, the Africans should be encouraged to contribute within their means and to assist to plan and produce as much as possible in their own interests, that school feeding on farms and on the Platte-land generally should be stopped forthwith, that school feeding should be continued in the larger urban and peri-urban communities where it is now in force and where circumstances are such as seriously to disturb the customs of the Native people.

In the recommendations of the Committee on the feeding scheme we see White South Africa coming out in her true colours. The feeding of the African children which from the beginning was not placed on the same footing as that of the Europeans is being curtailed and

will soon come to an end. The poorest section of the community must feed its own children while the Whites can have their's fed by the State. It is a pity that the Committee has not shown how the self-confidence of the Bantu is being destroyed. We refute the statement that the Bantu regard as valueless everything that is charactedistically his own otherwise he would not be sticking to so many of his customs and culture. One thing certain is that the Europeans will never succeed, however hard they may try to destroy the African. These persecutions, however severe, are definitely to the advantage of the African himself—the harder you hit the ball on the ground the higher it rises.. (Ed.)

Umtata African Teachers' Association

(By D. W. K. SILIMELA).

In response to the Editor's request for short reports of the doings of branch associations I wish to submit this one on behalf of the Umtata branch.

The year 1948 was one of steady progress in the activities of this association. The attendance at meetings was always good, subscriptions, both to the mother body and the local branch, were paid by many more teachers than ever before, and the spirit to learn and to help one another was always very keen.

Judging by the attendance at the February and April meetings of this year it is clear that 1949 will be no exception, and that last year's progress will be maintained.

A great encouragement which is worthy of mention, is the fine response made by some of the veterans when the call came to join and subscribe to the teachers' association. Formerly these gentlemen had a tendency to allow themselves to be swallowed up by the church when it appointed them to the positions of Circuit Steward or Church Warden or Elder or Deacon, and they ignored their obligations to the teachers' association. This is no longer the case now| The teachers in this district have learned to respect and support first the body that fights for their rights, their privileges, and for their Bread and Butter.

The 23rd April was a real red letter day for Dumrana (E.C.) School as on this day no less than 80 teachers assembled at their quarterly meeting. Excellent arrangements were made by Mr. T. M. Matanda, the Principal of the school, and he and his host of helpers deserve our congratulations and thanks. It may be of interest to some of the readers of the Vision to know that Mr. Matanda has been treasurer of our branch ever since it came into existence in the early twenties.

Mr. J. M. Smithen, B.A. Principal of the St. John's College Training School, very kindly attended this meeting and gave an interesting lecture on the teaching of graphs, as did Mr. E. G. Jijana, B.A. our respected Chairman, on the teaching of drawing in the primary school. Mr. J. M. Mafanya gave a few demonstrations in physical exercise. He is a specialist in physical education, and is domiciled at St. John's

College. As we cannot get his services at our school, we hope to make use of him at our meetings. We are grateful to these three gentlemen for their help.

Mr. K. Guzana, B.A. and the writer have been delegated to represent our branch at the forthcoming conference of the C.A.T.A. in Kimberley next month.

I need hardly remind our teachers of the necessity to attend this conference; it should be more than an eyeopener. How often have we taught our pupils about the Orange River and the diamond mines which we have never ourselves seen. Let us go and see them this time.

We Demand Equality

Time and again speeches have been delivered at public gatherings by popular orators of African and other non-Europeans, all of which demand equality of opportunity. The determination to fight for equality, if properly realised by all those of the oppressed section, holds good, but there comes a sharp question: "In spite of all the so-called rhetoric speeches delivered by some of our intelligentsia what line of action should we take at this critical juncture. We are too weak to demand our rights from those of the ruling section. We cannot claim our rights by force of arms, but we can devise some ways by means of which we can make our Government understand what we are really driving at. In the December issue of the "Vision," on the article, "Comments on the C.A.T.A. Creed" I pointed out that, as regards our conditions as teachers politically and educationally, the next conference of the C.A.T.A. must pave the way. With your permission, Mr. Editor, I now venture to detail out an analysis as to how the way must be paved.

First and foremost I desire to direct the attention of my African teachers to one fact—a fact that cannot be denied that the different sections of people, namely the Europeans, the Coloureds (Indians), and Africans comprising the population of the Union of South Africa are placed on three different levels politically, educationally, economically and socially. The white man is right at the summit—at the top of the mountain looking at all those below him and at the same time gaining his 100 per cent. privileges. Below the white man comes the coloured, who is almost at the top because he is enjoying his 80 per cent. privileges. Lastly comes the poor African, who has hardly gone half-way up as his privileges are but 40 per cent. From the above explanation it appears that Coloureds (Indians) and Africans are the only unfortunate lot which has not yet reached the top, in other words, who are debarred from the privilege of attaining the same status as the white man.

It naturally follows, therefore, that the Africans and the Coloureds as oppressed must launch a mass campaign and fight together for equality of opportunity. But, before an action is taken the next conference of the C.A.T.A. must, first of all, seek the co-operation of the other non-European teachers. The co-operation of the non-European teachers is most desirable. If we fight this battle separately, we shall not succeed.

It is in this particular respect that it is of paramount importance to embark upon a mass campaign of non-Europeans.

With this object in view I, therefore, Mr. Editor, suggest the following lines along which the authorities may be approached:—

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(Please mention "The Teachers' Vision" in your order).

(1) That a deputation of ten spokesmen be sent to meet the Minister of Education; (2) That the said deputation shall consist of two representatives from each of the four teachers' organisations in the Union and also two from the Teachers' League of South Africa; (3) That the final decisions as to the main points to be brought to the notice of the Minister of Education be thrashed at the Federal Council of African teachers; (4) That the co-operation of the non-European teachers be sought through the agency of a special delegation to the Federation of non-European Teachers; (5) That before our representatives (the ten men) meet the Minister of Education a certain day, preferably a Saturday be observed as the "Non-European African Teachers' Day;" (6) That on this very Saturday each and every teacher registered as such within the radius of the Union of South Africa must send a telegram to his or her respective Education Department; (7) That the telegram in question shall be these words: "Peace be on South Africa; Democracy must prevail. We demand equality of opportunity. Equal pay for Equal work."

I am perfectly sure, Mr. Editor, if we could go along the lines tabulated above, we could achieve something whether little, but something on top of what we have got already. It is useless to send a telegram on a matter of such vital importance as the demand of Equal pay for Equal work. The ten spokesmen of the deputation will create a strong impression on the Minister of Education.

One thing that will also impress the Government is our request for a uniform system of education for all throughout the Union for the appointment of Africans as Inspectors of Schools in African Reserves and Locations, the inclusion of our competent Africans whenever a educational commission has been appointed. All these factors refer to our sole desire for full democratic rights. Some people may be inclined to think we are encouraging segregation when we say that we want African Inspectors for African schools. It is not so at all; you are all aware of the fact that in European schools you cannot find any teacher nor any inspector of African descent inspecting European children, with the exception those special African teachers who teach only Bantu languages to European students.

The white man must realise that we are quite aware of all the factors exerting oppression on the African people generally. May the Kimberley conference of the C.A.T.A. be a success in order to lay a foundation stone along the lines suggested above.

C. N. SIYENGO.

(Study carefully the points that have been raised in this article and see if you cannot add more.—Ed.)

The Revised 1948 Scale

(By Sid. N. Hackula).

The new revised or re-revised 1948 scale has caused a great deal of indignation and disappointment among the African teachers. Their hopes are foiled. Their patience has been sorely tried almost to break-point. The 1947 scale was a gross insult to their intelligence and to the dignity of their profession. In keeping with current state policies, they were given a "bone to chew" in the 1947 scale. But as it was manifest even then, the bone had neither meat nor marrow.

The C.A.T.A. like other organisations, fought the 1947 scale tooth and nail. We deplored the fact that the teachers' organisations had not

been consulted in the drawing up of the scales. We pointed out that the remuneration of European teachers was based on both the qualifications, the nature of the post held by the teacher and on the enrolment of the school. We criticised the fact that African Women teachers took a longer time to reach the maximum than the male teachers, while there was no such disparity in European scales. We indicated that the annual increments of African teachers were very low compared to those of Europeans. We asserted that it was wrong and disgraceful to give the best qualified African teacher a maximum salary which is half of the maximum salary of a European primary school teacher. We pointed out that in adjusting the new scale to the old one, only the new entrants would derive any substantial benefit. In a word, we rejected the scales as they were based on the unacceptable principle of "afsondering" or "apartheid"—whatever its name.

In the 1948 scale Grade 1 and 2 are not re-revised. Whatever the reason for not considering them, the teachers see the new fraud quite clearly. It is the application of the principle of "divide and rule," calculated to dissipate our fighting forces into warring and opposing factions. We know the principle to work in politics but not in education. The teachers must fight this monster with all the resources at their disposal.

The Peter of Grade 3, 4 and 5 is paid by robbing the Paul in Grade 1 and 2. Here the increases are 2 notches on the maximum. Needless to say how easy the arithmetic of the principle is. In Grade 3 and 5 Female there are some discrepancies. In Grade 3 Female there is an additional £6 per annum to the maximum. In Grade 5 Female there is an additional £8 p.a. to the maximum. Indeed the ways of "divide and rule" are fatuous and mysterious.

In Grade 6 there are four increases to the minimum and five to the maximum. The net effect of this last arrangement is that the African teacher will receive £450 p.a. exactly half of what a European primary school teacher receives. The teacher who holds a senior or second degree is not considered. The scale punishes them for not knowing when it is "game down."

The revised scales are meant to affect teachers in special kinds of schools, which are listed down in the gazette. What is actually meant is that the primary school teachers, who taken in the majority, will not be affected at all. Very few, if any, have received adjustments in this new revision and as it has already been stated, it is the new entrant in the teaching profession who has benefitted more than the old stager.

The African teacher, like the prophet of ancient times, in his sorrow and anguish of spirit might very well cry: "How long, O Lord, how long!" The history of the African teachers salaries is a tale of tears and suffering. He has been fed on promises that do not materialise. Notwithstanding the lean and lantern salaries, the teachers have carried themselves always with dignity and equanimity, commensurate with their noble profession. As yet their hands are clean. Their spirits are not disgruntled. Their attitude is healthy. It is time the Government listened to the voice of reason and justice.

(This is a critical analysis of the so-called revised scales of 1948. It is a good thing to give a scientific analysis of such scales so as to expose the injustice of the authorities who regard us as babies easily silenced by dummies. The iniquity of omitting grades 1 and 2 which comprise the majority of African teachers cannot be overemphasised. It is based on the assumption that the said grades are on a good wicket and are complacent. Nothing can be farther than the truth.—Editor).

The Organisers And Secretaries Need Your Help

(By C. N. Lekalake)

No doubt nothing would satisfy the association more than to find that at least 95 % of the teachers are organised. Various obstacles have been put forward, some of them quite obviously nonsensical. Some say it is because the teachers' associations are too passive and do not affiliate to political bodies, or else that they affiliate to bodies that do not have objects similar to, say the creed of the association. But when we study all organisations, particularly those of long standing we find that there are people who deliberately want to eat the cake and have it. One of the strangest things I have noticed is the way in which non-members of associations will visit you first of all when there is rumour of some change for the better and ask for the details. Here is a man or woman, who wants the association to win battles and yet is doing his best to deprive it of his valuable contributions in £.s.d. and common sense. Others honestly believe that all these changes are due entirely to some considerateness and benevolence emanating from the provincial or education department offices. While we have such people we must realise that we have to safeguard more the interests and the aspirations of those who are members than those whom we are spending time to win over. Certainly there must be sufficient sense in those to whom we address ourselves in government circles to consider a matter for what it is worth rather than to say how many have said it. Surely the very essence of progress is that some have foresight and that they lead those who lack it.

The above remarks are not in any way intended to discourage the attempts at 100% organisation but to draw our attention to one or more tendencies that might disrupt our associations. Unfortunately in a magazine such as this one cannot go the lengths one would like to lest he be considered washing dirty linen in the streets but at the same time one may touch the fringe of a matter that may undo all that we are doing.

To what extent may one say of our organisation or for that matter other African organisations that they give an impression of steady progress and/or at least have kept their strength, apart from the effects of wastage due to marriage, retirement etc. The most difficult task an organiser has to face is to try to bring a teacher back to an association when for some reason or other he has resigned. It is only equal to trying to win recruits from a staff where the principal is an old teacher who has decided not to have much to do with associations. While it is true that in many cases the association may have had nothing to do with such cases there is enough to show that the association can at least help to polish the inside while the organisers draw the attention of those outside to the worthiness of the association. We live in a world that is doing all in its power to win friends and a don't-care attitude is catastrophic in the end. Are we quite sure that our conferences are impressive? As they move from place to place are they an effective means of propaganda as those who have entrusted their children to us see either as visitors at sessions or as hosts? Can those who are our true friends (and we have many even in this land) point to those who would see us down-trodden and show them that we are capable of much.

Some of the many teachers who have joined the association feel these considerations do not always characterise the atmosphere of our meetings and many particularly the older type who have seen much of this country and for that matter of the world wish for some kind of haven. One of the speakers at the Umtata conference said that the importance of meeting in conference was not merely that it affords an occasion for passing of resolutions but also that teachers can come together and spend time together and feel proud to be members of such an association, and we must know that there are some who spend a whole session in isolated places and can only find refreshment at such conferences. They are in my opinion the best means of organising.

One of the things that matter is conference discussion and decision. Do we realise as we proceed with our discussions, as we push our resolutions through that it is quite possible in the heat of a discussion to defeat our ends. I feel it is unfortunate at times that we have to discuss in a foreign language. The result is that some are unable to say a word, other impress merely by the beauty of language, forgetting that words are like leaves, while others impressed by a few phrases help to ruin our organisation by taking unwise decisions. Those that can stand up and speak at conference should bear in mind that they are using the silent and very dependable members to achieve whatever they see through. They are trustees and should endeavour to keep the interests of the association in mind. Often one has felt that unless we are very careful we may find ourselves the tools of other associations because speakers have divided loyalties. Many of these silent people are quite useful at their branch meetings although the conference atmosphere proves too much for them. We can bring it down so that they feel as free at conference as they do at home. It is absolutely essential that the conference should be able to assess its real strength as delegates from different places place the views of their branches before conference. Each time a delegate returns to tell the branch that he was not satisfied at conference, the work of organisation is made more difficult. The aim is to get the necessary majority to pass your views but is it the end? That is the way democratic people reach their conclusions but even democracy may become a farce if it is asked to proceed without commonsense and fair judgement. We have to move together and certain things perhaps very urgently necessary must await a time when the average person forms an idea about them. The wisdom and effectiveness of a speaker does not lie in how much he pushes through conference but in the extent to which he can build up all the views into a step that all can see. The enemies of our progress have succeeded in convincing many even amongst us that some of the things we say are the views of a few. That means we have to educate even our own delegates, even at the expense of time.

Finally if the editor will find space for it I wish to appeal for a more definite attitude to the idea of federation. My opinion is that we are not quite decided in the Cape whether we need such a body or not. This is very strange with all our keenness about joining general struggles of oppressed. Charity begins at home and how do we find our way to helping others when we make ourselves a weak link in such a body. There we might probably find that if we are anxious to further the interests of teachers then we must throw in our weight with the teachers in other provinces. That should come before affiliating to any other body.

When we meet in Kimberley in June let us do what we can to help those who are organising by making conference more worth while. The organisers are bringing recruits and will specially see to it that they attend conference and be impressed so that they go back and tell the others. It is pleasing to notice that the S.A.T.A. has obtained permission to pay subscription through the Stop Order system. We shall be glad to see some progress in this respect for the C.A.T.A.

(This article should be thoroughly studied and digested as it comes from one who has had a lot to do with organising.—Eitor).

Memorandum On "Native Education"

(Issued by the Executive of the C.A.T.A.)

To answer adequately the extensive questionnaire on "Native Education" submitted for our consideration by the Commission on "Native Education" would require time and space which are not at our disposal. We propose, therefore, to confine ourselves to certain fundamentals, certain basic points which reflect our views on the all important question of education.

In doing so we consider it relevant to our purpose to sum up the guiding principles of the present policy of the State towards what is known as "Native Education." As far back as 1889 the Superintendent-General of Education formulated the duty of the State towards the education of European children as preparing them to maintain "the unquestioned superiority and supremacy of the European in this land." After this declaration of policy there was a conscious design on the part of the Government (Cape) to differentiate between education for the Europeans and education for the Non-Europeans. State control of schools for European children rapidly increased while schools for Non-European children were left (as they are to this day) in the hands of the different denominations of the church.

Since Union, this educational policy has been taken over, elaborated and systematically put into practice. In other words, segregation has been the ruling principle in the educational system of the Union of South Africa. And, since education and the social system are closely inter-related, segregation in education must be seen as an integral part of a whole political and social system designed to perpetuate the dominance of the European section on the one hand and the political and economic enslavement of the Non-Europeans on the other. As stated in the Report of the Inter-departmental Committee (1935-36): "The education of the White child prepares him for life in a dominant society and the education of the Black child for a subordinate society The limits (of "Native Education") form part of the social economic structure of the country."

Indeed the policy of differentiation in education has been carried to such lengths that there are three educational categories, European, Coloured and "Native" with three corresponding degrees of expenditure per head for European, Coloured and African children. Differentiation in education along racial lines has dictated a number of other

factors and in actual practice has amounted to inferior accommodation and equipment for Non-European schools, or more simply, a desperate lack of these things; inferior training and inferior salaries for Non-European teachers; compulsory education for European children, but not for Non-European (Africans). In a word, it has been synonymous with educational starvation, especially for the Africans.

It is against this background that the commission on "Native Education" has been set up. From the questionnaire it is abundantly evident that the Commission, guided by the terms of reference, bases itself on the present conception of "Native Education" as indicated above. The very formulation of the questions indicates the pre-conceived idea that there should be differentiation in education according to race, that every child should receive an education which fits him only for a special place in society and prepares him for the performance of special tasks in society according to the colour of his skin. The very terminology, "Native Education," is vitiated by racial discrimination. It springs from this basic conception and indeed has no meaning outside it.

The first question in the questionnaire brings us to the crux of the whole matter: "What do you consider should be the guiding principles and aims of Native education?"

In order to answer this question properly we must first state our views on what should be the guiding principles and aims of education. These principles and aims have frequently been formulated by educators all over the world and might be summed up as follows:

(a) A sound education aims at the development of a whole and complete personality, i.e. it aims to develop the individual to his fullest capacity mentally and physically.

(b) It should enable him to take his place in the life of the community, i.e. fit him to earn his livelihood within society.

(c) By basing his education on his interests and capacities, it should enable him to enjoy his leisure in the best possible way, i.e. it should develop his artistic capabilities.

(d) It should make him capable of assuming the responsibilities of citizenship.

While aiming at a general standard of literacy for all, education falls into two main categories: first, what is called a "liberal education," which includes the development of reason and judgment, a consciousness of spiritual values and above all the development of a free spirit of scientific enquiry. It is the reverse of education which takes the form of the mere indoctrination of accepted ideas and the regimentation of the mind.

Secondly, there is vocational training fitting the pupil ultimately to earn his livelihood in some trade or profession. This involves the acquisition of specific knowledge and skills.

It will be seen that the fundamental guiding principle underlying all these aims is that education should equip the individual to take his place in society as a fully responsible citizen. In the words of Professor H. C. Barnard, author of: "A Short History of English Education, 1760-1944,"

"Society through the medium of the school puts its past achievements at the service of its future citizens."

For, as he says, the final aim is that the greatest benefit may accrue both to society as a whole and to the individuals who comprise it.

It is obvious from this that in any given State the aims of education must be the same for all its citizens since there cannot be two or more kinds of citizenship within a State. Any such term, therefore, as "Native Education" is untenable because it immediately violates the very principles of education.

It follows that the first question in the Questionnaire of the Commission on "Native Education" is in our opinion illegitimate, since there can be no such thing as "Native Education." It is an absurdity from the point of view of true education in the best sense of the word. It is not enough, however, to leave the question at this point. It behoves us to look into the social implications of this concept, "Native Education," for it has a grave bearing on the welfare of the African people and of the Union as a whole.

We are aware that it is customary to pay lip service to ideals of education, but to argue that under the "peculiar conditions" prevailing in South Africa these are not "practicable." We are conscious also that we may be accused of refusing to face the "facts" of the situation as obtaining in the Union. But we maintain that it is not we who are guilty of this, but on the contrary it is the authorities who ostrich-like, bury their heads in the sand and stubbornly refuse to face the economic and social actualities and the dynamics of the living forces at work in South African society.

As late as 1936 the Inter-departmental Committee in its Report wrote: "Practically considered, the aim in the two cases (European and African education) is not the same because the two social orders for which education is preparing White and Black are not identical. . . It is not merely a question of method. The ends themselves are different in the two cases." If we try to analyse the precise meaning of this deliberately vague phrase, "two social orders," we must come to the conclusion that it is either (a) a corollary, in the field of education, to what the politicians are continually harping upon, namely, "the development of Natives **along their own lines**." These "lines are never clearly defined for the simple reason that they belong to the realm of fantasy and are completely unrelated to the economic realities of the present day. This conception, reduced to its logical conclusion, leads to the establishment of a state within a state—a Bantu-stan (as it might be called) within a Blanke-stan—which is an absurdity. Alternatively (b) the phrase is a conveniently pleasant way of covering up a deliberate policy of educational starvation designed to arrest the development of the under-privileged in order to perpetuate White domination.

Apart altogether from the immortality of one section arrogating to itself the right to keep another in perpetual subjection, we maintain that such a policy militates against the best interests of the State as a whole. It is clear that the existing policy of starving the African of education and fostering illiteracy has been bound up with what is generally assumed as the essential economic demands of the country, namely, cheap "Native" labour. According to the Report of the Native Affairs Commission, 1939-40: "The life of the gold-mining industry, the economic fly-wheel of all our economic activities, depends on the continuance of cheap native labour. . . . Any attempt to alter the existing economic structure by drastic action would bring it to ruin."

Cheap "Native" labour and illiteracy go hand in hand. But to argue that such a policy has worked up to now is an example of short-sightedness and wilful self-deception. It is common knowledge that if South Africa is to maintain its position in the civilised world, its whole economy will have to undergo a radical change. The old policy of sub-

ordinating everything to the gold-mines is against its own interests. As it is, secondary industry is making brave efforts to expand, but in this it is seriously handicapped by lack of man-power because the vast number of workers are illiterate and this will become more and more apparent in the near future. There is a great shortage of skilled workers in the country and to have skilled workers the State must provide at least elementary education for the whole population. We cannot assume that the authorities are unaware of this simple fact. We can only conclude, therefore, that the Europeans, who hold all the political power in their hands, are actuated by a fear-complex. This complex seems to be responsible for policies which cut right across the best economic interests of the Union.

It is not the requirements of industry alone that are so adversely affected by the deliberate starvation of education for about four-fifths of the population. In the cultural sphere also there is a stagnation, a cultural frustration which affects even the privileged minority, the Europeans. For one cannot exclude the majority of the people from enjoying the fruits of culture and thus make it impossible for them to contribute to it, without a general blight falling on the whole. The policy of exclusiveness has the effect of stunting the growth of culture because it lacks the possibility of drawing sustenance from the broad base of society where every man and woman is free to contribute to the limit of his or her capacity.

From what we have said above, it is clear that in our opinion the present "guiding principles and aims of Native education" are not only wrong in so far as they violate the fundamental principles of education, but they are destructive in their application. They are destructive in every way, not only for the individual but also for the State in terms of the colossal wastage in human and material resources. From the point of view of the African the present "aims and principles" are particularly abhorrent both because they are calculated to keep him in a state of perpetual subjection and because in their consequences they exact an immeasurable toll of human life and happiness. They are responsible for the material and spiritual deprivation of a whole people.

The thinking of the authorities is likely to be much more relevant to actual social and economic necessities and to the values of education as a means of the development and transformation of the individual, if they can rid themselves of considerations of colour prejudice, the idea of "two social orders" and racial domination.

We repeat that the fundamental guiding principle in education is that it should equip every individual to take his place in society according to his capabilities and make his contribution to it as a fully responsible citizen. It must be understood that "the development of the individual to his fullest capacity" can be achieved only when, thus equipped by education, he takes part in the life of the society with all the rights and duties of citizenship.

All the inhabitants of the Union of South Africa should receive the same facilities for education—primary, secondary and university education, liberal education and vocational training. All the children, irrespective of race, colour or creed, should be regarded as its future citizens. Knowledge is the heritage of all mankind. "Society through the medium of the schools must put its past achievements at the service of its future citizens."

The above exposition of our fundamental views makes it unnecessary to answer the other questions in detail. Most of them are already answered by implication.

Question 2 : "Is it correct to regard the Native as a separate and independent race?"

No. In no sense is the African independent or separate from the rest of the Union. To regard him as separate and independent is to fly in the face of economic realities and necessities.

To legislate for him as if he were separate simply means subjecting him to repressive segregatory laws which exclude him from the body politic while he is an integral and indispensable part of the economy of the Union. No race can be regarded as separate and independent from the society of which it is a part and which is based on a unified economy within a single State.

Question 3 : "What do you understand by the 'racial characteristics' of the Native?"

We do not accept the concept of "racial characteristics" if it implies the assumption that any race has inferior mental capacities to another. Neither do we accept the assumption that the African should receive a different, separate education supposed to be suited to assumed racial differences. The concept of racial differences has been prostituted to the political aims of White domination. It is only when the term, "racial characteristics" is used in a physiological sense that it is valid. But this can have no bearing on education.

Question 4 : "What are the special qualities and aptitudes of the Native?"

The African has no "special" qualities and aptitudes peculiar to himself and different from other human beings. As a member of the human race he shows the same varieties of intelligence, capabilities and aptitudes common to all.

Question 5 : "In what way has the social heritage of the Native been determined by the characteristics referred to above?"

This question is not clear. In the first place, the social characteristics of people are determined by their environment, and not vice versa. If, however, the allusion is to the old tribal system of the Africans before the advent of the Europeans in this country, we would like to point out that this no longer exists. It is true that the Government still persists in fostering artificially a "tribal system" which at the present day has no basis in fact. Economic forces in the country have completely broken down the whole basis of the tribal system. The demands for African labour in the towns, on the farms and on the mines have made it impossible for any tribe to remain intact. We may add that the drift to the towns has not been confined to the Africans but has been a general movement of the whole population as a result of the growing industrialisation of the country. What does exist, however, is a very large peasant population, the majority of whom are Africans. What appears, therefore to be a special characteristic of the majority of the Africans is nothing but the "characteristics" common to all peasant populations throughout the world.

Question 6 : "What do you consider the most important changes at present taking place in the social conditions of the Native?"

This has been partly answered under Question 5. But in order to emphasise our point, we would like to draw attention to the fact that from time to time various Native Commissioners have complained that the word of the chief has no longer an authority over his people, and that the younger generation in particular no longer considers itself bound by tribal customs and tribal moral codes. This fact simply reflects the vast economic developments which are transforming the whole country and which bring into play forces which inevitably bind the whole community into a single economic unit. The African population is fast becoming part of the industrial machinery of the country.

Only thus far do we consider ourselves called upon to answer the questionnaire on "Native Education. Questions 7-16, which were obviously meant for those informants who believe in a policy of differentiation in education according to race," deserve no special treatment in our memorandum, for they are directly or impliedly answered in our preamble, in our treatment of Questions 1-6, and particularly in our exposition of "the guiding principles and aims of education." April 16th, 1949.

The Background To The Kimberley Conference

(By R. S. Canca, Shawbury High School).

Kimberley has become the focal point to which the eyes of all the African teachers in the Cape are now cast. If not for the first time, at least more than ever before, other organisations are looking forward to this conference with an increased air of hope and expectation. For, it is at Kimberley that the teachers of the Cape Province will either consolidate past achievements towards the welding together of the oppressed in this country or try and effect a halt to the forward march of the people.

Before we can be in a position to appraise correctly the issues at stake, let me remind ourselves of some fundamental truths of the South African situation. The truths are pivotal points in the struggle of the teacher. They arise from the fact that in this country we are under foreign rule. The truths are :

(1) The whole of Africa has been turned into a hunting ground for European capitalists and its people have been used as beasts of burden to unearth the riches of the continent for foreign races viz :— Europeans. This fact alone dictates the whole approach to the "Native Question." The policy is intended to ensure that cheap Native labour is available all the time so that European investments will yield excess profits. "It is not too much to say that the modern foreign policy of Great Britain has been primarily a struggle for profitable markets of investments.—J. A. Hobson—Imperialism.

(2) In pursuance of this fact the whole policy of this country is intended, designed and fashioned to perpetuate European domination in order to safeguard European capital. The direct result of this policy is that non-Europeans should be kept in perpetual slavery : "There

are certain things about which all South Africans are agreed, all parties and all sections, except those who are quite mad. The first is that it is a fixed policy to maintain white supremacy in South Africa." —J.C. Smuts—see preface to "Kaffirs are Lively" by Oliver Walker. Let me add that "South Africans" is referred to 2 million whites for the 9 million blacks are regarded as sub-human.

(3) The African especially, has been completely robbed of all his freedom, personal rights and individual integrity and is in fact in a position worse than slavery." The native is all the time a prisoner in the land of his birth, although he might not be confined within prison walls."—Judge Krause, "African Contrasts" by Shepherd and Paver p.227.

(4) The educational system now given to the Africans is intended to create among them a psychology and a mental attitude that must accept this position. "The education of the white child prepares him for life in a dominant society, and the education for a black child for a subordinate society." para. 458. Report Inter-departmental committee on Native Education 1935-1936.

This background must give us the correct approach to our problems as teachers. For a long time the African teacher imagined himself to be somewhere between the oppressed and the oppressor. Hence we refused to identify ourselves with the struggling masses for we considered ourselves to be above them. We vainly believed that the oppressor would suddenly change his heart and admit us into his society. But events show us that all the laws that affect the miner, the garden boy, the kitchen girl affect us too. Indeed, every enactment that was directed against the African worker was directed against us too. The pass laws, the poll tax, the slave acts of 1936, the Native Administration Act, in fact the whole machinery of Native legislation encircled us equally in its tentacles as it encircled our brothers on the farms, in the mines and elsewhere and everywhere. There is not a single law that has defined the teacher as not being an African. There are only two South Africas: a black South Africa and a white South Africa. We belong willy-nilly to black South Africa and the struggle of black South Africa is our struggle. We cannot so much as attain a single of our objectives unless and until black South Africa has attained its freedom.

The truth of this statement we have realised. In Queenstown last year we decided to fight in collaboration with the other African battalions on the battle-field. Those battalions have been brought together in the All African Convention. In 1948 we created between ourselves and these battalions an artery that throbs with life and blood. In 1949 this achievement must be consolidated and a clear programme for action must be formulated.

Our minds must be directed at rousing the teachers' organisations in the three northern provinces and we must link up also with the other non-European teachers' organisations in this province, whose policy is the same as ours. The T.L.S.A. is one such organisation having adopted a progressive policy a few years before we did. It is patently clear that the old and decadent Teachers' Federation serves no useful purpose. It has become an empty symbol of respectability, but has not got any responsibility. We must formulate a way of getting to the ordinary teacher who counts for more than the "philosopher kings" in the Federation. Provincial boundaries must not be barriers, for our struggle is the same with the northerners. At Kimberley we must frame a policy that will enable us to join hands with

our sister organisations and to fight not apart from, but with the people's organisations in an acceptable forum. We must be imbued with one spirit, inspired by the same motives and guided by the same principles. Days for isolated battles are over, we shall form our mighty force fighting for our freedom in our fatherland. We have nothing to lose but our chains.

Momentous decisions will be taken at Kimberley.

Our Present Policy Of Deciding The Venue Of C.A.T.A. Conferences Is Suicidal

By: A. H. T. N. Bubu, Branch Secretary and Reg. Organiser.

Before I speak on the above topic I wish to thank the Editor for asking me to contribute towards the articles of this issue of the "Vision." He must be complimented upon inviting articles on a Province-wide basis as only in this way is it possible to have a truly representative collection of articles. Even such greenhorns as myself must be encouraged to contribute for not only is this educative and sound in principle but also that in practice it serves to tap the resources of the C.A.T.A.

To come to the subject allow me to relate what happens at our Conferences when the agendum re the venue of next Conference is arrived at. As soon as the President has announced the item up go the hands! The proposals are made. Some delegates who, for certain reasons, wish Conference to be held in their area are allowed to voice their views. Finally the matter is put to the vote and the result is usually that, regardless of all the reasons, valid reasons, advanced by these earnest and sincere speakers, some place with a high sounding name secures the highest number of votes. I make bold to say that with a few exceptions this is the general rule. There does not seem to be any fixed circulative itinerancy for the holding of our Conferences. The decision depends entirely upon the whims of the delegates. There is no premeditated plan.

At this stage I must pass on to draw the attention of the readers to the question: does this always serve the true interests of C.A.T.A.? Looked at superficially the answer is emphatically yes, inasmuch as the votes indicate the consensus of opinion of the members of the Conference which in practice is taken as C.A.T.A. I repeat that this view is skin deep. The decision to hold Conference at Cape Town, for instance, is taken not so much to serve the interests of C.A.T.A. as because of its historical associations. In other words the desire of the delegates to hold the next Conference at Cape Town does not arise from purely altruistic motives. More often than not there is an axe to grind on the part of the majority of delegates. Therefore in the main their personal interests, not as delegates, are served.

It may be useful at this juncture to expound the gloomy implications of this malpractice: it means that C.A.T.A. is not brought to the individual branches and, through them, the individual teachers; it means that the "host" branch is denied the revival effect which each Conference directly or incidentally produces on those for and among

whom it is held; it means C.A.T.A. is denied the golden opportunity with its attendant joys, of penetrating far into the professional hinterland with a view to making new contacts at first hand; it means, taking it as I do that one of the functions of C.A.T.A. Conferences is to be professionally evangelistic, that C.A.T.A. is refused the necessary and wonderful chance of advertising itself to the dense rural population of which the teachers are principally the leaders. I sincerely believe that for considerations professional, social and political it is essential that C.A.T.A. should seek to gain ever-increasing publicity both among teachers and the members of the African community.

It would be fitting at this point to remind the readers that not so long ago in order to secure 100 per cent. membership of the over 5,500 African Teachers in the Province, Conference appointed what are called regional organisers whose duties in a nutshell are to bring C.A.T.A. to the door of every teacher. From the experience that I have gained as such organiser, I find that in areas where a C.A.T.A. Conference has never been held the effect of the work of a regional organiser is like that of water falling on a duck's back. Exactly! Where ignorance is bliss 'tis folly to be wise!!! His voice is like that of one crying in the wilderness where there is no one to listen to him. In view of this I call up the protagonists of 100 per cent. membership to take a serious view of this state of affairs.

In concluding this article I must affirm my contention that the present policy of deciding the venue of our Conference is lamentably at fault and indeed suicidal. It spells a need for change. It must be a matter of general admission that delegates are often dominated by a desire for sight-seeing to the utter neglect of the principle aims of C.A.T.A. Conservatism and self-centredness under whatever veneer must not blind us to the stark realities of our situation. As pioneers considerations of comfort and convenience must not be given priority over the crying need for an all-round redemption of the teachers in particular and the African public in general. We have not only the task of harnessing many more new teachers but that of reclaiming those whom we have lost. Our losses are colossal. If we are to attain our main objectives we must have a proper and judicious directive with regard to the venue of our conferences. C.A.T.A. and all it stands for must not be left to the mercy of the momentary personal fancies of delegates. The holding of our Conferences must, for the survival of C.A.T.A., follow a definite premeditated plan calculated to promote our fundamental principles.

The C.A.T.A. Annual Conference At Kimberley, June 29 to July 2

KIMBERLEY CALLING ALL THE CAPE AFRICAN TEACHERS.

June is the month for the epoch-making Conference of the C.A.T.A. All teachers from Cape Town, Mafeking, Kokstad, Umzimkulu—North Eastern Cape inclusive—are expected to attend.

ARRANGEMENTS AND NOTICES

(1) All communications regarding accommodation and arrangements for delegates and visitors should be addressed to Mr. O. Geo. Mancheve, Barkly Road High School, Kimberley.

(2) The boarding and lodging fees will be 7s. 6d. per diem.

(3) Delegates and visitors are reminded to bring a lot of blankets as Kimberley is severely cold at this season.

(4) Delegates and visitors are **advised** to book their seats **at once** to avoid disappointment.

(5) Delegates and visitors should apply for Conference Concession Certificates from the C.A.T.A. General Secretary **immediately**.

(6) Teachers are at liberty to use either the Conference or their ordinary Concession Certificates.

(7) The C.A.T.A. General Secretary will take it upon himself to book seats for the Transkei delegates and visitors. Applications should be made to him not later than 31-5-49. The Transkei will be booked to leave Umtata Monday night, 27th June at 10 p.m.

(8) Day of arrival at Kimberley: Wednesday, 29th June, 1949.

(9) The taxi fare from the Kimberley station is 2/-.

(10) Conference meets at the Bantu-Batho Hall.

(11) Reception at the Bantu-Batho Hall on Wednesday, 29th June in the evening.

(12) Conference is opened on Thursday morning 30th, by the Right Rev. His Lordship, the Bishop of Kimberley.

(13) Conference finishes on Saturday evening, 2nd July.

(14) Sunday, 3rd July: Day of Departure.

(15) Once again teachers are reminded to book their passages **immediately**.

(16) Remember that C.A.T.A. expects a 100 per cent. membership report from all Branches. To say a little and do a lot is praiseworthy.

(17) For further information watch the Bantu Press.

MAX L. MESATYWA,

General Secretary, C.A.T.A.

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Abraham Lincoln said, while addressing a group of students: "I don't care what my grandfather was; I am much more concerned to know what his grandson will be." This is a thought which we all should shackle to our dreams of the future!

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"And the seven years of plenteousness that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread."—Gen. 41: 53, 54.

Because of the principle of Insurance found in this Bible Story, Joseph has been called the first president of an Insurance company. Joseph in interpreting Pharaoh's dream, predicted seven years of plenty and seven years of famine. He was appointed by Pharaoh to supervise the saving for the lean years during the seven years of plenty. The savings during the seven years of plenty were the premiums, and the distribution during the lean years represented the benefits.

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We have been going through a period of prosperity. At some time in the future—we do not know how soon—we will perhaps go through another depression. The wise men and women will do all they can NOW in preparation for that lean period. As life Insurance people, we are constantly preaching to our people to provide for the next period of the lean years by purchasing more and more life Insurance. Certainly we should profit by our own gospel.

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Since the last issue of "The Teachers' Vision", African Teachers alone have purchased £10,800 worth of Life Insurance from us.

The Games Period.

(By J. M. Mafanya, Physical Education Instructor,
St. John's College, Umtata).

Time.

It is advisable to give one or more special games' periods each week from the lower school upwards, although this is generally done in the upper classes it is not so usual an arrangement with the younger children, consequently much of the fundamental training in ball handling is omitted at the very age when children enjoy and can most appropriately give the time to the type of practice which leads to a high standard of skill in the upper school. Games may also be taken as part of the "activity" section of the physical training lesson since they provide skilful and competitive activity of a suitable nature, and the additional opportunities for practice so offered are invaluable for developing the general standard of play. Since only a short time can be given to these games or practices in this physical Training lesson, they must necessarily be of a simple nature and of short duration, whereas the special games period gives greater opportunity for coaching and a longer period for play.

The position of games in the Time-Table occasionally gives rise to difficulty in large schools where facilities are few and the same accommodation is in continuous demand. As regards the younger children a short games period of 20-30 minutes is best taken as a break or change from mental and sedentary work and can be interspersed between other lessons. The activity should not be of so strenuous a nature as to prevent the children returning happily in the right condition for normal class work. With older pupils the last period of the morning or afternoon is usually the most appropriate time for games.

The Hygiene of Games.

Organised games periods should always be adapted to the weather conditions of the moment. If boys and girls are properly equipped, only extreme conditions (snow, rain or swampy ground) need keep them from the field ; while in the playing ground except for actual rain (or mud when surfaces are bad), games will seldom have to be missed.

In cold weather the period should open with some vigorous form of activity (a race or running game) in which all the children are kept moving energetically. Following this preliminary "warming up," games should be selected to provide a suitable amount of active exercise interspersed with periods of less violent exertion appropriate to the stamina of the players and the time to be spent at the field.

Hot Weather is not a reason for the exclusion of all active exercise, on the contrary it gives excellent opportunity for more thorough practice at games appropriate to the season, involving batting, catching, fielding, aiming etc. in contrast to the running and chasing games of the winter season.

SPECIMEN GAMES LESSONS

20-30 minute period, children 7-8 years of age.

- (1) Galloping to one end of play ground and back. Running crawling or rabbit hop (all or half the class at once).
- (2) Running and bouncing a ball (free practice, a ball each). Running circle catch bean bag (groups of 6) OR throwing and catching with partner.
- (3) Catch your partners tail OR Tom Tiddler.

30 minute period children 9-10 years of age.

- (1) Touch hands and run or running, jumping a series of ropes.
- (2) Running, bouncing and catching in twos (free practice).
- (3) Stick jump relay or circular dodge ball.

30-40 minute period children 11-12 years of age.

- (1) PRACTICE :

Hands joined touch OR running practice (for correct action) OR team passing in small groups OR free throwing and catching of quoits.

- (2) GAMES :

Playground : 3 court dodge ball games (2 games) OR Quoit tennis and circle bounce ball.

Field : Rugby touch (handball) rounders or stool ball.

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