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### Cover Picture

*Left:* Mr. Flam F. Ntsie, age 45 years Principal Tsweleng Higher Primary School, Meadowlands, since 1961. Former Principal, Apostolic Faith Mission School, Western Native Township. Chairman, Meadowlands Branch T.U.A.T.A. (Rand Central) since 1965. Chairman, Board of Principals, Meadowlands, since 1965.

*Right:* Mr. Walter Mahupela, age 32 years, Former Assistant at Tumelo L.P.—1956 to 1959, and Tshireletso L.P. 1960. Now at Tsweleng H.P., Meadowlands, since 1961, winner of:

(a) Provincial and National Eisteddfod (Higher Primary) English and Vernacular, 1963.

(b) National Eisteddfod adults (English) 1966, Port Elizabeth.

### QUARTERLY PUBLICATION

Printed by:  
J. G. INCE & SON (PTY.) LTD.  
Box 200, Booysens, Transvaal

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# TUATA

Official Organ of the

Transvaal United African Teachers' Association

MAY, 1967

## EDITORIAL

### FUNCTIONS OF A TEACHERS' MAGAZINE

There has, in our teachers' organisation, always been our own teachers' organ. The former *Good Shepherd*—which name we should sooner than later return to for its significance and inspiration—was for many, many years the mouth-piece of African teachers in the Transvaal. We feel very grateful for what our forebears in the profession have attained for posterity.

*TUATA* has also an important task in these times. It is the task of upholding, before our eyes, the highest ideals of the teaching profession, and of inspiring us to be alive to these ideals; the task of bringing every member of the Association into contact with challenging ideas of our changing times, and exhorting us to be active participants in compliance with our call; the task of making us aware of the modern contrivances, and subtle and iniquitous devices of indoctrination, and propaganda that are launched the world over to subdue thinking, to kill diversity of opinion, and to bring men to conformity and compliance instead of encouraging and stimulating them to expand their human thinking and activity in pursuance of the development of their individual personalities.

Teachers, more than other professional men, must, of necessity, be constantly on guard against indoctrination. The modern tendency is for the conditioning of the mind by bombarding it with such material as precludes its seeking to find for itself. The modern tendency is, also, for the insidious enslavement of the human mind leading to the enslavement of the human personality. Enslaved minds will always be incompetent to make discoveries or to give forthright leadership. Let our teachers be watchful therefore.

Another danger to teachers is the modern mass mind. It is produced by not reading enough, or by reading the same material for most of the time; and by thinking in the same way about the same things. And this sameness in all spheres, this deadening conformity is the enemy of revelation, the bar to the exhilarating experience of adventure and discovery. This deadening conformity produces men who are soulless and who lack individuality, and whose associations lack the desired dynamism. Let us think for ourselves, find for ourselves, and develop that which we find to be in the interests of our people.

A great danger than the mass mind, and which is certain to overtake the teacher, is the danger of illiteracy brought about by self-satisfaction. Teachers must, therefore, strive to remain scholars, and to recognise their inadequacies. Do we still study? Are we acquainted with modern trends and ideas in our specific fields of operation? Do we find ourselves equal to our teaching tasks? If we do, then there is a weakness. Do we still use the same teaching aids we used ten

years ago, or do we still use the same notes we gave to little Johnny's father some twenty years ago? Are we masters of our subject, or is it a matter of the teacher struggling an inch ahead of the class?

**The purpose of life is to seek higher levels of communication and endeavour; to seek higher standards for which we must exhibit higher aspirations.** Do we still aspire? Or are we satisfied with the little education we have, and are, as a result, steadily becoming illiterates because we occupy the lowest rung of the ladder in education.

The community's eyes are invariably and keenly fixed on educational leadership that must emanate from the teaching profession. Without educational leadership there can be no social revolution, no possibility of change and development. Is such leadership possible if we teachers will read the same paper, and only when we have nothing else to do?

It is essential that we should, as individuals, have our standards, our faith, our spiritual background and its principles. We cannot stand for something unless we stand on something. Have we a philosophy that can stand the test of time?

---

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# THE TEACHER AND THE LAW

By P. J. SIMELANE,

B.A., U.E.D. (S.A.), L.T.S.C. (General Musicianship), F.T.S.C. (London)

*Assistant Inspector of Schools, Krugersdorp*

## CORPORAL PUNISHMENT

### The Regulations:

“Corporal punishment may be inflicted on *male* pupils in the following instances only:

In proved cases of grave or continual neglect of work, lying, bullying, indecency, gross insubordination, truancy, theft and the like.”

(It is advisable to note the meaning of the words “grave” and “gross”.)

### The view taken by the Courts of Law:

The following consists of extracts from S.A. Criminal Law and Procedure by Gardner and Lansdown:

“A parent in the case of his child, and the schoolmaster in the case of a pupil, is entitled to administer corporal punishment—Rex vs. Mgekela; but if the parent, or the schoolmaster, exceeds the limits of moderation, he is guilty of assault, and if death results, of culpable homicide—Rex vs. Janke; or if the excess be so great as to indicate in law an intention to kill, of murder.”

### Duty or Right:

“It is obvious that acts which would ordinarily amount to assaults are not assaults when performed by duly authorised persons acting within the limitations of their authority, e.g. police, or gaol officials lawfully exercising their functions, or parents, guardians, or schoolmasters reasonably using their right moderately to chastise children under their control . . . But if the person concerned transgresses the limits of his right or duty, . . . he is criminally responsible.”

### Rights of Parents and Teachers to Correct Children

“A parent or guardian is permitted to inflict upon his child, and, subject to any restriction imposed by statute or statutory regulation, a schoolteacher is permitted to inflict upon his juvenile pupil, such moderate corporal chastisement as may reasonably be called for by the circumstances of the occasion. If the punishment of the pupil should transgress the requirements of the occasion, or if it is unmerited or if it is not inflicted *bona fide* in the exercise of a teacher's function, or if it exceeds the bounds of moderation, the teacher is guilty of assault. Rex vs. Scheepers, etc.

The question whether a chastisement inflicted by a schoolmaster upon his pupil was moderate and reasonable and therefore legitimate, must, in each case, be decided upon a consideration of the circumstances, and an objective, not a subjective, test must be applied. In the main, regard must be had to the age and condition of the child, and means used, and the effect produced: What is moderate chastisement in the case of a strong boy might be wholly unreasonable in the case of a frail child. Some attention will be paid to the question whether the pupil's offence merited the beating, but the courts will be slow in this connection to interfere with a teacher's view as to the necessity for corporal punishment; and while not losing sight of any school rule,



“P.J.” adjudicating at the National Eisteddfod in Port Elizabeth, 2nd July, 1966.

especially where it was designed to check immoderate punishment, will not test the legality of the beating by reference thereto—Rex vs. Schoombie, etc.

(In other words, the courts will not interfere with your *right* to apply corporal punishment, but with the manner in which you applied it).

If evidence leaves a doubt as to whether the only and necessary inference is that the accused intended to do grievous bodily harm, he should be convicted for common assault only.

The onus is on the Crown (The State) of proving that the beating which is the subject of trial was unmerited or immoderate, and unreasonable and therefore illegal, for a parent in sending his child to school, has given a licence to the school authorities to inflict such reasonable punishment upon the child as might be necessary for his correction and maintenance of a school's discipline."

"Some difficulty arises where several are chastised for the offence of one or more, as, for example, when a schoolmaster failing to discover who committed an offence, decides to punish the whole class . . . But there will be an onus on the accused to show, by a balance of probabilities, that his action was in the interests of the school or the particular class." Rex vs. Maitre and Avenant 1947, etc.

**Some Decided Cases:**

"Where scholars armed themselves with sticks and challenged their schoolmaster forth to fight but did nothing further, their conviction for assault was quashed." Rex. vs. Tsobo.

"In Rex vs. Scheepers, the beating of a girl of 11 with a strap producing six bruises were held by a majority of the Court to constitute an assault."

"In Rex vs. Beukes, the beating with a cane of a girl of 11 causing three bruises, two weals and a small laceration was held immoderate."

"But in Rex vs. Schoombie, the Court was not prepared to sustain the conviction of a schoolmaster who, in caning a boy pupil of 12, caused severe bruises."

"Nor in Rex vs. Jacobs did the Court consider that the administration by the principal of a trade school of 19 moderate strokes upon the buttocks of a recalcitrant male pupil of 17 justified his conviction for assault."

"A smack on the head of a child of 7 was held in Rex vs. Lochner to be an assault by reason of the undesirability and the dangers of such conduct on the part of the teacher. In this case the child had, without the knowledge of the accused, suffered from an ear abscess which was much aggravated by the blow."

If the words "merited", "moderate", "reasonable" and "legitimate" are taken as sign posts by the reader, he/she need never worry about the possibility of coming face to face with the law.



**PROGRAMME OF THE EMERGENCY GENERAL EXECUTIVE COMMITTEES AND SUB-COMMITTEES OF THE ASSOCIATION: 1966/67.**

DATE	EVENT	VENUE	TIME
10/6/1967	Teachers' Choirs: Eisteddfods	Atteridgeville	9.30 a.m.
17/6/1967	Emergency Executive Committee	Pretoria	10.00 a.m.
24/6/1967	Annual General Conference	Pending the decision of the General Executive	
25/6/1967			
26/6/1967			
<b>Alternative:</b>			
5/8/1967	Emergency Executive Committee	Pretoria	10.00 a.m.
12/8/1967	General Executive Committee	Pretoria	10.00 a.m.
2, 3 & 4/9/1967	Annual General Conference	Pending decision of the General Executive	

# RING OUT THE OLD, RING IN THE NEW

Not change alone, but the effectual adaptation to change is the hall-mark of all progress. We live in a world where a chain-reaction enveloping the whole world can be triggered off from a least expected quarter. Being "static" or "in a state of rest" in the physical world, is like trying to be "uncommitted" in the international word. These states are better preserved in the earlier, pages of the letter on classical affairs. **There is no isolation; there can be no stagnation nor neutrality. Those who try to oppose the stream of change beguile themselves in the illusion that they are cast of granite.** But, soon they are battered against the rocks by the raging torrent. With the time lost, and their machinery of adaptation considerably wrecked they cannot answer the constant call of change. Like floating debris, they are soon cast off-stream and are forgotten.

"A warp in nature has been found  
No line is straight, no circle round,  
for Isaac Newton had unsound  
ideas of gravitation."

wrote one inspired disciple of modern physics at the turn of the tide.

This, I believe, did not seek to discredit the great Newton, nor deliberately incite the modern physicist against the invaluable postulates he had formulated in his time. No new trick could suddenly nullify the work of so great a significance. It was an ecstatic appreciation of a new and more comprehensive way of explaining natural phenomena. There would be a new page opened in the book of physics—with special emphasis on the "new", and a corresponding relegation to the field of classical physics, of principles once hallowed and held in high esteem . . .

There are still some old people who refuse to give the Rand and cent their due recognition. One asked me the other day, why this change in currency was ever made. I appreciated his question, and wished he could follow my oversimplified explanation. He was sorry that the "half-a-crown" and the "tickey" had disappeared. But this kind of sorrow goes unheeded in terms of economic revolution. Very soon he will be even more distressed when the "yard", the "foot", the "inch", the "pound", the "ounce" and the "pint" go down the drain. I am not the type that delights in the tears of others. I feel genuinely sorry for the unrelenting conservative—I understand his plight. But this kind of show of sentiment is pointless, perhaps misleading. The sooner we ran the *kilometre*, drank a *litre*, and bought a *kilogram* of sugar for our tea-party the better for us all. This—regardless of all cost in cash or sentiment.

Teachers of the Southern Transvaal Region have just had a week of new approaches to old ideas in mathematics. It was all very fascinating. "SETS" set the ball rolling, and the "EMPTY SET" set the house in near uproar when teachers, scalpel in hand, laid it on the dissecting table.

"What was this empty set? Was it necessary, if it did exist? What was the nature of its existence? What form did it take? Did attempts at justifying its existence, not complicate the issue further?"

All and sundry, informed and uninformed ventured an explanation . . . "An empty set *was empty*, and therefore signified nothing" . . . "How could it, above all, have properties—the



S. L. Lesoene Rathebe, 38 years. Vice-Principal of Meadowlands Secondary School. Secretary, T.U.A.T.A. Education Committee.



all-important property of being a member of every set? Sheer impertinence! Away with it! Away . . .” some exasperated if not irate young man was heard above the clamour:

“No gentlemen! We cannot go on like this, discussing nothing! We’ll have to close!”

“It is not nothing! In philosophy . . .!”

But it had been proved beyond any reasonable doubt that the EMPTY SET was a member of any set, including itself, by a simple process of elimination of alternative possibilities. “Either it was a member of a given set, or it was not”. Without proving that it was a member, it was ingeniously shown that: “that it was not a member, was not true.” That was sufficient proof that therefore, it was a member of any other set. This implies existence. Failure to plot graph of the nature of its existence is a question at another level. We can probably leave it “with our blessing” to the Picasso’s of our time to develop their technique and materials to render it possible to represent abstract forms such as “ideas”, “abstractness”, “truth”, “judgment” and other concepts of this order on paper. Needless to say, that would be a great feat . . . !

Back in the classroom, and with great enthusiasm, I teach the children sets, subsets, disjoint and intersecting sets—the whole gamut of them! And finally when there are no members in the arbitrary field I am talking about, such as “the number of teachers who are non-teachers” or “the number of Tuatans who are not members of this noble association of teachers”, then I say to them, it is an EMPTY SET, and I graph it  $\{\}$  or I simply use the Scandinavian letter  $\phi$ .

All said and done, the challenge of the “New Mathematics” constitutes a threat to the teacher’s content of information. What is the Maths teacher without his reserves of mathematical knowledge acquired over the years? But our fund of knowledge needs a radical reconstruction. We cannot afford to waste any more time. Old frontiers must tumble. Not only must we march abreast of the times, we must be in step!

Of literature and the “New Maths” there is the due infusion!



## ***Average African Schoolchild is Trilingual***

*Rand Daily Mail*, Friday, April 21, 1967

The average African pupil at the end of his secondary school career was competent in three languages for “everyday communication” the education planner of the Department of Bantu Education, Mr. K. B. Hartshorne, said in an address to the Pretoria Rotary Club yesterday.

In African primary schools with their two-million schoolchildren, the African languages were viable tools as media of instruction.

Mr. Hartshorne said that while convinced of the educational value of mother-tongue instruction, the department did not underestimate the importance of English and Afrikaans to the African child, for whom they were a “gateway to South Africa and the wider world beyond.”

From his first year in school the African pupil spent one-third of his time on the official languages, and in the second year he used them as media.

At the end of his secondary school course he wrote the same examinations in them as White children.

In 1966 nearly 50 per cent of those who wrote Matric English at the higher (home language) level passed.

At the lower grade (second language) level 90 per cent were successful.

In Afrikaans at the second language level 60 per cent were successful.

“At the end of his secondary school career the average Bantu pupil is, therefore, competently trilingual as far as everyday communication is concerned,” Mr. Hartshorne said.

326:267(68)



# The Interdenominational African Ministers' Association of Southern Africa (I.D.A.M.A.S.A.)

Rev. B. N. B. Ngidi, General Secretary, I.D.A.M.A.S.A.

IDAMASA is an Association of Christian ministers who have been commissioned to preach the Gospel. They are commissioned by Christ to preach the Gospel to the utmost parts of this world. And in my thinking the apostolicity of their ministry lies in that they have received this "commission".

They are commissioned to go into a world that is in a "fallen from grace" state; a world that is perverted, sickened and beshrouded by the egocentricity of man. The good news is proclaimed to a divided world. In a world where man attempts to achieve world peace and unity by world domination and exploitation. In a world where man's noblest aspirations and achievements become the source of man's defiance of God, and oppression of his neighbour. In a world where man seeks to set up his name as a rival name to God's name. In a world where man seeks to erect a civilization that reeks little of God's grace and therefore His law.

In a world so sickened by divisions, IDAMASA—our Association—claims its existence. In such a world, IDAMASA claims its existence because it is not unmindful of the fact that God seeks to re-create mankind into one great family, the universal church, united in one covenant of love in the blood of Jesus Christ. IDAMASA claims its existence in such a world because it is not unmindful of the fact that at Pentecost the power of divine love to bind together "men from every nation under heaven" in the new Covenant of grace was made manifest. IDAMASA claims its existence along side organisations, such as the World Council of Churches, the Christian Council of South Africa and the All Africa Conference of Churches, seeking to unite the people of God.

IDAMASA is an Association of African Ministers of religion of all Christian denominations. It claims as its goals the promotion of fellowship and goodwill among African ministers, the creation of an atmosphere of mutual confidence and respect, and the co-ordination of all African forces with a view to more effective propagation of the Gospel among the African people.

IDAMASA enables ministers of various standards and academic attainments to meet and to plan together for the expression of Christian Unity. IDAMASA is not just a place for the

“Church fathers” to meet and to report back to their churches about their findings. IDAMASA is a meeting of ministers in which they have an opportunity to take part in the creation of a United African people under the Cross of Christ. It is already an expression of that unity we seek. In a world rent by divisions and schisms IDAMASA is an expression of the African ministers’ willingness and desire as church leaders to transcend and overcome our divisions. IDAMASA is an African ministry “to the exiles of the dispersion” scattered about in various denominations.

IDAMASA is an all African organisation. However, it does not intend to divide the church of Christ according to racial groups. About this we have no doubt. We do not want “an African Church”. What we do want is to find an expression of christianity—the religion which has held on, and has grown into the first world-wide religion in the history of mankind—through African thought forms. An African theology needs to be born, IDAMASA seeks to create an atmosphere in which the African theologian can discover and articulate the richness which his heritage brings to his understanding and response to Christ for the enrichment of his brother’s faith and the universal church.

Some of the spheres of life which need to be thought through are as follows:

(a) **The African family structure:** Very little is known and understood about the family in the African community. For the African this extended family concept has deep religious meaning. The church in Africa would be richer if this were excavated, and were clearly understood and were baptized into christianity.

(b) **African Music:** In African way of life all songs tell stories. In the telling of a story then through singing the tunes become of utmost importance. The rise and fall of the voice must follow that of ordinary speaking. In doing this rhythm plays an important part. And there is a sharp distinction between African poetry and Western poetry. If our hymnody is to be appreciated by and worshipful to the African, it should follow the African culture of music. Do you sometimes wonder why *Amadodana* Young Men’s Guild pervert the tunes of our hymns? It is done in want of something indigenous.

(c) **The Ministry of Faith healing and the question of Divination:** Say what you like, and I shall say what I like too, but this has real impact upon the minds and hearts of African people. It simply cannot be ignored. It refuses to be ignored.

(d) **African customs:** With a spell of ignorance these were condemned as unchristian and were discarded and the result has been confusion and misunderstanding. Yet who will not agree with me when I say the deep religious significance of every part of our daily lives should be cherished?

IDAMASA will play an important part in the life of the whole church as it encourages responsible thought about our faith and culture. IDAMASA will remind all who work on the African scene that Christ is already present and active even where He is not yet acknowledged. Christ precedes His servants even to the so called virgin land. Long before they arrive, Christ is active in the land. Christ was revealing Himself in Africa long before Dr. David Livingstone ever set his foot on this Continent. In the songs that the people sang; in the customs that the people followed, Christ was actively revealing Himself. No matter how primitive the people were they had a religion. They acknowledged a power outside themselves which had direct control over their being and over all their affairs. This, therefore, boils down to one thing that the duty of the one commissioned to go out is to be a commentary to the evidence of God’s omnipresence. He goes out to make known what has been unknown. He makes the “unknown God” known. An Apostle can do this because he knows Him. He has been with Him.

The expression of Christianity through the thought forms of the people is of prime importance. A man listens and answers with his own conscience, with his own language and in his own thought forms. As the Gospel is proclaimed it must be aimed at a particular person’s free response. To do otherwise would be to dehumanize that person. IDAMASA exists in order to find more effective ways of addressing the Gospel to individuals in the African setting.

# CONGRATULATIONS

*"It is the incapacity or capacity to breast the brow of the hill of life that makes the man."*

—BENJAMIN HAYDON



Mr. W. N. Nduna ("Khisimusi"), B.A.(S.A.),  
U.E.D.(S.A.), M.A.(Wis.)

Mr. Wilfred Noel "Khisimusi" Nduna, 48 years, former headmaster of Hofmeyr High School, and now Inspector of Schools, Vereeniging circuit, is a self-made man and the pride of TUATA, and he takes into his new field of work our best wishes.

He is married, and has a family of five. His Wife, formerly Miss Euphen Nomakhosazana Jara, from Rabula, King Williamstown, is a qualified nurse and mid-wife.

He was assistant teacher at the Wilberforce Practising School, Evaton, for six years; one year at Wilberforce Secondary School (now Jordan High); eleven years at Hofmeyr High School before his promotion in 1955. Headed Hofmeyr High School for 10½ years.

He joined the Teachers' Association in 1938; was chairman of the Pretoria Central Branch for three years. He took part in the famous **Blanket Campaign**, May, 6th, 1944.

In T.U.A.T.A. (Pretoria) he has served in several capacities—Branch Chairman, Chaplain, District Secretary, District Chairman (three times), and member of the Provincial Standing Sub-Committee of Education for a year.

He is interested in the promotion of education, and keenly supports the idea of education for all. He is President of the Atteridgeville—Sandsville Bursary Association which aims at including the idea of self-help among the Africans by establishing a Bursary Fund, similar to the Rand Bursary Fund, to help needy and deserving students to obtain Secondary School education. All things being equal their bursary fund should soon be registered with the Department of Social Welfare and Pensions to enable them to raise funds legally. The Association is being assisted by Mr. S. F. Kingsley of the Pretoria City Council.

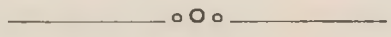
Mr. Nduna was, because of lack of funds, never able to go to school for J.C., Matric, B.A. and U.E.D. He studied privately. He was spurred on through his struggle for self upliftment by his late mother about whom he speaks with great emotion, and pride. And is lately being inspired and encouraged by his dear wife. And because of his wife's inspiration he now holds a senior degree of Master of Arts, in the major field of Education History with Economics as a minor, of the University of Wisconsin (U.S.A.).

He is a staunch member of the A.M.E. Church. He has been profoundly influenced by men like Prof. A. J. White, former American Negro Missionary Principal of Wilberforce Institute, and the late Dr. J. M. Nhlapo.

In his own words, he says:

"I believe that even with average ability success can be attained only through realistic ambition, directed and persistent hard work."

He believes there is no short-cut to success. One must work hard to get to the top, and having attained one's goal should never mean the end of the road. There must be no end to self-improvement and service.



# Wedding

## Bells

TUATA'S Best Wishes

Below: Mrs. Rose Buthelezi (nee Mpetshu), teacher at the Enkolweni H.P. School in Dobsonville, Roodepoort.



Above: Mrs. Rebecca Malefswane Mabalane, teacher at Thusong L.P. School in Kagiso, Luipaardsvlei. She is the second daughter of Mr. and Mrs. A. S. Pooe. She married Mr. Herman Lekabe Mabalane.

# Suggested Procedure to be followed by Officials Administering the funds of Branches and Districts.



## PART IV

### FINAL

This is the last of four articles dealing with the suggested procedure to be followed by officials administering the funds of branches and districts of TUATA. The last three instalments dealt with the receipt of money up to the auditing of books. In this the fourth and final instalment, attention is paid to **THE FORM AND PRESENTATION OF THE FINANCIAL STATEMENTS.**

Financial statements are generally prepared at the end of the financial year. In our case, the financial year ends when branches and districts hold their conferences or general meetings where the election of officials takes place. In the case of the province, where elections are held every two years, the financial year ends at the Annual Conference or just before the start of the conference.

Delegates at conferences would like to be presented with Financial Reports of their satisfaction and understanding. Should we, as officials, not satisfy our delegates in presenting our statements, when elections come, in spite of all canvassing, we shall be replaced by new and efficient officials. If some of the association funds are unaccounted for, we may find ourselves in jail and expecting everybody to sympathise with us for our carelessness.

My aim in this instalment as stated above, is to explain in short how to prepare Draft Financial Statements before handing over the books for audit (see Dec. 1966 issue of *TUATA* magazine). Before handing over the books for audit, the treasurer should prepare:

1. The Income and Expenditure Account for the Year Ended.....and
2. The Balance Sheet as at.....

#### 1. INCOME AND EXPENDITURE ACCOUNT:

In preparing this account, care should be taken that in the left-hand side (Dr.), all expenditure items are recorded in summary form and in the right-hand side (Cr.) all income items are recorded. We shall take the Income and Expenditure Account and the Balance Sheet of a District.

- (a) **INCOME:** These items are summarised in the right-hand side of the Account. The following are the major income items:
- (i) **Branch Contributions:** Record all contributions made by the branches in the District. This will reflect the total received from each branch made up of: Provincial Contributions, District Contributions, and Choir Entries. The item Provincial Contributions should be the amount representing the membership strength of the branch.
  - (ii) **Door-Taking Music Competitions:** After selling tickets at the music competitions, senior officials of the district should compare the takings with tickets sold. If there is a short-fall, it should be accounted for. An official receipt should be issued to the official who collected the money. The sum collected should be reflected as income.

- (iii) **Bursary Funds:** All districts get R100 from the province for bursaries. This is part of the Income of the District.
- (iv) **Provincial Allocations:** After membership subscriptions are paid over to the General Treasurer, districts are entitled to 25 per cent of membership subscriptions as allocations. If R514 was paid as membership subscriptions, the allocation to be received is R128.50. If this has been received, it should be reflected as income.
- (v) **Sundry Income:** Under this heading falls such items as fines received, donations received, concert proceeds, etc. Every item of this type should be stipulated as follows:

Sundry Income	..	..	..	..	R48.00
Fines (late-coming)	..				R10.00
Donations: Mr. J. More					R30.00
Fixed Deposit Interest	..				R8.00

As this is only a guide, other items not included here will have to be reflected in order to guide the auditor in his work. Remember, the auditor will not necessarily agree to the draft statements prepared.

- (b) **EXPENDITURE:** As stated above, these items are summarised in the left-hand side of the Income and Expenditure Account. The following are some of the items which will fall under this heading:

- (i) **Provincial Membership:** This is the total amount paid over to the General Treasurer as collected from branches. This is the same amount as reflected in the income side as provincial subscriptions received. As this was paid over to the province, it is also an expense item.
- (ii) **Choir Entries:** This is a summary of expenses paid to the province in respect of choirs which represented the district at the provincial competitions. This should be summarised as follows:

Choir Entries	..	..	..	..	R18.00
Primary Schools	..				R9.50
Post Primary Schools	..				R6.50
Adult Choirs	..				R2.00

- (iii) **Travelling Expenses:** These are travelling expenses as paid out by the district. The sub-headings under this may be: Executive Committee Meetings, Music Competitions (officials), Special Trips (stated) and other similar items making up the Travelling Expenses.
- (iv) **Subsistence:** This item will include those expenses paid out to the officials for meals when attending executive committee meetings, and also subsistence paid to the catering group for meals supplied at Music Competitions.
- (v) **Stationery and Postage:** All expenses connected with stationery and postage are to be summarised and given as one figure.
- (vi) **Bursary Funds:** As districts receive bursary allocations, these should immediately be paid to the branches or individuals concerned. Individuals or branches covered should be enumerated. This will be the same amount as Bursary Allocations Received under income. **Monies for bursaries should not be used to run the affairs of the districts.**
- (vii) **Provincial Conference:** As all districts send delegates to the provincial conference, the expenses can be summarised as follows:

Provincial Conference	..	..	..	R67.30
Travelling	..			R62.30
Subsistence	..			R5.00

- (viii) **Bank Charges:** All bank charges such as commission, ledger fee and cheque books are added together to give one sum.

- (ix) **Depreciation:** This is the rate at which assets depreciate in value (see Sept. 1966). This can be given as:

Depreciation	..	..	..	..	R20.40
Trophies	..	..	..	..	R16.40
Typewriters	..	..	..	..	R4.00
Filing Cabinet	..	..	..	..	R1.00

- (x) **Excess of Income over Expenditure:** Under normal conditions, we should spend less than received, That is, the Income is more than Expenditure. Should expenditure be more than income, then we have excess of expenditure over income. This situation is not uncommon. If income gives a total of R1,624.66 and expenditure gives R1,572.98 then the Excess of Income over Expenditure is R51.68. If this excess is added to the expenditure side, the two sides will give R1,624.66. This excess of income over expenditure is to be transferred to the Balance Sheet.

## 2. THE BALANCE SHEET:

The Balance Sheet is prepared at the same time as the Income and Expenditure Account. The Balance Sheet is not an account but a statement reflecting the true position of the District as on the last day of the financial year. The Balance Sheet has two sides, i.e. LIABILITIES and ASSETS sides.

(a) **Assets:** The assets sides will show the following, among others:

- (i) **Fixed Assets:** These are taken at cost less depreciation. The items under this will include Trophies, Typewriters, Filing Cabinets, Duplicating Machines, etc.
- (ii) **Cash at Bank:** This is cash at bank on the last day of the financial year. This is arrived at after reconciling the Bank and Cash Balances. Cash at Bank added to fixed assets will give the total assets.

(b) **Liabilities:** A simple balance sheet of a new district will have the following items falling under liabilities:

- (i) **Excess of Income over Expenditure:** the R51.68 from the Expenditure side of the Income and Expenditure Account.
- (ii) **Balance on the last day:** If we subtract the Excess of Income over Expenditure from the total assets, say R275.09 total assets less R51.68 will leave the Balance of R223.41. This balance added to the Excess of Income over Expenditure will balance the two sides of the Balance Sheet.

Having receipted all cash received and banked it all; having paid out from the funds according to the instructions of the Executive Committee; having kept all the necessary documents to support all payments; having balanced up all ledger accounts; having balanced up the cash book and completed the Draft Financial Reports, we can now hand over the books for audit. If everything is systematically arranged and all necessary information given to the auditor, his work will be light and therefore the audit fee will be low.

If officials administering the funds follow all the suggested procedure, there is no reason why they should feel uneasy after handing over the books to the auditors. As a last reminder, "At the Provincial Annual Conference, all conference members should be supplied with copies of the audited statement of the District. At the time of audit, sufficient copies should be kept for this purpose. Attach copies of the audited statements behind the District Report to be read at conference so that all conference members should know the financial position of your District". (See also Dec., 1966 issue Page 22—What to do with Financial Statements).

T. RAMABOEA,  
Mokomene High School



# TO THE CHORUSMASTER: Part 2

Morokolo Chueu, A.Mus.T.C.L.



Morokolo Chueu

## DYNAMICS

1. Every Choir should have vocal control over a minimum of six dynamic levels. The levels could be classified as **pp**, **p**, **mp**, **mf**, **f** and **ff**. Care should be taken that **pp** is produced without the excessive breathiness, loss of control and wavering of pitch; and **ff** should be richly produced without any strain, stidency or shouting.

2. To increase Choir control over dynamics, vocalise on long tones, using the following exercises:

- a.  $mf < f$
- b.  $mf > mp$
- c.  $mf < f < ff$
- d.  $mf \quad mp \quad p$
- e.  $mf > mp > p > pp$

3. Watch the quality of **ff**. The singing should not be “pushy”, raucous, substituting noise for broad voluminous, velvety tone. The choir should know when it is “over the line” into the realm of noise.

4. When singing **pp** or **ppp** intensify and vitalise the singing to avoid sluggishness and breathiness. The choir should think of the tone and have a feeling of forward movement.

5. Remember, if the individual can hear his own voice when singing softly, he is singing too loud.

6. In homophonic music, do not allow all parts to sing at the same dynamic level. There is usually one part that should dominate. All voice parts are not equally important at all times. Bring out voice parts that

- (a) have linear or melodic function
- (b) heighten harmonic color
- (c) have modulatory function
- (d) have imitative movement.

7. Mechanical and accordion—like crescendi should be avoided.

8. Vary! Don't just repeat. When you encounter a repetition of words, short motifs, phrases, rhythmic ideas, and the like, vary each repetition dynamically for purposes of variety and interest. Ascending imitation will call for greater intensity of tone. Other repeats call for less volume, more speed, less speed, etc. Have a look at this extract by Edward Grieg (the dynamic levels are mine):

{ : . f   2 . , m : m	: .2   d' . , 2 : 2	: . d'   m' . , 2 : 2 . 2 : t . d'	vit.
I love thee now	I love thee now	I love thee now and for e—	
p < mp > p	mp < mf > mp	mf < f > mf <	

	molto rit
m' . , v' : v' : . v'   s' : — : —	
tern-i-ty	I love
f >	< ff

9. Use “travellers” for balance. “Travellers” are selected members of each section who can shift to another voice part whenever necessary. Thus, when the melody is in the alto part, the soprano “travellers” may be assigned to sing the alto part, the other sopranos singing their own part. This adds weight where it belongs and takes weight from where it is not needed. Tenors may sing with altos for greater depths, altos sing with sopranos for added richness, etc.

### AT YOUR REHEARSALS

1. Use a tape recorder at your rehearsals to check yourself. Look for the following:
  - (a) Are your directions clearly given?
  - (b) Do improvements really take place with each rehearsal or are they imagined?
  - (c) Do you talk too much without purpose? Remember the golden rule—TALK LITTLE, SING MUCH.
  - (d) Are there too many “dead spots”—dull pauses while the choir waits for the conductor to decide what to do next? Usually accompanied by the scratching of the head, the “hms”, “wells”, “ahhs” and other musings of the doubtful.
  - (e) Do you inspire your choir members and encourage them? Do you inject humour at your rehearsals?
  - (f) Don't you think you discourage your choir by your negative and pessimistic approach? For example, You sing hopelessly, You will never win, etc.
  - (g) Do you ever thrash your choir? If so, how often? Do you get best results out of this? Does your choir sing better when frightened and weeping?
2. Does your choir get bored at the rehearsals? If so, what is the cause? Don't you think you might be ONE of the causes?
3. Do you ever pay special attention to the male voices? Do you ever have sectional rehearsals? Do you ever insist on the correct posture for sitting and standing?
4. Finally, is your choir well disciplined at the rehearsals, on and off the stage?

### QUOTES

1. “A School that sings well, works well; for true singing cannot take place in a discontented or sullen atmosphere”—*Winifred Firth*.
2. “Since singing is so good a thing, I wish all men would learn to sing”—*Byrd*.



### 1967: PROVINCIAL EISTEDDFODS

Adults' Section: (Mixed, Duets, Trios and Double Quartets), 10/6/67, Atteridgeville.  
 Sixth National Eisteddfod: Marianhill, Durban, Natal, July, 1967.

# RAND BURSARY FUND

## SECRETARY'S REPORT

4th January, 1966 to 14th January, 1967

Damelin College,  
14th January, 1967.

Mr. Chairman and members of the *Rand Bursary Fund*,  
It gives me great pleasure and honour to present humbly this report on our work.

### 1. ORIGIN AND PURPOSE:

The **Orlando Branch** in its endeavours to raise Bursary Funds, was requested by Mr. H. J. Render of Delmas Milling Company to form a bigger and more embracing body wherein he would donate substantially, as their products were widely distributed.

This led to the formation of the *Rand Bursary Fund* on the 21st January, 1966. One Thousand, two hundred rand (R1,200) for sixty (60) *Induna Scholarships* from Delmas Milling Company, was distributed to all the secondary Schools, within our administrative sphere.

Twenty rand (R20) is spent on each student who is **needy and academically capable** per annum. This amount, however still falls far short of the actual amount needed to help a child.

### 2. DISTRICTS COVERED:

- (a) **East Rand**—Mr. E. A. Tlakula, Mr. F. G. Mhlambo.
- (b) **South West Rand**—Mr. D. Kobe (now asst. inspector), Mr. R. Mabuza, Mr. L. Mathabathe.
- (c) **Rand Central**—Mr. T. W. Kambule, Mr. T. Matome.

**Other Members:** Mr. W. Mposula, Mr. D. D. Dliwayo.

Due to the increased financial response in 1967, we were able to offer bursaries to the:

- (d) **Pretoria District**—Mr. E. F. Maimane, Mr. J. S. Lekala (Officials).

Mr. E. A. Tlakula resigned and his place was taken by Mr. F. T. Masemola—Daveyton.

### 3. MEETINGS:

The *Rand Bursary Fund* officials met at Orlando High on the 4th January, 1966; 21st January, 1966; 12th February, 1966 and two meetings were held at Damelin College with Principals of the Secondary Schools.

It is regrettable, however, to observe that neither the Principals nor their deputies attended the two latter meetings at Damelin College.

However, because of favourable proximity of the Chairman to the Secretary, the burden of carrying on unhindered was alleviated as it was possible to hold meetings and decide on issues which required urgent attention, and the Treasurer was also duly informed.

### 4. FUNDS:

Appeals for funds towards the *Rand Bursary Fund* for **needy and academically capable students** were made by the Chairman, *The Rand Daily Mail*, *The Star*, *The World*, your Secretary and Mr. F. E. Auerbach to all Industries, well-wishers, African Business People and European High Schools. Special commendation goes to Mr. B. Pogrund, *Daily Mail* reporter who spotlighted the fund, and the response was great.

This brought about very encouraging results of over R5,000 to date. Delmas Milling Company is still our chief donor. We are indeed **proud and grateful to all our donors**.

About 15 firms and groups of interested people were interviewed resulting in the R5,000 raised.

C.N.A. offered to donate R600 to the *Rand Bursary Fund* but we requested that the amount be given to A.T.A.S.A. (African Teachers' Association of South Africa) in order to help educate teachers who want to further their University studies. The Secretary-General, Mr. H. H. Dlamlenze is administering this fund.



Above: The Anthony Quain Band (led by Mr. T. Mahlaba), and drum major-ettes at the "Thank You" function held at the Orlando Stadium on 23rd March, 1967.



Left: Mr. D. Kobe, Assistant Inspector, Johannesburg East Circuit, and Treasurer of the Rand Bursary receiving R10 donation from Mr. A. M. Ndlovu (Businessman) at the "Thank You" function.

Right: Part of the large crowd of students listening to the famous Mahotella Queens.



## 5. ALLOCATIONS FOR 1966 and 1967:

The following allocations were made on a pro rata system based on the official roll of each school:

DISTRICT	No. of Schools	1966	1967
Rand Central .. .. .	6	21	42
East Rand .. .. .	8	20	35
South West Rand .. .. .	11	21	47
Pretoria .. .. .	6	—	24
<b>TOTALS</b> .. .. .	31	62	148

About 150 prospective bursars were interviewed by the Executive at their various schools and this involved travelling about 350 miles in 1966.

Because of further appeals from desperate, destitute and deserving pupils to the *Rand Bursary Fund*—a further 18 Book Bursary Awards were made to George-Khosa, Tshepo-Themba, Orlando High, Charterston, Morris Isaacson and Orlando West High.

Some of the 1967 awards are in fact replacements for failures and withdrawals.

Each of these Bursars is awarded R20 per annum, except in the case of Matriculant Scholarships from Sales House which are R25 each.

There are 31 Secondary and High Schools in the area covered by the *Rand Bursary Fund* with 14,500 students.

## 6. FUNCTION:

On the 22nd March, 1966, over 30,000 pupils, students, teachers, and parents assembled at the Orlando Stadium to say "THANK YOU" to all our donors—a simple beginning to greater things indeed.

We must express appreciation to all the firms that donated food and all those who made the function the success that it was.

For 1967, there will be four "THANK YOU" functions in each of the districts with presents for pupils, teachers and parents to enjoy.

The Gallo Group will offer free entertainment. A group of Majorettes will be in attendance. These functions will be held in March, 1967.

## 7. ACADEMIC HALF-YEARLY REPORTS:

These were received from all the Secondary Schools except Springs and Sekano-Ntoane where only one and two reports were received respectively.

All these were sent to the Bantu Inspector, R. Gugushe—Rand Central Circuit, for his recommendations. We wish to thank him for his co-operation. Only 80 per cent of our Bursars were seriously and conscientiously exerting themselves to their educational task—an indication that our bursars do not, as yet, appreciate our effort.

About forty (40) of our Bursars have been adopted by individuals or business concerns, and this is indeed a very encouraging gesture on the part of our donors.

## 8. VISITS:

The Chairman and Secretary visited and addressed gatherings of teachers at various places in order to acquaint them with the work and purpose of the *Rand Bursary Fund* and its donors.

This brought about assured and solid support, appreciation and understanding of the work done by the *Rand Bursary Fund*.

Free transport to all these places was provided by Mr. I. M. Jada, distributors of Blue Monday Powders and Pills, to whom we are indeed greatly indebted, more so that this gesture is over and above their donation of R200 to the *Rand Bursary Fund*, their help to Wilberforce Institution and to a teacher who is receiving their financial help at Fort Hare—their gesture is indeed that of a philanthropist.

#### 9. GRATITUDE:

Not a word or a letter of “THANK YOU” was received from the bulk of our bursars. Such apathy and ingratitude must indeed be blamed on Principals and to a lesser extent on the teachers themselves, who fail to appreciate that the *Rand Bursary Fund* is a fund for teachers to help needy and able students who would otherwise find it difficult to continue with their studies.

Therefore through your co-operation, your recommendations, your advice and exertion to teach—you are ensuring the continuity of the student at school and as such you are, and have been a member of the *Rand Bursary Fund* which will endeavour to supply the money where possible with the help of our donors for such students.

This message should be carried to the students, and in turn to the parents, in order to counter the stigma of saying “Teachers are doing nothing.”

The following School Boards wrote and congratulated members of the *Rand Bursary Fund* for their magnificent work to the Community: Roodepoort Bantu School Board, Moroka Site and Service School Board and Meadowlands School Board. We greatly feel encouraged in our little effort to serve after noting such appreciations.

#### 10. DIFFICULTIES:

Only Delmas Milling Company donated R100 towards our Administrative costs. Our work was very difficult indeed as we were compelled to depend on charity for many things including the Auditing of our books.

A big “THANK YOU“ should go to Messrs. Milner, Shneier and Company, Chartered Accountants, Johannesburg, who offered to audit our books gratis.

On the 27th November, 1965, at the East Rand Conference of T.U.A.T.A. held at Wattville Secondary, Mr. E. A. Tlakula said, “The best servants of T.U.A.T.A. are also the best teachers. Positive teachers are Rightists who always praise good work, this type of teacher lives—he is not a dead weight, he never grumbles. The increase of Positive Teachers leads to the elimination of the Negative Teachers.”

May 1967 bring greater progress and prosperity to all our Donors, Prospective Donors, our Bursars and to all Teachers and the *Rand Bursary Fund*.

D. D. DLIWAYO,  
*Secretary*

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#### READERS' VIEWS

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

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



Mr. Thamsanqa Wilkinson Kambule. Age: 45 years. (Principal, Orlando High School since 1959.)

- (a) Chairman of the Rand Central District T.U.A.T.A. since 1964.
- (b) Chairman of the Rand Bursary Fund.
- (c) Chairman of the Selection Committee of the Robert Birley Trust Foundation.
- (d) Committee Member, Isaacson Foundation.
- (e) Vice-President, Orlando Y.M.C.A.

## RAND BURSARY FUND

### INCOME AND EXPENDITURE ACCOUNT FOR THE PERIOD 1st FEBRUARY TO 30th OCTOBER, 1966

<b>DONATIONS RECEIVED</b>	..	..	..	..			2,534.10
<i>Less:</i>							
<b>EXPENSES</b>	..	..	..	..	..		1,224.21
Amounts paid on behalf of Bursars	..	..	..	..		1,074.34	
Educational Books	..	..	..	..	750.34		
School Fees	..	..	..	..	324.00		
Bank Charges	..	..	..	..		3.16	
Postage and Petties	..	..	..	..		31.50	
Stationery	..	..	..	..		20.75	
Telephone	..	..	..	..		37.96	
Transport	..	..	..	..		56.50	
<b>EXCESS OF INCOME OVER EXPENDITURE</b>	..	..	..	..			<u>R1,309.89</u>
Transferred to Accumulated Funds							

### BALANCE SHEET AT 30th OCTOBER, 1966

<b>ACCUMULATED FUNDS</b>	..	..	..	..			<u>R1,309.89</u>
<i>Represented by:</i>							
<b>ASSET:</b>	..	..	..	..	..		R1,341.64
Cash at Bank D.C.O.							
<i>Deduct:</i>							
<b>LIABILITIES:</b>	..	..	..	..	..		31.75
Accounts Payable							

T. W. KAMBULE, *Chairman*  
D. D. DLIWAYO, *Secretary*  
D. KOBE, *Treasurer*

R1,309.89

We have prepared the above Accounts from the books, accounts, vouchers, information and explanations furnished and certify them correct in accordance therewith.

Johannesburg,  
24th November, 1966.

MILNER, SCHNEIER & COMPANY  
Registered Accountants and Auditors  
Chartered Accountants (S.A.)

## Praise for Our Scholar Fund

SIR,—It is gratifying to read from your columns that the scholarship fund started by the African teachers recently in Johannesburg is now in top gear. It is not common practice for African people in good standing to remember the under-privileged. For a very long time, and up to the present moment, our people have been satisfied to remain at the receiving end.

I have to congratulate Messrs. T. Kambule, D. Dliwayo, Kobe and his followers for the founding of this fund. They have demonstrated beyond all doubts that the African has reached maturity and is now conscious of the short-comings of his race and is prepared to tackle his problems himself.

Up to now most available scholarships were given by good Samaritans from the other side of the colour line. Most of our African business houses have been blind to this kind of service.

**We are very grateful to our African teachers for opening this avenue of serving the race. They have given us a worthwhile opportunity to educate our youth effectively. A number of our young men and women have left the classrooms to roam the streets because their parents were not able to take them further than standard six in their education.**

We are watching and praying for the success of this fund with keen interest and we hope the teachers will develop the fund into a National Fund to embrace the whole Republic of South Africa. Statistics have shown that we still need a great number of educated African people to be able to keep up with the present trend of events.

**The launching of this fund is really an achievement for the teachers and it should be applauded by all serious-minded Africans. As a minister of religion, I take this opportunity to appeal to all privileged people to support this fund and this is christianity in action.**

Well done teachers! We shall pray that your efforts be crowned with success.

REV. A. L. MNCUBE, Standerton.

*Rand Daily Mail*

## Big African Education Bill Paid by Parents

African education is financed in a curious way. The poorest group in South Africa has to find most of the money for educating its children.

From the taxes paid by citizens of all colours there is a fixed contribution of R13m a year to African education.

From the taxes paid by Africans only comes more money — this year estimated at R12m, to give a total of R25m.

It means that about R12 a year is spent on educating an African child. The figure for Whites is from R121 a year upwards.

Even with existing defects, a great deal more money is needed each year . . . and it is the African community which pays it.

### LEVY

Every urban African family which pays an economic house rent also pays a compulsory levy of 22½c a month for the cost of building lower primary schools. These are built by municipalities for the Department of Bantu Education.

Any schools from Standard 3 upwards which a community needs must be financed by the community itself, with the Government contributing rand for rand.

As a child grows older, the cost to the parent goes up.

At high schools there are annual fees of R6 to R10.



Schools which charge R10 use R4 of this for their building funds to put up vitally needed extra classrooms. They are supposed to get rand for rand help from the Government.

### TEXTBOOKS

The remaining R6 is used to buy chalk, blackboard dusters, sports equipment and anything else the school needs, from brooms and brushes to toilet paper.

It is also used to buy desks to seat the growing numbers, because the Government only provides desks when a school is started and nothing thereafter.

It is also used to hire extra teachers to relieve the pressures of congested classes.

Every high school on the Rand has its three or five privately paid teachers.

At high schools, parents buy their children's textbooks—about R30 in Form I, going up to R45 for matric. They must also pay for pens and pencils and writing books.

They pay examination fees: R8 for matric, R4 for Junior Certificate.

They pay for school uniforms—if they can. The cost is about R40 a year.

Added up, education is an expense which many parents cannot afford. Their children *want* to learn, but only too often the money is just not there.

**African parents of high school children, after contributing to the cost of building a school and paying a compulsory monthly levy of 22½ c, pay this each year:**

	R		R
Fees .. .. .	6	to	10
Books .. .. .	30	to	45
Stationery .. .. .	2	to	5
Exam. fees .. .. .	4	to	8
Uniforms .. .. .	30	to	40
	72	to	108

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## "What others say"

*The World*, December 13, 1966

### *Teachers can move more freely*

Influx control regulations and how they affect African teachers in the towns were again under discussion at the summit conference of the African Teachers Association of South Africa now meeting at the Damelin College.

Delegations from all over the Republic sat quietly as the Transvaal teachers explained the outcome of the meeting held between the teachers' representative and Local authorities on how influx regulations could be short-circuited when applied to African teachers.

In terms of the latest regulations the teachers will be treated leniently and will be able to move from rural areas to take up posts in towns, provided that application to the local Bantu Commissioner are made.

#### APPLICANT

The school board intending to appoint the teacher must make applications to the Bantu Affairs Commissioner and also to the superintendent of the township where the teacher is going to live.

The teacher will only be allowed to come over without his family. After accommodation has been found, the teacher can apply for his family to join him.

The Transvaal teachers, having more experience than all the others, will draw up a report that will be sent to all branches in the Republic.

# African Teachers' Association of South Africa

## ANNUAL CONFERENCE

Held at the Damelin College of Professional Studies, 46, Plein Street, Johannesburg, on 12th and 13th December, 1966.

*T.U.A.T.A. was represented at this conference by Messrs. D. M. Mphahlele (President), I. E. Zwane (General Secretary) and L. M. Taunyane (Editor, TUATA).*

**Memorandum submitted to the Secretary, Department of Bantu Education, Pretoria  
8th October, 1966.**

1. In view of a number of factors it has become necessary to review the salaries paid to teachers. The considerable increase in the cost of living affecting as it has, basic needs like food, clothing and transport, is one such factor. It is necessary for the teachers to be able to maintain a way of life in accordance with their status in the community. At present, salaries are generally inadequate for this.  
The Association is concerned at the apparent reluctance of High School pupils to take up teaching as a profession. This impression is borne out, we think, by the fact that, although the Association is offering bursaries for teacher training, the majority of applicants do not disguise the fact that they do not look to teaching as their life-time careers.  
One major reason for this attitude must be the poor salaries paid to teachers.
2. In view of the higher starting salaries paid in many occupations outside the teaching profession, it is suggested that starting salaries should be significantly increased for all grades of teachers.
3. The Association continues to be perturbed at the low standard of qualifications of entrants to the profession.  
In order to encourage intending and practising teachers to improve their qualifications, we recommend that there should be greater financial inducement by means of significantly enhanced salary scales for those with matriculation plus professional qualifications.
4. At the same time, since inadequately qualified teachers will continue to be employed for some time to come, and since it is necessary to attract as suitable candidates as possible in this category, we recommend that salaries for unqualified teachers should also be raised as shown in the recommended scales below.
5. We recommend that, in the event of there being a revision of salary scales, the method of adjustment should be of the notch-for-notch basis.
6. Under the present (1963) salary scales, the ratio of salaries paid to women teachers to those paid to men varies. In some instances it is as low as 73 per cent while in others it is about 80 per cent. Having regard to the fact that women teachers are now faced with increased financial burdens, for example, the payment of direct taxes, we recommend that they should receive at least 80 per cent of the salaries paid to men.
7. We recommend that, in determining new salary scales, teachers on mine and farm schools should be treated in the same way as teachers in community and state schools.
8. We consider it desirable that the present excessive discrepancy between the salary scales of white teachers and ourselves should be considerably and progressively reduced.
9. A study of the latest salary scales for teachers in Swaziland, the Kingdom of Lesotho, and the Republic of Botswana, reveals that a teacher with matriculation plus 2 years (B.E.D.) in South Africa starts with a salary of R564 p.a., as against a starting salary of R1,152 p.a. in the case of teachers in the aforementioned countries. The South African teacher thus starts with less than half the salary paid to his equivalent in, say Lesotho. We sincerely believe that, with her wealth and resources, and in view of the fact that she is the most developed country on the continent, South Africa can and should pay her teachers as well as those countries.
10. Taking all the above factors into account, we recommend the following salary scales for teachers serving the Department of Bantu Education. (Figures in each case are the minima and maxima of the suggested scales. The scales refer to salaries for men only, with the proviso that women's salaries should be 80 per cent of the men's).

## SALARY SCALES

### A. Unqualified with J.C.

*South Africa*

1963

R240 — R336

*Our Recommendation*

R456 — R648

*Lesotho*

1966

R360 fixed

*Whites in S.A.*

1966

—

### B. Lower Primary Certificate.

R384 — R936

R564 — R1,200

R456 — R780

—

### C. Higher Primary Certificate.

R456 — R1,032

R696 — R1,380

R588 — R1,068

—

### D. Matriculation + 2 Years.

R564 — R1,440

R984 — R1,800

R1,152—R1,944

R1,560—R3,360

### E. Degree and Professional Certificate.

R744 — R1,680

R1,200 — R2,160

R1,440—R2,360

R2,160—R3,900

### F. Allowance for Principals to be raised correspondingly.

H. H. DLAMLENZE,  
*Secretary-General.*

## THE AFRICAN TEACHERS ASSOCIATION OF SOUTH AFRICA

*To which are affiliated:*

The Cape African Teachers Union

The Natal African Teachers Union

The Orange Free State African Teachers Association

The Transvaal United African Teachers Association

## THE TEACHERS' CODE

### A. ACT OF PROFESSION

Believing that teaching is a profession, membership of which carries with it obligations as well as privileges; and believing that it is essential to create a fellowship conforming to recognised ethics; the African Teachers Association of South Africa lays down for all teachers the following code of professional conduct for their guidance in respect of their personal deportment and in their practice of the profession; to the end that they may do their utmost to maintain and to promote the dignity and welfare of the Association and that of the teaching profession as a whole.

### B. FOUNDATIONS FOR PROFESSIONAL CONDUCT

- (1) Revere God, accepting Him as the God of all nations and ultimate Guide in the work of teaching and of education.
- (2) Be loyal to country and nation, to parent and child, recognising that it is by sincere co-operation with the community as a whole, and by identification with movements and bodies whose aim is the protection and upliftment of the child, that our educational aims shall find realisation.
- (3) Be of service to the school, the child, his colleagues and the profession realising:
  - (i) that the school is the centre of teaching and of education where the future citizens and members of the community are to be nurtured;
  - (ii) that the respect for the personality of the child and the desire to want to help him through love and devotion are the key to the discovery of his latent talents;
  - (iii) that professional etiquette enhances the prestige, honour and dignity of the profession;

The T.U.A.T.A. delegation accepted the code, and will present it for further discussion to the 1967 Provincial Conference.

- (iv) that mutual trust, respect and co-operation among members of the profession are indispensable for the fulfilment of our high calling.
- (4) Be an example by word and deed, in and out of school, remembering:
  - (i) that he is a custodian of a culture evolved by mankind by studious effort and enquiry through the ages;
  - (ii) that the habit of study preserves everlasting youth, keeps the mind informed, insight clear and judgment fair;
  - (iii) that teaching is a labour of love whose reward is the development of the child to a deeper, healthier and more useful life as a citizen;
  - (iv) that he assumes his task under the command of the Master, to love God above all, and his neighbour as himself.

### C. ACTIONS DECLARED TO BE UNPROFESSIONAL

It shall be considered unprofessional for any teacher:

- (1) To attempt to influence the Minister, officials of the Department, and School Board/Committees and to act on any matters affecting teachers in a manner contrary to the expressed decisions of the Association and the recognised channels of negotiation.
- (2) To accept positions or posts which conflict with the expressed directives or instructions of the Association.
- (3) To make public, without due authority, any matter which is under discussion by the Association.
- (4) To disclose information, or take advantage of information gained in the course of one's duty, with a view to achieving personal and private advantage which may be to the detriment of the Association or other teachers.
- (5) To censure or criticise the work of other teachers in the hearing of pupils or in public.
- (6) To speak in derogatory terms of the work of a pupil to any unauthorised person.
- (7) To punish a child excessively.
- (8) To engender disharmony and distrust and to encourage hostility and strife between social groups within the community.
- (9) To be found guilty of conduct which reflects adversely on the profession.
- (10) To bring the Association and the profession into disrepute, in any manner whatever, by word or by deed.

### D. ACT OF DEDICATION

As an entrant to the teaching profession I solemnly declare:

- (1) I will be guide and friend to the pupils entrusted in my care, and not abuse the authority I shall hold.
- (2) I will endeavour to know each pupil, be alert to his individual gifts and needs and help him develop his talents.
- (3) I will teach each child to honour family and home, to discern the right from the wrong, and to live with men in the spirit of tolerance and service.
- (4) I will encourage each child to look beyond himself in faith to God the Author of Goodness and of every perfect gift.
- (5) I will be loyal to my school and colleagues, and I will do all in my power to uphold the honour and dignity of my profession.

Now, as an accepted member of the African Teachers Association of South Africa:

- (6) I acknowledge my responsibility to the child and the community and I promise that I will at all times uphold the dignity and prestige of my profession.
- (7) I recognise that the welfare of the majority is greater than the advantage of the few, and while preserving my right of dissent, I promise to accept the decision of my fellow-teachers, pronounced through their duly constituted organisations.

The reaction of the Department of Bantu Education is contained in two letters (read).

H. H. DLAMLENZE,  
*Secretary General*

# "A Case for Compulsory Education"

*The World, April 11, 1965.*



Chief Lerothodi, Mamogaie II.

## **Bakwena Chief sets minimum School-leaving Standard at J.C.**

By STEVE KGAME

The Bakwena, the only tribe in the country that enforces compulsory education for all children in the community—has now decreed that the minimum standard of education for all children be the Junior Certificate. To achieve this, the tribe has decided to impose levies on all persons over the age of 18 years who are not attending school or who are exempted from work.

This decision, as well as others that include the building and operation of creches, clinics and vocation schools, was taken at a meeting of the tribe held at Jericho, one of the main villages.

Since 1964 the minimum standard of education required under the compulsory education scheme of the tribe, was standard six.

The man who is behind the compulsory Education project is the Paramount Chief of the Bakwena, Chief Lerothodi Mamogale.

### **TAX**

The chairman of the tribal council, Mr. Obed Mabiletsa, told a gathering that in order to achieve their objective, they have to tax themselves. At various meetings the tribe had indicated that it would have to pay to achieve their educational goals, said Mr. Mabiletsa.

The three main villages of Bethanie, Jericho and Hebron each had a secondary school and the imposition of the minimum junior certificate standard should not be difficult to carry out, said the secretary, Mr. Solomon More.

In fact no children had been turned from school because of lack of accommodation.

In summing up, the Paramount Chief said: "We want to work a five-year educational plan for the advancement of education as soon as we have set our machinery working. We are going to introduce vocational training and the best students will be educated by the tribe for which they will work in future.

"We need teachers, clerks, typists, doctors, technicians and other essential services workers—all these must be found within the tribe—hence compulsory education. But we must make sacrifices. We must expect heavy demands."

## Speakers Urge More Education

Speaker after speaker at the Kagiso, Krugersdorp communal hall yesterday appealed to parents to educate their children, during the reception to welcome back the Rev. Desmond M. B. Tutu from London where he studied for four years.

Throughout the reception, which was attended by school inspectors, doctors, ministers of religion and priests, members of the Security Branch took down notes.

The speakers who appealed to parents to educate their children were Mr. Isaac Sibanyoni, a schoolteacher, Mr. C. N. Phatudi, a school inspector, and Mr. Tutu.

Mr. Tutu said that while in the United Kingdom he was impressed by the large number of students from the independent African states studying there.

He said that when he inquired from the students as to who had sent them there, almost all said that they had been sent by members of their communities.

Mr. Tutu said that Africans in South Africa should follow the example and collect money to educate talented children in their communities.

He said that it was a thrilling experience for him to be treated as an equal in the United Kingdom.

### LECTURER

Mr. Tutu, a former schoolteacher and graduate of the University of South Africa, passed his master's degree in theology with the University of London.

He has been appointed lecturer in theology with the University of Fort Hare.

Mr. Phatudi complained that some parents shirked their responsibilities by not seeing to it that their children went to school.

He said that during the day many African children were seen loitering in the streets while this was not the case with Whites who sent all their children to school.

He said that parents were morally and legally bound to educate their children.

Education, he said, was the only hope of the African.

Mr. Sibanyoni said that the children should not only be educated academically but should be given intensive religious instruction as well.

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Rand Daily Mail, 31st December, 1966

## PRETORIA AND GOVERNMENT EACH DENIES ONUS

### Big School Confusion

*Overcrowded classrooms to continue*

By John Mojapelo

The overflow of children in the Atteridgeville, Pretoria, lower primary schools will continue next year as the confusion between the Department of Bantu Education and the Pretoria City Council continues concerning who is responsible for the building of additional classrooms in lower primary schools.

Mr. J. L. S. van Rooyen, an inspector of schools in the Pretoria West Circuit, said the Pretoria City Council was responsible for building additional classrooms in any lower primary school where there was an overflow of children. He said his department was responsible for the building of higher primary schools and post-primary schools only.

The overflow of children in the 11 primary schools in Atteridgeville must be dealt with by the City Council, Mr. Van Rooyen said.

On the other hand the City Council's spokesman said the Council had never been responsible for the building of any school, whether primary or secondary. The department had responsibility for all schools.

"The City Council only builds nursery schools," said the spokesman.

## COMPLAINT

The confusion between the Bantu Education Department and the City Council arose after a complaint about overcrowding in an Atteridgeville lower primary school had been lodged by the school committee to the B.E.D.

The J. J. de Jongh school committee informed the department about the overflow of children at the J. J. de Jongh lower primary school.

More than 300 children received their lessons in hired church buildings and the school committee raised funds to build four additional classrooms.

The department instructed the Atteridgeville school board to stop the J. J. de Jongh school committee from building the additional classrooms. The City Council was to organise the building of additional classrooms in lower primary schools, they were told.

Mr. Mfolo, secretary of the Atteridgeville school board, said there was overcrowding in all lower primaries in Atteridgeville. He said according to the regulations the City Council was responsible for the building of lower primary schools while higher primary and secondary schools were to be built by the community with the help of B.E.D.

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*Rand Daily Mail*, February 22nd, 1967

## ***Neglect of African Education a Scandal—Suzman***

African secondary education has been scandalously neglected by the Government to the detriment of all sections in South Africa, according to Mrs. Helen Suzman, Progressive M.P.

Yesterday she tore into the glowing descriptions by Nationalists of the advancement of African education, declaring: "I say quite categorically that all these claims that 80 per cent of African children are literate are nonsense."

She did so in Parliament when, in speaking to her private motion that there should be free and compulsory education for all races, she argued that changes necessary to maintain further economic growth simply should not take place unless they were accompanied by a constant and rapid expansion of education.

And she centred most of her argument on African education where she saw the need being greatest.

She asked what had happened to the Eiselen Commission scheme that by 1959 all Africans in the 8-11 years group would be accommodated in the first four classes of primary schools?

And to the further objectives of providing the necessary places in lower and higher primary schools? And to the training of the necessary teachers to go with those further objectives?

What about the thousands of children who yearly were turned away from schools for lack of school accommodation?

What about the scandalous double sessions system operation in many schools?

What about the lack of teachers and the low standard of many of the teachers?

## WASTAGE

Nationalist education spokesmen failed to point out that the pupil-teacher ratio in White schools was 22-1, in Coloured and Indian schools about 36-1 and in African schools 53-1.

The ratio in lower primary schools, where the vast majority of African pupils were, was 65-1.

They also said nothing about the low standard of many African teachers—that only 32.2 per cent of them in training colleges and secondary schools were graduates; that only 15 per cent had any post-matriculation professional qualification or that even more than 52 per cent were not even matriculated.

"We were not told about the appalling wastage through drop-outs. Tens of thousands of children drop out in Sub A, tens of thousands more in Sub B, Standard 1 and Standard 2.

## FATAL

The greatest single factor responsible for the deplorable state of education of African children was the fatal pegging of the contribution from central revenue at R13m.

"The principle that Africans, the poorest section of the population, must pay for their own education is indefensible from any point of view, moral or economic."

Mrs. Suzman went on to point out that an important part of her argument was the basic premise that in an expanding economy there could be no movable boundary between the work done by Whites and that done by non-Whites.

"Fortunately, despite job reservation, despite all the legislative and customary colour bars, non-White workers have not only risen steadily in proportion to White workers in the seven main categories of employment, but there has been a constant shifting of the boundaries between the work done by Whites and non-Whites.

### ESSENTIAL

"That this process is one that must continue at an accelerated pace is accepted by every businessman in the country."

"That it is also a process that should be encouraged is understood, unfortunately, by far too few politicians.

"As far as I am concerned it is essential for our future prosperity that all barriers to the utilisation of human potential be swept away—job reservation, pass laws, quotas, non-recognition of Africans as employees, and all those artificial inhibitions—to the best possible use of non-White labour and anachronism in a modern industrial society."

### UNREALISTIC, SAYS BLAAR

The suggestion that all African children should be given free and compulsory education at this stage was completely unrealistic, the Deputy Minister of Bantu Administration and Education, Mr. Coetzee, said yesterday when taking part in the debate on a motion by Mrs. Suzman asking the Government to consider the advisability of extending free and compulsory education to all races.

He said Mrs. Suzman, instead of accusing the Government of neglecting its duties, should rather have drawn attention to its achievements in the field of education for all the non-White groups. The progress made since the National Party Government came into power has been phenomenal, but compulsory education could not yet be introduced because there was still a shortage of teachers and accommodation.

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Officials of the Bantu Education Department, I am sure regard free and compulsory education as their ideal—P. A. Moore, U.P., Kensington.

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Compulsory education for the Bantu will result in a great number of pupils who can not be absorbed by the Bantu economy.—G. F. Froneman, N.P., Heilbron.

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The Republic has done more for Bantu education than any other country in Africa, including those which have been the responsibility of rich European nations.—The Deputy Minister of Bantu Administration, Mr. Coetzee.

o o o

*The World*, December 1, 1966

### AFRICAN TEACHING BURSARY

The Transvaal United African Teachers' Association is launching a big R1,000 bursary to send four African teachers to any of the South African University colleges to study for a degree and take up advanced courses in teaching.

The bursary will be called the T.U.A.T.A.-A.C.A. Bursary and will pay R250 for each student for a period of four years as full time students at any of the South African University Colleges. Mr. I. E. Zwane, secretary of the Teachers' Association said that the aim of the bursary is to solve the acute shortage of teachers suitably qualified to teach in secondary schools and high schools and also to raise the teachers' level of qualifications in the country.

### THREE YEARS

The first students to take advantage of this scheme will be at the colleges starting from 1967. It is expected that they will spend three years studying for a degree and the final year in doing advanced courses in education.

The bursary is not a loan, hence all bursars will be expected to exert themselves to complete the course in the scheduled period.



# DISTRICT NEWS

## PRETORIA DISTRICT—1967

<i>Acting-Chairman</i>	..	..	..	..	..	E. F. Maimane
<i>Vice-Chairman</i>	..	..	..	..	..	Vacant
<i>Secretary</i>	..	..	..	..	..	J. S. Lekala
<i>Assistant Secretary</i>	..	..	..	..	..	D. Molala
<i>Treasurer</i>	..	..	..	..	..	N. C. Soko
<i>Chaplain</i>	..	..	..	..	..	W. Motlei
<i>Auditor</i>	..	..	..	..	..	L. Makgabe
<i>Chairman, Cultural Committee</i>	..	..	..	..	..	E. Fanele
<i>Committee Members</i>	..	..	..	..	..	J. Poo R. D. Tabane

The North East District held its annual general conference on the 1st and 2nd April, 1967 at Barberton.

## EXECUTIVE 1967/68

<i>Chairman</i>	..	..	..	..	..	M. A. Sukazi
<i>Vice-Chairman</i>	..	..	..	..	..	J. Moloisi
<i>Secretary</i>	..	..	..	..	..	V. S. Nkosi
<i>Treasurer</i>	..	..	..	..	..	R. S. Nkosi
<i>Auditor</i>	..	..	..	..	..	E. S. Serote
<i>Music Convener</i>	..	..	..	..	..	F. R. Thembekwayo, Mrs.
<i>Sports Organiser</i>	..	..	..	..	..	E. K. P. Nonyane
<i>Chaplain</i>	..	..	..	..	..	Rev. M. A. Ledwaba

## PIETERSBURG EAST

### 1967 DISTRICT EXECUTIVE COMMITTEE

The annual District Conference held at the Tshebela Secondary School on the 12th and 13th December, 1966, the following were elected to serve in the Executive Committee of this District:

<i>Chairman</i>	..	..	..	..	..	A. S. Letsoalo
<i>Vice-Chairman</i>	..	..	..	..	..	E. J. Massela
<i>Secretary</i>	..	..	..	..	..	P. W. Segooa
<i>Assistant Secretary</i>	..	..	..	..	..	S. M. Thema
<i>Treasurer</i>	..	..	..	..	..	T. Ramaboea
<i>Chaplain</i>	..	..	..	..	..	J. D. Kgokolo
<i>Committee Members</i>	..	..	..	..	..	M. Legodi H. M. Ramokgopa

#### Chairmen of Sub-Committees:

<i>Education</i>	..	..	..	..	..	E. J. Maesela
<i>Editorial</i>	..	..	..	..	..	P. K. Legodi
<i>Finance</i>	..	..	..	..	..	E. M. Ramoroko
<i>Sports</i>	..	..	..	..	..	D. Takalo
<i>Art</i>	..	..	..	..	..	A. R. Kgasi
<i>Music</i>	..	..	..	..	..	S. M. Thema

## ZOUTPANSBERG DISTRICT

The members of the "Interim Committee" to run the affairs of the Zoutpansberg District during the "State of Emergency" are:

<i>Chairman</i>	..	..	..	..	..	J. S. Shimati
<i>Vice-Chairman</i>	..	..	..	..	..	J. Silimela
<i>Secretary</i>	..	..	..	..	..	E. E. Maimela
<i>Assistant Secretary</i>	..	..	..	..	..	L. Mtsetwene
<i>Treasurer</i>	..	..	..	..	..	E. S. Netshilema
<i>Auditor</i>	..	..	..	..	..	Th. Mabyalane
<i>Committee Members</i>	..	..	..	..	..	N. M. Seema, A. Malumbete, Th. Mathagu and F. Ndlove.

The Rustenburg District T.U.A.T.A. held a Special Conference on the 18th March, 1967 at Phokeng—Sputnik Hall.

**Guest Speakers:**

- (i) General Secretary, T.U.A.T.A., Mr. I. E. Zwane: "Duties of a Teacher in the classroom as well as in his Association".
- (ii) Mr. W. Jensen, Circuit Inspector of Bantu Education, Rustenburg: "The Development of the Tswana Homelands".
- (iii) Mr. F. B. Fourie, Inspector, Psychology Department of Bantu Education: "Evaluation in Education".

*Guest of Honour:* Chief James Mamogale of the Bakwena Bamogopa.

**WELCOME**

We welcome into T.U.A.T.A. the following new branches:

**(a) MAGALIESBERG BRANCH (22nd April, 1967)**

<i>Chairman</i>	..	..	..	..	..	..	M. R. Mpeeto
<i>Vice-Chairman</i>	..	..	..	..	..	..	Mr. Moletsi
<i>Secretary</i>	..	..	..	..	..	..	P. S. T. Komanie
<i>Assistant Secretary</i>	..	..	..	..	..	..	Mr. Podile
<i>Treasurer</i>	..	..	..	..	..	..	S. Mashigo
<i>Committee Members</i>	..	..	..	..	..	..	Messrs. Mashilela and Matabege.

**(b) ORLANDO WEST BRANCH (22nd March, 1967)**

<i>Chairman</i>	..	..	..	..	..	..	S. K. Matseke
<i>Vice-Chairman</i>	..	..	..	..	..	..	N. T. Mqaba
<i>Secretary</i>	..	..	..	..	..	..	L. Pitsi
<i>Assistant Secretary</i>	..	..	..	..	..	..	Still to be appointed
<i>Treasurer</i>	..	..	..	..	..	..	M. Mzayidume
<i>Committee Members</i>	..	..	..	..	..	..	G. Ramokoka (Mrs.) E. Matebese (Mrs.) G. Phecudi E. N. Leeuw (Mrs.)

**DELIMITATION**

**(Khuma H.P. School, Stilfontein)**

The South West District has been delimited on the 15th April, 1967 into two districts viz. Far West and South West. The President and the General Secretary attended to effect the delimitation. The Transvaal United African Teachers' Association now has 16 (Sixteen) Districts.

**DISTRICT EXECUTIVES 1967/68**

**Far West:**

<i>Chairman</i>	..	..	..	..	..	..	O. T. More
<i>Vice Chairman</i>	..	..	..	..	..	..	C. Phokompe
<i>Treasurer</i>	..	..	..	..	..	..	E. H. Mogase
<i>Secretary</i>	..	..	..	..	..	..	J. O. T. Tlhagale
<i>Assistant Secretary</i>	..	..	..	..	..	..	M. M. Zitha
<i>Auditor</i>	..	..	..	..	..	..	F. Letlala
<i>Chaplain</i>	..	..	..	..	..	..	Rev. Bojosi
<i>Committee Members</i>	..	..	..	..	..	..	S. Sekabe A. K. Mogatusi

**South West:**

<i>Chairman</i>	..	..	..	..	..	..	I. Mokome
<i>Vice-Chairman</i>	..	..	..	..	..	..	B. A. Seobi
<i>Treasurer</i>	..	..	..	..	..	..	P. P. Sebakwane
<i>Secretary</i>	..	..	..	..	..	..	J. B. Baard
<i>Assistant Secretary</i>	..	..	..	..	..	..	M. Serapele
<i>Auditor</i>	..	..	..	..	..	..	F. B. Moilaa
<i>Chaplain</i>	..	..	..	..	..	..	Rev. Father Nape
<i>Committee Members</i>	..	..	..	..	..	..	H. Mokgethi N. B. Raphepe

### "TUATA SPECIAL" COMMITTEE

A Special Committee has been set up to deal with all matters relating to travelling in the Special TUATA train to National Eisteddfodau. (General Executive, Pretoria, 29th April, 1967).

<i>Convener</i>	..	..	..	..	..	I. E. Zwane
<i>School Choirs</i>	..	..	..	..	..	L. M. Taunyane
<i>Teachers' Choirs</i>	..	..	..	..	..	L. L. Peteni
<i>Non-Choristers</i>	..	..	..	..	..	A. Th. Masipa
<i>Treasurer</i>	..	..	..	..	..	E. F. Maimane

### NORTH-EAST DISTRICT

#### District Officials 1967/68

<i>Chairman</i>	..	..	..	..	..	M. A. Sukazi
<i>Vice-Chairman</i>	..	..	..	..	..	J. Moloisi
<i>Secretary</i>	..	..	..	..	..	V. S. Nkosi
<i>Treasurer</i>	..	..	..	..	..	R. S. Nkosi
<i>Music Convener</i>	..	..	..	..	..	F. R. Thembekwayo (Mrs.)
<i>Sports Organiser</i>	..	..	..	..	..	E. K. P. Nonyane
<i>Auditor</i>	..	..	..	..	..	E. S. Serote
<i>Chaplain</i>	..	..	..	..	..	Rev. M. A. Ledwa

### "T.U.A.T.A. SPECIAL" REPORT:

1. Scheduled Time of Departure: Johannesburg to New Brighton: 1st July, 1966 at 9.30 a.m.
2. Scheduled time of Arrival: New Brighton Station (P.E.), 2/7/66: 8.10 a.m.
3. Actual time of Departure: 9.46 a.m. as the train arrived on Platform at 9.05 a.m.
4. Actual time of Arrival: New Brighton: 2nd July, 1966 at 2.10 p.m.



Arrival back home from the National Eisteddfod held in Port Elizabeth, 2nd July, 1966. The A.C.A. Shield is one of six prizes T.U.A.T.A. brought home from the "battlefield" where giants from the four provinces had met.

**INCOME:****To: Teachers' Choirs:**

(a) Rand Central Mixed									
(b) Rand Central Duet									
(c) Rand Central Trio									
(d) Rand Central D.Q.—(74 × R8)	..	..	..	..	..	..	..	..	R592.00
(e) East Rand Mixed—(62 × R8)	..	..	..	..	..	..	..	..	496.00
(f) Supporters (adults)—(83 × R16)	..	..	..	..	..	..	..	..	1,318.00
(g) Supporters (children)—(30 × R8)	..	..	..	..	..	..	..	..	240.00
								<b>TOTAL</b>	<b>R2,150.00</b>

**EXPENDITURE:****By:**

(a) Bedding (10 × R1.20) ..	..	..	..	..	..	..	..	..	R12.00
(b) Hotel Deposit (Accommodation)	..	..	..	..	..	..	..	..	20.00
(c) Hotel Accommodation	..	..	..	..	..	..	..	..	20.00
(d) Transport (choirs) to join train	..	..	..	..	..	..	..	..	20.50
(e) Ionian (Bethanie)	..	..	..	..	..	..	..	..	30.00
(f) Telegrams	..	..	..	..	..	..	..	..	7.00
(g) Postage	..	..	..	..	..	..	..	..	6.00
(h) Refunds	..	..	..	..	..	..	..	..	26.00
(i) S.A.R. (Trainfare and Sundries)	..	..	..	..	..	..	..	..	4,021.02
								<b>TOTAL</b>	<b>R4,162.52</b>

**SUMMARY OF PASSENGERS:**

1. Choristers (Adults)	..	..	140	1. School Choirs	..	360 Children
2. Supporters (Adults)	..	..	83	2. Supporters	..	30
3. In charge of choirs	..	..	24			—
4. On private tickets	..	..	6			390
5. Officials	..	..	12			—
			265			

Grand Total: 265 + 390 = 655.

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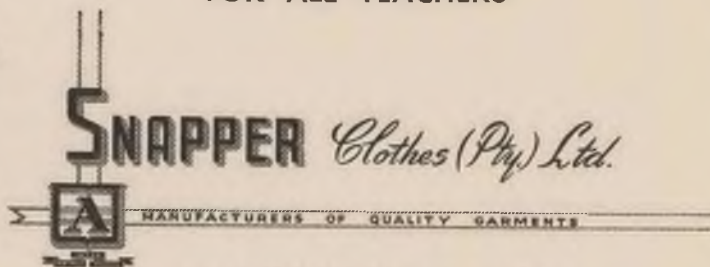
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# TUATA

September,

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### Cover Picture

A lesson in progress. If only all teachers in all schools (Lower, Primary, Secondary/High, Teacher-Training) would make sufficient use of teaching-aids, and cut down on the "Lecture Method". Far too much equipment lies about unused.

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# TUATA

Official Organ of the

Transvaal United African Teachers' Association

SEPTEMBER, 1967

## EDITORIAL

### FEAR

*"And now good morrow to our waking souls, which watch not one another out of fear".*

The modern world needs leadership. Leadership that is not bogged down by petty professional jealousies, bribery, pretence, filibustering, lying, gerrymandering, cliquing, position-mongering and the many other evils to be found among the elite although they should know better.

Only when leadership is not weighed down does it ever have clear vision. We need vision. Yes, vision that does not consist in deluding ourselves but in facing day to day issues with the invincibility of courage so vital to leadership in any of the sub-systems of broader society.

Fear is a vital and necessary emotion in human nature. The apprehension to contravene the law, and the possible repercussions make us law-abiding and therefore good citizens. Fear as a normative check makes us keep within the bounds accepted by society as being in keeping with moral values. The fear of the Lord is the beginning of wisdom. In this way fear does not become a vice but a virtue. It is edifying and becomes necessary to our well-being.

There is, however, another type of emotional fear. The type that is degenerate. The fear born and engendered by mistrust, and suspicion. This type of fear is disruptive, and retrogressive. It is the fear to look inside ourselves by criticising and exposing, where necessary, the ills which exist in our ranks; the fear to trust those with whom, by virtue of roles in society, we have come into close contact; the fear to give credit where credit is due lest we ourselves are in so doing, put in the shade; the fear that we are not in the limelight enough and hence the frantic rush to want to be mentioned at every turn; the fear to lay out and pursue a bold administrative policy with the purposefulness of a mountaineer.

This emotional fear is infectious. It spreads easily in all circles, in all walks of life like cancer. It eats into the souls of personalities and institutions leaving behind it a trail of ravage and strained personal relationships. It is the brain child of distrust, hatred and self-assertion of a wrong type. It does not allow the best attributes to lead. It leads even to fear of oneself—the fear even to venture to say the correct thing in a constructive sort of way.

One fears, and legitimately so, that this monster fear has even reared its head in the Teachers' Association. Here, branches vie with one another for power. Power not prompted by good ideals, and motives but power for its own sake. This degenerate type of fear has not only become a nightmare to the dreams of most of us but is on the up-grade.

At District level one often hears bold statements like: "We must make sure that other districts do not dominate us." This means seats at Provincial level must be evenly distributed so that dominance by the other is avoided. Lobbying for positions at Provincial, District and Branch level is a direct result of this fear. If there are men of sterling quality among us these techniques should not come into play. Men should be elected purely on merit, and merit alone.

*"Be just and fear not".*

# *Christ in our Schools: or Shaking Christian Foundations*

By N. J. K. Molope

The twentieth century has, in spite of its phenomenal material progress in various fields, been called the golden age of godlessness and materialism. There is apparently much proof that can be given in support of such a statement. One of the many reasons may be the fact that we have found man so concerned with himself, with his intellectual attainments, with his scientific inventions, that he cannot afford the time or the need to ponder whence he is, whose he is and whither he is bound.

There are, in our world today, many semi-gods and demi-gods. There are idols which are mistaken for true God, held up as such and worshipped as such. There are towers of Babel which are mistaken for shrines of true worship and worshipped and presented as such. There are traditional and superstitious practices which are either maintained or resuscitated and held up as a desired way of life.



Rev. N. J. K. Molope

For this kind of life and outlook are the minds of the young captured, by this kind of philosophy are young minds ensnared. Young minds are perverted for this kind of existence and in this they are assisted by the many 'isms' and ideologies that so sorely afflict our times.

The pity of it all is that parents, teachers and preachers are standing by in this great challenging crisis of life and living, which is overtaking and overwhelming us. And yet it is not the intention of either parents or teachers that this should happen, even though their apparent indifference inspires and encourages this situation.

We would like to see the youth grow up into useful men and women, into persons of character and moral fibre, to meet life situations in a manly and responsible manner. Teachers, whose concern is the development of young minds to the fullest extent, are, of course, especially touched by this overriding challenge. Stated briefly it is the challenge of whether they will, in the process of education, undermine or ignore the moral and spiritual upliftment of their charges. It is whether teachers shall stand by when what they seek to build up is being undermined.

Everybody knows, that the development of the human personality is not completed in intellectual FULFILMENT ONLY, but that it involves the physical and spiritual as well. The development of the intellect may produce a race and a generation of intellectuals, but the neglect of the moral and spiritual aspect of education is sure to produce a race of the spiritually immature, who show no regard for either life or people or values. If the great and lasting business of education is to produce thinking men and women, people who are able to show love, understanding and integrity, then there is no gainsaying the value and importance of developing a moral backbone in young lives along spiritual lines. This is where the Christian faith comes in, this is the one needful thing in our time and among our people. For Christianity places value in human personality as no other teaching does. It is the cultivation of this spiritual aspect of human personality which alone can ensure that we reach out to higher levels and higher values in human character and personality.

Our education concentrates on teaching young people about “*things*” whereas the need is to teach them more about “*life*”, about “*people*” and about “*values*”. The final product of our efforts receives greater acclaim as a big brain than as a big heart. This seems to be the essence of our civilisation as well as the accepted social standards of our day.

The basis of Christian living is that the sweetness and harmony of life and happiness in life is to be found only where there is human consultation, co-operation and communication. While the development of the intellect has produced men and women who have scaled the heights, they have at the same time supplanted men who have lost their personalities in the callous laughter of their fellow humans in the guise of freedom.

It is the eternal Christian values, on which many teachers have been nourished that will continue to point the way to a good, happy and useful life. It is only when our education can show this Christian and human concern, when it can give this emphasis and this kind of inspiration, that we can avert the serious forebodings many of us envisage for the future.

The challenge for the future is that the teacher should not avoid emphasizing the need for character that values life, because it has come to know, and value, the source of life in Jesus, Son of God and Redeemer of men.

The truth, and the pity, of it all is that the God of life is becoming, for too many teachers and students, a god of the feeble-minded, of the spineless and the superstitious. It is a god who is irrelevant, out of date and out of step. Education everywhere, and especially in our African setting, can only be worthwhile if it has a sound spiritual basis which values all life, which can freely give consideration to others, is willing to accommodate others, and capable of losing itself in respect and the service of others. Such are the aims and the demands of a truly Christian education with a spiritual basis.

It is a different attitude that appears to be taking root in our schools. It is an attitude which suggests that we ourselves are the masters of our fate, that God, even if He existed, was irrelevant, for we know what we are at. There is also the dangerous, though popular, fallacy of equating religion with the untutored and ridiculous. To show no concern for God, for spiritual matters, is to qualify for the ranks of the learned. In this spirit are irreverent jokes made, jokes calculated to bring God into disrepute. In this climate must many of our young grow up. Dare one ask what the future can hold for such a soulless, faithless and directionless generation?

This direction without Christ must lead us, as an African people, into the cul de sac of a soulless and purposeless intellectualism. This is the end of a faith in nothing except the idols of science and technology. This is the atmosphere in which God the father and creator cannot find a place. Here, God’s unfathomable love, defying human understanding, seeking to rescue men from his untowardness, is either scorned or goes unrecognised. And yet, to come to know this God is to know life and wisdom and peace.

Says St. Augustine: “**The human soul hungers after God, is incomplete without God, can only find fulfilment in God**”. This is the Christian faith, the Christian foundation on which alone a worthwhile and permanent structure can be erected for both education, for life and for living.

There is therefore no point in asking what is happening to the youth of today. Something has always been happening to the youth of all ages in all generations. Something will always be happening to young people in a world to which something is always happening. One main question must be put today and it is, what are we doing for the youth of today? How far are they involved in our plans for ourselves and for them, how much are they personally involved in a responsible manner? These are the questions for parents, for pastors and for teachers, and for teachers much more than for all others, as they have so much influence over those they teach.

Has Christ a place in our schools? Is there not a spiritual vacuum that should receive attention? Any shrug of our shoulders is nothing but a pharasaical innocence, an avoidance of a very responsible challenge. Can we allow this neglect to go on unattended?

Physically energetic, mentally restless and inquisitive, socially ostentatious, but spiritually unkempt, unguided and uninvolved. What have we to offer in our homes, our churches, and in particular our schools? That is youth today. This is the time when youth should be confronted with the challenging and vital life of Christ Jesus and not be left just to search in dubious corners

for something to live for and to live by. For Jesus has the pattern for all lives in all ages, worthy of being loved and lived.

And this must be the ideal for the young who dream dreams, and the ideal for the old who see visions. To neglect to present these ideals is to be guilty of a very serious moral obligation.

There must be in life a stirring towards and a bargaining for more worthwhile ideals. Jesus gives meaning to life, and a life which has meaning also has direction. These are the ideals that we need, to place our youth on the highroad to a full and abundant living.

Education can only have meaning and relevance for our time if it is steeped in, and directed by a meaningful Jesus, the fount of wisdom and understanding. Has Jesus a place in our schools and in our educational system, a rightful and desired place? This is the burning question and a formidable challenge to African parents and teachers who take education as seriously as they should. The answers to these questions may yet have far reaching and fundamental implications for our education and for our youth.

Christ in our schools, yes, we need Him. He has a place, but is it being filled by Him as God or by some demi-god? That is the question. But whatever the question, whatever the speculation and answers, one thing is certain beyond doubt, and that is what the prophet has said on a different occasion but apparently with the same intention: "*Except the Lord built the house, they labour in vain that built it*".

Shaking Christian foundations? These cannot be. What is shaking and shaky are all structures that have failed, or ignored, to take account of Christian standards, whichever and wherever they may be. What is shaking are all systems, thoughts and actions that by-pass or try to undermine the tenets of the unsurpassable Christian truths.

Watch and pray, says Jesus. Watch the cracks that develop in the foundations of the soulless, directionless and Christless structures. Watch the tendencies and attitudes that try to supersede the Christian. They are all vanity of vanities. Pray for the strength and conviction to counter these. Pray for the spirit of truth, and for the spirit of Jesus, to watch over us and deliver us from such an irresponsible wantonness. Pray that we may be saved from the indifference to things Christian, and the indifference to Christ Himself.



## ACTION WANTED

*The World, Editorial, 13th September, 1967*

**Many parents are already making applications for the admission of their children to boarding schools next year.**

In these days of growing demand for education, this concern about admission to schools is not limited any more to boarding schools alone.

A reader, Mr. Mehlokazulu Mchunu, has rightly reminded us that it is time to tackle the matter of school accommodation for our pupils now, if we are to avoid the disappointment of seeing many of our children turned away from school next January.

The Transvaal United African Teachers' Association made some constructive resolutions on these matters at their conference, T.U.A.T.A. 61st Annual Conference held 2nd to 4th September, 1967, Emjindini Hall, Barberton—North-East District, recently.

**They decided to help form parent-teachers' associations which would work for universal and compulsory education over a 20-year period.**

We congratulate them on their initiative. All that we wish to urge is that the "20-year plan" should start right now, before next year overtakes us.

There is far too much "planning" that ends too often in just talking. Teachers, on the other hand, have shown themselves as men of action. We need only refer to their Eisteddfod and the Rand Bursary Fund, for examples.

We trust they will take as prompt action in forming the parent-teacher associations now. In this task, we feel sure the teachers can count on the backing of the whole community.

# LEST WE FORGET!

A TRIBUTE TO THE LATE  
MR. HAMILTON MAKHONZA JOHN MASIZA, L.T.S.C.(LOND.)

By Mr. E. P. Lekhela, B.A., M.Ed.

In September 1967 it will be twelve years since the departure from this life—7th September 1955—of Mr. Hamilton Makhonza John Masiza, L.T.C.S. (Lond.). Over the years one has waited in vain for the upsurge of that patriotic feeling among the many lovers of music among the Africans in our land that would impel them to tell posterity something of Masiza's greatness. In this brief and belated tribute, the writer essays to express in written form, however imperfectly, *inter alia*, some of the sentiments which, he knows, must literally consume the hearts of music lovers among us, in the hope that therefrom we may learn something worthy, at this time of crisis in the development of our National Singing Competitions.

The son of the late Rev. John Masiza, of the Methodist Church of South Africa, Hamilton was born at Somerset East on 25th September, 1894, and was educated at Healdtown, Lovedale and the South African Native College at Fort Hare, where he was one of the first 20 students to be enrolled in 1916 in the Matriculation class<sup>1</sup>.

## 1. As Teacher

Like many Africans before and after him Masiza decided that he should uplift his people, and thus he joined the noble band of teachers. In January 1919 he was appointed to the principalship of the then Methodist Mission School in Kimberley. In a short time his and two other schools were amalgamated into the United Mission School under his principalship. Over the years, under his enlightened leadership, this school developed to become the largest higher primary school in the North-Western Cape. When it came under the control of the Kimberley (European) School Board it was accommodated in two separate modern buildings named the Rosa Street Higher Primary School and the Ethel Street Lower Primary School. An opportunity was thus missed to perpetuate the name of the foremost African teacher in Kimberley, for the Higher Primary section should have been named the "Masiza Higher Primary School."



The late Mr. Hamilton Makhonza John Masiza, L.T.S.C. (London).

In December, 1954 Masiza retired from the teaching profession after 36 years of meritorious service. During these years he had been the inspiration of the Cape African Teachers' Association not only in Kimberley, but also in the Cape Province, generally. For a term or two Masiza served as president of the C.A.T.A. and figured in many deputations that pleaded with the Department for the amelioration of the conditions of service of the African teachers generally. For him it was not the "self" but "my people" that mattered at all times.

## 2. As Musician

### (i) Background

If we revere the memory of Masiza as a devoted teacher, we remember him with feelings of ecstasy and pride as a musician, among the greatest that our African nation has produced. Born



in a home where music was easily acquired, Masiza early acquired outstanding ability in choral singing and hymn tune playing on the organs<sup>2</sup>. When he met his music teachers in Healdtown and Lovedale they served but to add fuel to the divine fire burning steadily within him. And when he came to Kimberley he was destined to come under the direction of great musicians like the late Professor Frank Proudman, F.R.C..O., F.T.S.C.S etc. and Mr. A. H. Ashworth, Mus. Bac, F.T.S.C. (Lond.). Thus the ruling passion and desire in Masiza's life was to be actively engaged in teaching and promoting musical performance. He founded the Abantu-Batho Musical Association whose choirs, on many occasions, toured the main towns in South Africa in the thirties, forties and early fifties, much to the entertainment and edification of audiences, both white and black.

(ii) *Conductor*

He was a polished conductor who never forgot that conducting is a dignified activity, an art as well as a science. Inasmuch as all good singing comes from the "heart", good conducting has its origin in the same organ. Seeing him conduct and hearing the response of his choirs, were eloquent reproof against unnecessary gyrations and the undignified antics we sometimes witness. A stickler for correct intonation at all times, he was meticulously careful about the correctness of the chromatic notes, the accidentals, that have a peculiar poignancy when introduced into certain chords. It is said of Beethoven that it was pathetic to see and hear how he hammered on the notes on the piano to make the sounds penetrate his virtually deaf ears. Yet what immortal music has he not given us! In the later part of his life Masiza was half deaf, but a wrongly performed chromatic note never escaped his hearing. He listened with his whole being and would spend hours to get just the desired effect from his choirs. There was, therefore, nothing slipshod about the performance of his choirs. Would that we would learn that at all times, and especially at our National Singing Competitions, that only the best is good enough.

(iii) *As Composer*

Conceived in his fertile brain there flowed from the prolific pen of Masiza over two-dozen published and unpublished musical compositions, in Xhosa, his mother tongue, Tswana, Sotho and English, besides the many piano and organ voluntaries that some of us were privileged to listen to in our life time. It is in this respect that Masiza made his contribution to the upliftment of the African in our land. Yes, he had native ability and could easily have convinced himself that he "knew" enough music not to bother about studying it. But Masiza did not do that; he read and secured all the certificates and diplomas of the Tonic Solfa College, London, between the Preliminary and the Advanced, to A.T.S.C. and L.T.S.C.<sup>3</sup>. He read for the F.T.S.C. and secured very high marks in the seven of the eight papers that he wrote. Orchestration he could not make, largely because he did not have the funds to procure the necessary instruments nor were there available in Kimberley, at the time, adequately qualified men who had the time to guide him in these studies and performances. An indispensable addition to then atural ability to sing and conduct and compose, is the acquisition of academic knowledge in music, acquired from books, in discussions, in tutorials, in seminars and in classroom situations under competent musicians.

(iv) *His Compositions*

A rough classification of the compositions of Masiza will reveal the fact that he was a man of many parts. Hymn tunes, like "Mayenzek' intando Yakho" with its haunting D<sup>7</sup> chord in the second position, are to be found. There are sacred Anthems of which "Ngusemilanjeni yase Babeloni" and "Nomhi" are examples. Both these anthems are of such a quality that to my knowledge their like has not been produced to date in the Xhosa language, and perhaps all Bantu languages. There are sacred cantatas "Emqamlezweni" and "Uvoko" with their piano or organ accompaniments containing passages that are not very far below the standards of the compositions of Steiner, Christopher Marks, Mendelsohn and Haydn. One gains an impression of the magnitude of these works when one gets to know that each cantata requires two-and-a-half hours to perform and there are a dozen or more solos, duets, trios and quartets, as well as several choruses in each. To the best of my knowledge similar cantatas have not been composed by any of our Bantu composers. But they can be equalled and surpassed by the young man or woman who does not fear work; to do hard work!

The above compositions, and others not mentioned, are indicative of the religious side of the nature of Masiza. He was also an historian in the sense that he wished to mark and com-

memorate important national events through the medium of song. In this respect he came to be looked upon as a “composer laureate” in Kimberley and its environs. When the C.A.T.A. met in its annual conference in Kimberley in 1940, Masiza composed “Botani” a song of welcome to the delegates. In 1946 Circuit Inspector Mr. A. H. Stander, B.A., was promoted to the position of Chief Inspector of Native Education in the Cape Province, and “Hamba Kahle” was produced. To commemorate the sixtieth anniversary of the founding of Johannesburg “I Jubilee” came from Masiza’s pen. The members of the English Royal Family came to South Africa in 1947, and “A! Sozizwe” saw the light of day. Circuit Inspector Mr. G. J. J. Smit was transferred to a senior circuit in Cape Town in 1954, and again a song entitled “G.J.J.S.” came from his prolific pen.

He often looked back wistfully to the days of his youth and early manhood. “Inkulungwane”, brought back to his mind his school days in Healdtown and its centenary celebrations. Similarly “Uluyiso” was composed in memory of great African cricketers like Kwatsha and Legodi, past members of the Duke of Wellington Cricket Club<sup>4</sup>. Through the medium of the “United Higher Mission School” and “St. Boniface School”, songs, Masiza highlighted the ideals of those schools. In “U Junoyi” the life of an African herd-boy was depicted in appropriate tuneful passages. Indeed Masiza felt all too keenly the life of his people. One cannot help understanding Masiza’s sadness when he saw that the Africans blamed other groups in the land rather than themselves for their lowly state. “Vukani Maweto”, by far his most erudite composition, is also the one in which the Muse touched Masiza’s lips, touched his sensibilities, so that he captured that rapture that R. Browning tells us about in the song of the thrush in the early morning.

Finally, there were the compositions in which he set to music the poems of M. S. Kitchen like Kudumane, “Mahumapelo a Phokoje” and “Leuba”. The poems of Mafojane like “Mangaung”, “Pitse e Tilodi” also inspired Masiza to set them to music. Similarly, “Moeding” by D. M. Ramoshwana supplied the words to a song “Moeding”, composed by Masiza. All the above songs generally conformed to musical “prosody” and contained chords beyond the usual Tonic, Dominant and Sub-dominant varieties. But no attempt was made in the above list of songs to dilate on the worth and quality of the individual songs. It would require several articles to do justice to them or their composer. But it would serve my purpose if the reader appreciates the breadth of the interest of the late Masiza, his productivity and his love for his people<sup>5</sup>.

### 3. *As Adjudicator*

And now, in conclusion, I must point out that Masiza was particularly helpful to us in our singing competitions. Throughout the length and breadth of our fair country Masiza was, all too often, called upon to adjudicate in singing competitions. An accomplished tenor in his day, a fine choir master, an organiser of singing competitions, a lover of music and, above all, a music scholar, Masiza was qualified, in every sense of the word, to step forward and act as adjudicator in singing competitions at all levels, from Branch to National Competitions. His adjudicator’s remarks and, if need be, strictures were those of a man who knew every part of every song that the choirs sang, a man who had bothered himself to study the songs thoroughly, so that he was well acquainted with the difficult portions, the tuneful, poignant and sweet passages, the various climaxes, the interesting rhythmic figures, the purposefulness of the harmony and the intricacies of the melody; a man who could judiciously interpret the dynamics in the song without missing the message often hidden in the simple “leit motif”; a just man, an objective adjudicator who did not allow his personal likes and dislikes to influence his judgment—subjectivity was not allowed to obtrude its ugly head into his assessment of marks. The T.U.A.T.A., the O.F.S.A.T.A. and, of course, the C.A.T.U. will always remain indebted to Masiza. Lest we forget, we need to be reminded now and again.

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1. M. O. M. Seboni, The South African Native College, Fort Hare, 1903-1954, unpublished D.Ed. Thesis, p. 154.
  2. He could play from staff notation and Tonic Solfa with equal facility.
  3. A.T.S.C.—Associate of the Tonic Solfa College (theory and performance).  
L.T.S.C.—Licentiate of the Tonic Solfa College (theory and performance).  
F.T.S.C.—Fellow of the Tonic Solfa College (the highest degree in music).
  4. Masiza was captain of the D.W.C.C. for many years. Cricket next to Music, was his special interest. Both White and Non-White cricketers acknowledge Masiza as one of the best and most polished African batsmen of his days. He was also a great ruggerite—an outstanding “centre”.
  5. Prof. Seboni also lists these songs in his thesis mentioned earlier on.

# RESPONSIBILITY OF BELONGING

(Read to the Pretoria District Conference 1966, and by request to the Pietersburg West District Conference held at Kitikiting School, Moletji, on 11th December, 1966)



L. M. Taunyane, Editor — *TUATA*,  
Principal, Alexandra Secondary School.

Mr. Chairman, ladies and gentlemen, honourable guests, the theme of my address is “the responsibility of belonging”—to put it simply “to belong to” and what that entails or involves the individual in.

All of us in here are individuals, we are persons within our own right. We belong, at some time or other, to some place or to somebody. To express it more to the likes of some of us here, we have a right to choose to belong.

If you like, take a philosophical approach and say: If I occupy a chair in this assembly, I belong to this grand, auspicious, and unique occasion, and that I, therefore, belong together with, and to all the people gathered here. You may well go further and say I am at one with them. We are one in spirit, we are united by, and for a common purpose.

Being at one with others is something deeper, something meaningful, something brimful of content. It is something that imposes a responsibility on you. Being at one with others transcends the mediocre and baser qualities of man. It goes beyond the conscious desires of man. Once being at one with others, is in full control it dictates and defies the dictates of the mind and heart. It cuts against

popular trends and sets itself dead against purposeless tradition. It charges the individual with a responsibility. It imposes an obligation.

Since man, at best, is prone to self-deception, when you say you and everybody else in here belong to one another you may be putting up an appearance, which seems presently to be the distinguishing feature in many a man. You may be deceiving yourself and the others. The unity you feel, or believe you feel, may yet be a loose type of relationship: it may be transient, feeble and embarrassing for it issued from a negative quality of pretence. You may yet leave this place to publish it in the streets and all other places where other men and women may be waiting to receive a report or reports from you in a manner that pleases them, and to pander to their tastes you would be forced to say how much you regretted having come at all for you were given a seat next to some personality you dislike.

I refer to a sense of responsibility that is lasting, as lasting as blood-relationship, a sense of belonging that is permanent: a sense of belonging that is abiding and enduring and not inconstant and fleeting: a sense of belonging that springs from and is motivated by sincere motives—a sense of belonging whose sincerity pervades the whole of your being and has its roots in true love: a sense of belonging that binds one member to the other not with hoops of steel, nor of base metals that constitute a chain, but that which binds us together through that God-given quality invisible but whose effect no man can set his face against.

I refer to a sense of belonging that is not worn like a garment: a sense of belonging that lives beyond the moment and transcends the life of a programme of a function: a sense of belonging that maketh not shame: a sense of belonging that does not allow you to belong to yourself: a sense of belonging that motivates you to greater activity: a sense of belonging that permeates all we do and say, and a sense of belonging that generates dedication, and sacrifice; a sense of belonging that directs itself to the preservation of the soul and worthy tradition even of an institution such as the Teachers' Association.

It is a common thing to belong to a staff of a school simply because you applied, and you have been appointed either Principal, or Assistant, by men and women who believed all you said about yourself in the letter of application, yet sadly lacking in the most unifying of forces—the sense of belonging that springs from love, and understanding. For if in you there is love then there is forgiveness for your fellowmen. You are, therefore, in a position of influence—the influence about which George Elliot says:

“Blessed influence of one true loving human soul on another.”

For, Owen Meredith, in his *Lucile* says:

“No star ever rose or set without influence somewhere.”

You influence your colleagues to do right for its sake and for no other reason. You influence your students to love the good, to protect property and the right of others to live amongst them, and to love to work, to love to toil: to toil like the little ant:

“For if little labour, little are our gains:

Man’s fortunes are according to his pains.” So says Herrick in his *Hesperides*.

Many men and women are known to belong to staffs of schools for many years, and yet these men are an embarrassment to the schools and the children. The children can remember nothing except being told by the teacher of his days when he was a student, and was a diligent student, who never waited to be told what to do, and yet failing in firing with enthusiasm the little ones who, much against their will must listen to his glorying himself in his yesterday and never living up to the requirements of the day. He belongs to the past, he is dead and buried in the past. He does not belong to the present. He does not equal the task of the responsibility of belonging. He is an island. He may nominally be part of the whole but he does not actively share the responsibility of making the dynamism of his institution a reality. He is alive but he fails to justify his presence among us by discharging his responsibility of belonging to us. He belongs to himself, and to himself alone.

It would be fruitless to spend time describing what a teacher is. Everybody, by now, knows what a teacher is, for on the lips of all men who know, and have accepted Christ, is the name of Christ the greatest of all schoolmasters. He, and He alone is an epitome of all that a dedicated teacher could be. He showed patience. He knew His responsibility of belonging to His followers. While He was their master, and there was no dispute about His leadership, He was still their servant. He could humbly kneel down and serve them and even wash their feet. He loved those He taught with the love that had the interests of His pupils, and those He came into contact with, at heart. He knew those who belonged to Him, I repeat, and He knew their failures and foibles yet was never ready to destroy them because He had such knowledge of them.

Do we love the children we teach with the love with which He loved his children? Do we love them with the love that maketh not shame, and therefore teach them because their hearts yearn for learning? Do we teach them well because we are proud to belong to the school to which they also belong remembering that children are sincere in their attachments. Or do we teach them in a manner that characterises impatience while awaiting replies to our letters of application to move to another school, where, from report the Principal is less demanding: where little or no work is not regarded a sin: where coming late to school is condoned very easily: where the forming of cliques and pressure groups is not regarded as a criminal act: where what is often referred to as “staff-room” talk is much nicer, although such, in effect, is corrupting.

Do we belong to ourselves, families, communities, or what have you, in a manner that places vividly before our hearts and minds in the ever living present the responsibility of our connection to know that our actions cause chain reactions which start with us but in an ever-widening circle touch others, and involve them in a manner which careful action, on our part, would have saved them the unpleasant task of grappling with an additional problem?

Or do we belong in the same way in which all men who call themselves teachers belong to their work and their work belongs to them?—men who vowed to expel the forces of ignorance, for ignorance breeds fear, fear breeds suspicion, and superstition. Or do we belong merely because it is expedient to do so?

Let us belong, Mr. Chairman, ladies and gentlemen, to our District, our Association and its Committees without shame or fear. Let us not belong to one another because we are frightened men, and, therefore, need consolation and one another’s company for the inward warmth it provides and the little bolstering it gives us. Let us belong one to the other for the opportunity it gives us to be productive in activity.

Let us belong to one another, and show a corresponding responsibility, because we fear the verdict of the court of history over which African posterity will preside and sit in judgment. Let us fear to hear the charge which shall be laid against us: the charge of mediocrity, lassitude, half-heartedness, complacency, and all other evils of men and women whose edge to work, to drive forward without being looked after, is dulled and blunted by corrupting influences. For when the pronouncement of the sentence is made, and we are found guilty, we shall complain and deprecate in the loudest possible terms, the severity of the sentence, yet the extent of our guilt cannot be covered adequately by the normal processes and mechanics of the law. Yet for always the corridors of history shall reverberate with the poor standards we set. To belong to is and constitutes a responsibility.

Men who are half-hearted, and lukewarm in their attachment, and lax in their responsibility of belonging to their Association or Institution (school) often stand away, when and as they meet difficulties and rebuffs, and hurl criticism. They fail to know that they must correct the wrong as they see it, and that they must correct it positively. They fail to look at faults squarely but look at personalities. Little do they know that if you look at personalities your whole perspective goes wrong and your soul becomes warped and equally so the soul of the very institution for which you work. **Small men discuss personalities and mature and great men discuss events.**

Such men, who fail to know their responsibility lack vision. Instead they drift away, and are carried forward by the stupor and ecstasy of immediate needs along the road which leads down the precipice of spiritual impoverishment. And this road is littered with corpses of broken souls of men and women who never could ably justify their presence and perpetuate the glory of creation.

L. M. TAUNYANE,  
*Editor, T.U.A.T.A.*

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## TEACHERS

IN

THE NEWS!

Left—Right: Mrs. Theresa Direng, Principal, Merafe L.P. School, Tladi and Mrs. Elizabeth Gobuapelo, Principal, Dumelang L.P. School at Moletsane



# Teachers: Recognise Your Achievements



The President, Mr. D. M. Mphahlele, addressing a General Executive Meeting of T.U.A.T.A. in Pretoria

One of the recent achievements by the African teachers in the Republic of South Africa is the establishment of a TEACHERS' PENSION SCHEME for the teachers by the Department of Bantu Education. Any person, with enough horse-sense, should be aware that, indeed, this is a historic achievement that will go down into the history of African Education in the Republic of South Africa. The African teachers have, by this progressive step, been assured of some security which they sadly lacked in the past. Yes, things seem to be gravitating towards the right direction. It does appear, that it is within the chapter of probabilities and possibilities that history will still be made in the future. We have achieved something in common with other professional groups in this country. I believe, that this is the time when we as an Association have to think very seriously about what we are; what we are worth; what we can do; what we have already achieved **and recognise our achievements.**

Two parties have been involved in the establishment of the Pension Scheme. These parties are the Department of Bantu Education and the African Teachers' Associations. We are, there-

fore, called upon as an association to perform a dual duty. The duty we are to perform is TO THANK one party and TO CONGRATULATE the other. Two pivot questions immediately precipitate themselves and these are . . . who is to be thanked and who is to be congratulated? **The Department of Bantu Education deserves to be thanked.**

No doubt we are all aware, that the step our Department has taken has brought about the amelioration of the service conditions of an African Teacher in this country. The status of an African Teacher has, decidedly, been enhanced. We need to be secured in our profession. It is therefore most fitting that the Department of Bantu Education be thanked. Who then is to be congratulated?

The answer to this last question should be obvious to all teachers, **if teachers seriously take stock of the Association's achievements.**

## THE AFRICAN TEACHERS' ASSOCIATIONS HAVE TO BE CONGRATULATED

The history of the struggle by the teachers for a Pension Scheme is eloquent testimony that the teachers need to pat themselves on the back. It is through the sweat of our brows, that today we can boast of the scheme. The struggle, as indeed it has been one, spreads over a period of not less than sixty years. We have been persistently and in a calculated manner been knocking at the door of the Department and, at last, we have realised our goal. I repeat, the struggle has been on for a long time. The launching of the pension scheme *is not a fortuitous achievement* by the teachers. We have been long at it. This is not coincidence with luck.

Indeed, we are now beginning to realise the fruits of our sweat. The memoranda we have been sending to the Department of Education over the years have now borne fruit. It is now harvesting time. Naturally, even those who have no claim whatsoever to the struggle will associate themselves with us. It should not be surprising, also, to find bodies that have had nothing to do with the struggle, wishing to be associated with the achievement. All said and done, the fact of the matter is that, **only the Teachers' Associations have the legitimate, moral and historic right to be congratulated.** Yes, we are aware of many unwarranted claimants to a share in the struggle.

It is therefore important for the Teachers' Associations to realise, that the Pension Scheme is the *direct result* of the Associations' endeavours.

**The achievement is ours; the achievement shall always remain ours, the teachers are congratulated and the Department of Bantu Education is thanked.**

Teachers, do recognise your achievements.

D. MAKGELEDISA MPHAHLELE,  
*President.*

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## The Teaching Profession as an Object of Love

In our communities and homes, we live with people we love. We fear to disappoint our loved ones. We become happy when our loved ones succeed in life and all their tasks and problems easily solved. We dislike to see our loved ones unhappy and worried.

It is my own considered opinion that as a group of teachers, we should love the teaching profession and do the best we can in the interest of all people involved in the teaching of the young ones. To show that we are in the profession we love, we should to the best we possibly



can for the interest of the profession. The poor results at the end of the year should worry us. When the results are good we should be happy and ready to congratulate one another for the good work done. If we do that, then the teaching profession is a real object of love.

If we regard the teaching profession as an object of love, in our townships and villages, we shall as teachers, associate ourselves with all activities of teachers. To show that I regard the teaching profession as an object of love, my company and people I associate with should be teachers or those people connected with the teaching profession. If I do not regard the teaching profession as an object of love as a teacher, I shun groups of teachers and whatever the group is engaged in.

We jump high when we are given a salary increment and the benefit of a pension fund. Should we not jump high when a Branch meeting is held? If we pay no attention to teachers' meetings, and all affairs of teachers, including the sufferings of teachers, do we really show the love for our profession? To show that we have love for the pro-

fession we have chosen, we should associate ourselves with all activities of teachers. When the *TUATA* Magazine is published we should read it with more interest than we give to the daily papers. To show that we regard the teaching profession as an object of love, we should not read the *Bantu Education Journal* as a circular-letter. We should read this *Journal* with a critical eye to build up a sound future for the education of the child.

If we really mean to serve in the profession we love, we should do the best we possibly can to promote all the interest in our profession. The teaching profession should under all condition serve as an object of love.

T. RAMABOEA, Mokomene High School,  
Soekmekaar.



# A Short Study of Teachers' Organisations in the United States of America

By W. N. Nduna, M.A.(Wis.)

Prior to 1857, teachers in the United States had formed State Teachers' Associations, edited their own journals, held their own conventions and nursed their own localisms. By 1857, however, teachers throughout America felt the need for a national organisation that would pool knowledge, disseminate ideas and raise standards without erasing differences or promoting uniformity in conformity with the typical American ideal of unity amid diversity. They realised the weakness of separatism and saw the advantages of co-operation.



Mr. W. M. Nduna, Inspector of Schools,  
Vereeniging.

In this paradoxical year of 1857, the National Education Association, popularly known as the NEA, was born. It should be borne in mind too that 1857 was almost on the eve of the American Civil War when heated debates on secession and slavery were commonplace. In such a year of sweeping trends and disparate occurrences, of furious individualism and waxing controls, of expanding unity and sectional dispersion, of State rights and congressional power, of glowing patriotism and potential secession, it was inevitable that the newly formed Association would reflect some of the tensions and contradictions of the age. The history of the NEA during the first few decades after 1857 show this trend clearly enough. And yet, because of the brilliant, dedicated and resilient leadership, the NEA eventually emerged as the major educational organisation in the United States which determines, to a considerable extent, the quality of educational services.

What is NEA? At the inaugural meeting in 1857, it was resolved and adopted, "that in the opinion of the teachers now present as representatives of various parts of the United States, it is expedient to organise a National Teachers' Association." In 1870, the name was changed to

National Education Association (NEA). One knowledgeable student of the NEA once called it, "a gigantic Educational Ganglion . . . a sort of pedagogical cerebro-spinal Centre". Indeed, the person who tries to describe the NEA of 1967 needs the imagination of all seven of the blind men who examined the elephant; in fact, seven men can scarcely perceive the organisation in all its ramifications. It is an enormous structure, a complicated mechanism, an involved growth and a perplexing cluster of functions.

## STRUCTURE OF NEA

The National Education Association of the U.S. is a variegated organisation. It operates through the system of departments. At present, there are about 30 departments which fall into four groups or categories, viz.:

(1) Administration; (2) Curriculum; (3) The nature and level of the instructed, and (4) Service. Each category has five or more associations, e.g.:

(1) **Administration:**

- (a) American Association of School Administrators.
- (b) Department of Elementary School Principal.
- (c) National Association of Secondary-School Principals.
- (d) National Council of Administrative Women in Education.

(2) **Curriculum:**

- (a) Music Educators' National Conference.
- (b) National Council for the Social Studies.
- (c) Department of Home Economics.
- (d) National Council of Teachers of Mathematics.

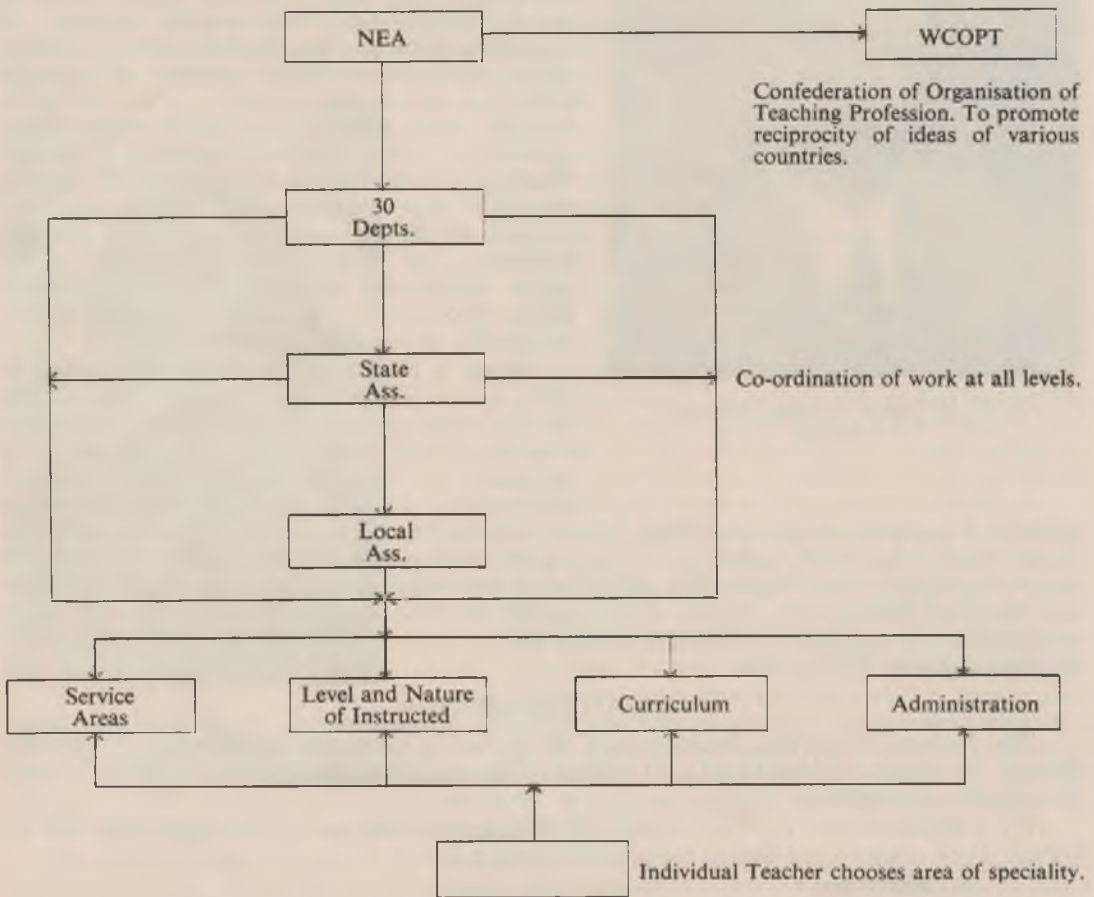
(3) **Instruction of Selected Groups or Classes:**

- (a) American Association of Colleges for Teacher Education.
- (b) Department of Kindergarten-Primary Education.
- (c) Association of Higher Education.
- (d) National Association of Public School Adult Education.

(4) **Service:**

- (a) American Education Research Association.
- (b) Department of Audio-Visual Instruction.
- (c) National Retired Teachers' Association.
- (d) Department of Class-room Teachers.

The following diagram illustrates the general set-up of the NEA:

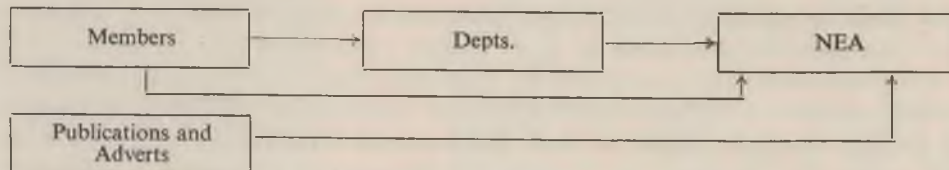


The various departments have somewhat similar policies and practices. Each operates through the respective State Association down to the local association, and maintains a budget separate from the parent association. In addition, each department appoints numerous committees

whose reports are discussed and sometimes published. It also occurs that many departments have State and local affiliates that sustain and are in turn sustained by the National Department.

### SOURCES OF INCOME OF NEA

Most of the money for the annual budget of NEA is collected in the form of departmental contributions from persons or members who pay dues to both the department and the parent association. Then also the selling of publications and advertisements provides a sizeable income. This may be illustrated as follows:



### MEMBERSHIP OF NEA

The individual teacher joins a department or association of his speciality group and also becomes a member of NEA to which he pays annual dues. In other words, each member is expected to pay dues to both the department of speciality or particular subject-field and also to the parent Association, NEA. In 1957, NEA had a membership of 700,000 members which was then considerably more than half of the total number of teachers in the U.S.A.

### ACTIVITIES OF DEPARTMENTS

The departments are exceedingly active in providing materials for their members and the public. Most of them publish magazines, a yearbook, series of books on particular issues relating to the subject-field, bulletins, and service booklets. They pass resolutions at their own conventions, and also carry on specific programmes. In a sense, each department is a miniature edition of the National Education Association trying to promote educational progress, extend popular understanding for the subject area, and increase public support of education. Departments are independent, and yet they are also part of the great inclusive National organisation. The NEA as a whole is literally one organisation and many organisations, each of which is, like a child within a family, both independent and dependent. Then, to crown it all, each association has an activity-programme for the whole year and keep members at a bewildering pace of activity.

### EMPHASIS ON SPECIALIZATION IN SUBJECT FIELDS

The high specialization, so typical of all facets of American life, is easily discernible in the complex National Education Association which, as we see in the diagram, forms the structural apex of all Teachers' Organizations in the U.S.A. It is important to note that associations are organized according to specific professional fields, e.g. Principals of Secondary Schools and Teachers of Mathematics would join the Association of High School Principals and the Association of Teachers of Mathematics respectively. Similarly, Teachers of Social Studies would affiliate with the National Council of Social Studies, and Lecturers and Professors would belong to the Association for Higher Education, and also to specific subject-field areas according to their special training, such as Science, History, English, and so on. The individual teacher chooses the association that satisfies his interests and aptitude best.

### SPECIALIZATION KEY TO FULLEST DEVELOPMENT

Another significant feature of organizing associations according to fields of speciality is that it is inclusive in the sense that each subject-field area has amongst its members some of the best brains in that field. For instance, the National Council of Teachers of Mathematics or the Speech Association of America would each have all types of Teachers from the Primary School level right up to the university, with eminent scholars in the various committees of that particular subject-field. Because of this arrangement, members are provided with materials such as maga-

zines, and bulletins with the latest research information on methods and techniques for teaching and approach in the subject-field area. In this way, members are kept abreast with the latest developments in their respective fields of speciality.

### **TEACHERS INSPIRED TO ACTIVITY**

The NEA of today makes it abundantly clear that the standards of a profession are set by its members, and that in education they are determined by the voluntary association of teachers. Hence the whole association is permeated with the scientific spirit and bases most decisions upon results of experimentation and research. Every teacher worth his salt is expected as a matter of course to engage in some professional activity by joining some educational association, attending conventions, participate in programmes, symposiums, lectures, meetings, and even experiments, research projects and publications. In short, every teacher is catered for, and must sooner or later find a niche for the fullest development and fulfilment of his highest aspirations.

### **NEA SETS EDUCATIONAL STANDARDS**

Important as the NEA is the core of all Teachers' Associations in the U.S., it must be reiterated that it is in part a combination of federal units as well as a simple-structured organization in point of control. Without congressional authority to compel changes in educational practice or in the status of the teaching profession, this national organization nevertheless wields nation-wide influence through facilitating the cross-fertilization of ideas and the dissemination of information. Thus it contributes importantly to the phenomenon of unity amid diversity in American education—a phenomenon that is baffling to any foreign observer of the educational scene in the United States. The NEA helps to evolve national policies out of State systems. Above all, it is the upholder of the philosophy of operating as far as possible upon the basis of ascertainable facts.

### **SIGNIFICANCE OF THE NEA TO TEACHERS' ORGANIZATIONS IN SOUTH AFRICA**

Without delving into details, one could site one or two points that could be copied and modified to suit our peculiar circumstances in this country. One point that comes readily to mind is the idea relating to the diversification of teachers' activities in such a way that all teachers may participate in some programme in accordance with their interests and aptitudes. Another, is the establishment of subject-field committees whose membership would cut across our present compartmentalized associations. All educationists, be they Inspectors of Education, Lecturers and Professors at University Colleges, Teachers in the Primary or Secondary Schools are all involved in education, and there should be cross-fertilization of their ideas in the subject-fields of various committees.

The new syllabuses call for new approach and methods. We need specialists with the latest know-how in the different subjects like Arithmetic, Mathematics, Geography and so on. And what is even more urgent is the need to evolve a system that will provide for round-the-year activity in all subject-field areas. To achieve this goal, we need frequent symposiums, lectures, conventions, experiments and research projects.

Thus, if our Teachers' Organizations must play their fullest part in the raising of standards, in determining the quality of educational services, and set the standards for future development, our sights must be set on the more dynamic forms of teachers' organizations that have been proved by the test of times in other progressive lands.

# EDUCATION AND PARENTS

I spent a month of school observations in Philadelphia, Pennsylvania in the U.S.A., April to May 1967. Pennsylvania is a Quaker State. The Quakers are a Christian religious Church, who believe in the guidance of the Spirit of God. They do a lot of Social Welfare work all over the world and are among the greatest educationists.



Mr. S. A. Mohono

The Philadelphia Board of Education has large offices and is well staffed. It controls all State school and helps private as well as parochial schools. The schools range from Elementary (primary) to high schools including training colleges and universities. The children are normal as well as physically handicapped and mentally backward children.

There are many experimental programmes; the most interesting one is the one called laboratory schools. One would need to write a full article on this, however let it suffice to say, this experiment is to try and equip specially gifted children as well as the backward children with visual aids and specialist training. This programme is being run by the Federal Government. The second interesting experiment is called "Get Set!" This is a programme for children from poor neighbourhoods who have no facilities of education in their homes.

The parents in all these schools, share fully in the programmes of the education of their children. I was highly impressed in one school, when the headmaster introduced me to one parent who had been giving one hour a week to the school for the last 15 years. This lady was a Negro and she was a working mother. Therefore one hour of her day off was given to the school. During this hour she was helping in various services in the school including typing, and folding of envelopes. This is not an isolated example. Many other parents were fully involved in the services of the school. Some specialized service was given by parents during summer schools.

I attended a summer school in Richmond, Virginia. This was again a Negro School where the leader of the school was one of the parents. The principal served as the resource man.

One evening we were invited to an annual dinner organised by the parents. There were no less than 4,000 parents at the dinner. I took some of the literature on organising such a big dinner with the hope that we may be able to inspire one of our communities in South Africa to participate fully in all the education of their children.

I hope I may be able to share with you further aspects of this visit, which will be of some help in promoting better schools in Southern Africa.

Being the Secretary of the Bible Society, I was naturally interested in how the Bible is being taught in schools. I discovered that the Bible was not at all part of the school syllabus. However, one school decided to make an experiment on teaching the Bible as literature. The results are that there is sincerity in teaching it, and many children begin to see the Word of God in a new light. The discipline and ethical morals are immediately affected so much so that this experiment is being carried through to many other schools and the Federal Government is now inclined to encourage this type of work.

We visited a larger number of churches and saw a very intensive Christian Education. What can we do at home? This was the question on our minds all the time.

S. A. MOHONO,  
*Organizing Secretary, Bible Society of South Africa.*

# CONGRATULATIONS



“Heights by great men reached and kept were not attained by sudden flight, but they whilst their companions slept were toiling upwards in the night.”

Mr. A. S. Letsoalo (left), Principal Mankoeng Secondary School, Pietersburg and Mr. E. Mashigo, B.A.(S.A.) on the occasion of the latter's graduation celebration party in 1965, in Dube.

Mr. Alexandra Letsoalo, unfortunately has no records of his birth, is believed to have been born some time between 1920 and 1925.

He is married, and has a family of four. His wife, formerly Miss Sathege, is a school teacher.

He is one of the first students of Bethesda Opleidingskool, near Kalkbank. He holds several degrees acquired through hardwork and sacrifice.

- (a) Studied for Licentiate in Theology (L.Th) at Fort Hare. 1944-1945.
- (b) Passed B.A. (Fort Hare) 1948.
- (c) Passed B.Ed (S.A.) 1951.
- (d) B.Econ (S.A.).
- (e) B.Com (Rhodes).
- (f) Presently reading for the degree of LLB (under the new conditions).

Mr. Letsoalo has taught at the following schools:

- (i) Mokerong (Potgietersrust). He was one of the first J.C. students of the present Mokopane Training College, while the classes were attached the Mokerong Primary School.
- (ii) Tweeling Primary School, O.F.S.
- (iii) Thune Primary School, Pietersburg.
- (iv) Mankoeng Secondary, Assistant teacher, 1949-1962.

In the Teacher's Association he has served as Branch Secretary, Chaplain and is presently the District Chairman of Pietersburg East (T.U.A.T.A.).

Mr. Letsoalo is extremely modest about his achievements, and refuses to be drawn out to discuss his efforts.

# The Visit of Christabel Burniston to Soweto



Mrs. Christabel Burniston

On a dirty, dusty, cold, windy August day Christabel Burniston visited Soweto to lecture to teachers on Oral Communication or *Oracy*—to use the new word recently coined in Britain to meet the need for a term to describe *spoken literacy*. We were blown into the room where the lecture was being held and then we were blown into a new approach to language teaching as we listened to the lively and entertaining words of small, dynamic Mrs. Burniston.

**Christabel, Burniston, N.F.F., L.R.A.M., F.R.S.A., Director of the English Speaking Board of Great Britain,** was brought to the Republic by the South African Guild of Speech Teachers. I am a foundation member of the Guild and the past National President and long before Mrs. Burniston arrived in the country I had asked the Guild to allow time for the Soweto lecture. It is the policy of the Guild to “share” visiting lectures with as many people as possible and many teachers enjoyed listening to Maisie Cobby, the last authority on speech and drama who came here, when she talked at the Donaldson Centre in Orlando\*.

Mrs. Burniston’s approach to language teaching is interesting, lively and new and Mr. C. N. Phatudi in his speech of thanks at the conclusion of the lecture showed an astute awareness of what could be achieved by the methods of language teaching she advocated. In conversation with Mr. Phatudi after the lecture I told him that the English Academy (I serve on the Oral English Committee of the Academy) would buy Mrs. Burniston’s books for our small lending library so that teachers might borrow them and try out some of her ideas in their class-rooms.

After the tea interval—and a most delicious tea was served by, I presume, the domestic science students of the Orlando West Secondary School—Mrs. Burniston gave a demonstration lesson in Verbal Dynamics with a small group of students. She moved about among them demonstrating through her graceful and splendidly disciplined body that vocal, physical and mental control become *one* in effective utterance. A natural and most dramatic “stage fall” brought the demonstration to an end all too soon. I had to hurry Mrs. Burniston away to meet someone from Broadcast House. (She did a number of broadcasts while in Johannesburg.)

There is so much wisdom in Mrs. Burniston’s approach to teaching that it is impossible to summarize what she said. I shall not try to do so here. Instead I shall quote from her lectures and books and mention my own experiences during the course for speech teachers which I attended in Johannesburg in July. I hope this short article will encourage language teachers to borrow her books from our small Academy library.

A lecture entitled from “Plato to Plowden” was given by Mrs. Burniston at the English Speaking Board Annual General Meeting in 1966. She repeated this lecture in Johannesburg. I quote from it:

“If we are to influence the quality of children’s speech we must give them endless opportunities in school and home for speaking successfully.”

“Young children are quick learners and remarkable mimics, so we should make good use of this by surrounding them with lively speech models. Children who pick up dull, ill-formed speech before ten, will probably have it with them for life.”

“Everyday they are discovering new things and learning new skills. Let them, all the time in every subject, have a chance of putting their experiences into producible language.”

Mrs. Burniston holds a Higher Frobel 1st Class Certificate and those of us who were privileged to see her teaching children, examining children or simply talking to children in their own homes realize that she “is on the side of children”, and loves them. Indeed, she is “on the side of all humanity” and believes that—I quote from the Plato to Lowden lecture again—“The right kind of school would not produce vandals. People who make things don’t break things”, and “ ‘Every child is born a person’ (Charlotte Mason) and it is our job in education to find the potential in each person and give him physical, mental and spiritual living space.”

A psychiatrist was an observer at one of Mrs. Burniston’s courses. He is interested in the therapeutic possibilities of Psycho-drama and he observed with interest the way in which people responded to the dramatic value and sound-effect of words in a Verbal Dynamics class. I watched one such class instead of participating in it, and I was astonished by the insight I was given into the characters of people I have known for years. As they responded to Mrs. Burniston’s words they revealed to me their inner problems, feelings and attitudes to life.

Mrs. Burniston made us *think*. We *looked* at words and *listened* to words with a new awareness of their meaning, quality of sound, emotional power and force. Those of us who, as teachers, struggle daily with problems of pronunciation, grammar and idiom found a new desire to help others to express their thoughts and feelings clearly through the rich and expressive medium of the English language. Literary appreciation was heightened for both English-speaking and Afrikaans-speaking members of the Guild by the use of the whole body in the interpretation of a line or a verse. We *lived* the words as if we were their creators.

Mrs. Burniston’s courses covered so many aspects of language teaching that it is impossible to mention all of them in a short article. Anyone who is interested in the term *Verbal Dynamics* should read her book *Speech for Life* and her booklets *Speaking with a purpose* and *Concord through the Spoken Word* should be a **must** for all teachers.

To conclude this short appreciation of Christabel Burniston’s contribution to modern teaching methods I should like to quote her own words about the place of speech in education. In *Speaking with a Purpose*, she says:

“It is much more true today than when Ben Johnson wrote it that ‘Speech is the instrument of society’.

We have made, and are making, huge efforts in this country towards complete democracy in education. (She is speaking of Britain.) The doors of the grammar schools, technical colleges and universities are wide open for those with the appropriate ability. Yet it is not fully appreciated, at any rate officially, that more doors close on a person through unacceptable or insignificant speech than any gaps in knowledge. It is a wasteful society, too, which gives its individuals knowledge but fails to give them the equipment for transmitting it.

The spoken word has, through radio and television, more power for good or evil than it has ever had in any previous age. Therefore we must be trained not only to speak but to *discern*, for the glib, slick and plausible are not confined to the advertisement interludes of commercial television, they are the more audible voices everywhere in our ad-mass materialistic world.

Finally we must remember that any teaching or training in speech fails completely if individuality is ironed out or cramped. Good speech training expands the personality, extends horizons and enlarges understanding. If it really does these things it will also produce worthwhile by-products of humility and courtesy.”

NORAH TAYLOR.

\*Mrs. Burniston, through arrangements made by the South African Council for English Education and the Port Elizabeth branch of the Guild, worked with groups of non-white children in Port Elizabeth. She told me that this was a most interesting experience.



# *Wamba, for the Educational Welfare of the Child*

As a regular reader of *TUATA*, a continuation of the historic *Good Shepherd*, I was pleasantly inspired to contribute something for your paper Mr. Editor. **Your leading article in the May, 1967 issue is really something to be read, swallowed and digested by the readers of *TUATA*.**



Charles Phuti Senyatsi, Editor—*Wamba* (Motswalle wa bana) Author of:  
(a) *Maroba* (a novel)  
(b) *Thari ya Tshepe* (an adventure story)  
He taught at Emmarentia High School, Warmbaths (Tvl.) from 1943-1950 June.

Your article inspired me to express a few thoughts on *Wamba*, our school periodical. For the benefit of the younger members of the teaching profession. I wish to state that the first issue of *Wamba* was published on 6th October, 1950. Since then its light has illuminated the heart, head, hand and health of the African child, with pages full of sound and interesting reading matter.

The aim and purpose of *Wamba* was never a hidden one as the contents have always shown. Its aim has been, and still is to inculcate the reading habit in the school going child. There is an old mistaken notion that reading is for examinations, remove the examinations then reading stops just there. How many known people with brilliant scholastic achievements, have rusted pretty fast, due to the neglect of reading after their school-going years had ended?

*Wamba* aims at safeguarding the child against educational rusting. The child should be encouraged to read and to accept and practise it as a daily activity, and be made to understand that we read for life in general and not merely for school examinations. Reading for knowledge, pleasure and as a past-time is reading life.

Once this underlying aim has been made clear, we can proceed to the next point, viz: What part can the teacher play in helping the child to enjoy

and benefit from reading *Wamba*? In short the following can be done:

1. The attitude of the teacher is an important psychological consideration. Our attitude towards things determines whether we are positively charged or negatively. The teacher should himself take a positive interest in *Wamba*. But unless he understands its aim and purpose his attitude is bound to be one of uncertainty at all times.
2. When the copies of *Wamba* get to his school he should as an educator of the child open them without hesitation, see what the content is, and then pass the copies to the pupils. That is the destination of the periodical.
3. The Head Teacher or class teachers should assess whether the copies received are enough for the needs of the school. (To my knowledge specimen copies of anything can never be sufficient.) Pupils who can afford to subscribe for their own copies should be encouraged to do so. They should hand over their subscriptions to the head teacher who will post them in the name of the school concerned so that the order receives a 10 per cent discount. The address of the editorial office appears in every issue of *Wamba*.
4. The activities of the school should be written down and posted to the editorial office.

An enterprising teacher should encourage his pupils to read and show them value of the love of reading.

As a matter of fact, when we inculcate the love of reading in a child, we are making a cultural investment in that pupil, once the reading habit has grown with the child it will become his dynamo that will generate light and power for his/her post-school life.

*Wamba* is the child's MENTOR and let us make the best use of it.  
"READING MAKETH A FULL MAN" (Francis Bacon).



In the picture can be seen Bishop E. Lekganyane, Z.C.C.; Chief Walter Motshabani; and Chief Lucas M. Mangope—Vice-Chairman, Tswana Territorial Authority



Hon. M. C. Botha (facing camera) on an official look-around after his speech and official opening



Unveiling of Plaque. The Hon. M. C. Botha, M.P., Minister of Bantu Administration and Development, and Bantu Education; Chief Tidimane Pilane—Chairman Tswana Territorial Authority; Dr. I. S. Kloppers, Commissioner-General for the Tswana.

## OFFICIAL OPENING



It was a pleasure to have the old ladies, in charge of these large beer pots, posing for the picture

Dr. H. J. van Zyl, Deputy Secretary for Bantu Education on the occasion of the official inauguration of the Tribal Offices of administration and Post Office, 24th June, 1967



The old men skillfully carving up the meat of the many beasts which were slaughtered for the occasion





Mr. S. S. Modise,  
Urban Tswana Representative  
A study in hard-thinking



Part of the big crowd  
gathered at  
Saulspoort (Moru-  
leng) Saturday,  
24th June, 1967



The townsfolk at  
Moruleng. Among  
others were Sister I.  
Kau, Mr. D. Kau,  
Mr. A. B. C.  
Malanda,  
T.U.A.T.A. Rand  
Central District  
Secretary

# 24th JUNE, 1967

Chief Kelly Molete, one of the dignitaries who  
were present at Moruleng on Saturday, 24th  
June, 1967



The Orlando S.A.P.  
Band rendering  
"Linoto"



The Moruleng  
Secondary School  
Choir singing  
Handel's Hallelujah  
Chorus on the  
occasion of the  
inauguration

# Rand Bursary Fund Tit-Bits

1. Over **100,000** school children, teachers and parents attended **three (3)** "Thank You" functions in honour of the donors of the **Rand Bursary Fund**.
2. The Fund now has **R26,000**. It has awarded **640** bursaries (1967) covering **31** Secondary/High Schools. **Twenty (20)** students doing teacher training are also being helped.
3. **Alexandra School Board** has donated **R20** to the **R.B.F.**

## OFFICIALS:

**MR. T. W. KAMBULE**, *Chairman*.

**MR. D. D. DLIWAYO**, *Secretary*.

**MR. D. KOBE**, *Treasurer*.

## COMMITTEE MEMBERS:

**MR. F. G. MHLAMBO**, Benoni.

**MR. J. M. MALAO**, Moroka.

**MR. E. FANELE**, Atteridgeville.

**MR. L. M. TAUNYANE**, Alexandra.

**MR. T. MATOME**, Orlando.

**MR. J. S. LEKALA**, Mamelodi.

**MR. F. MASEMOLA**, Daveyton.

**MR. D. MABUZA**, Dube.

**MR. E. F. MAIMANE**, Mamelodi.

**MR. A. B. C. MALANDA**, Orlando.

**MR. W. MPOSULA**, Orlando.

**MR. N. C. SOKO**, Pretoria.



Blue Monday Powders at the "Thank You" function

**Staff Reporter**

The Regional Director of Bantu Education for the Transvaal, Mr. P. W. Dreyer, said in an interview recently that he had had "an amicable discussion" with the members of the Rand Bursary Fund.

Mr. Dreyer said Mr. T. W. Kambule, chairman of the fund, and another member spoke to him about what was being done to raise money for bursaries.

He said he appreciated the attitude of the members of the Rand Bursary Fund in keeping the Department of Bantu Education informed.

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*The World*, 20th June, 1967

The Rand Bursary Fund of the Transvaal Teachers' Association is continuing to grow and assist more and more students who would otherwise have to go without sorely needed education.

At the same time, it is a project which does much to raise the morale in the teaching profession which, in these days, has lost some of the pre-eminence it long enjoyed as the profession for educated Africans.

It would, therefore, be a big pity if the administration of this fund were to pass out of the hands of the teachers' association to other bodies.

We do not interpret the circular from the B.E.D. warning against the indiscriminate granting of bursaries as a threat to the Rand Bursary Fund as presently run. We believe, rather, that the department is bringing the attention of the organisers to the magnitude and responsibility of their task.

There certainly are dangers in the administration of a fund involving as it does monies from the public and from a variety of sources.

We trust that the organisers of the Fund will take this warning to heart and ensure that the administering of this worthy project leaves nothing to be desired.

Not only will they be doing a noble service for the community, they will be nailing the fallacy that Africans cannot successfully administer public funds.

All power to the Rand Bursary Fund.

— o o —

*The World*, 20th July, 1967

**By Sophie Tema**

The work done by members of the Rand Bursary Fund was highly commended by officials of the Bantu Education Department when the two bodies met recently at a meeting arranged by the chairman of the fund, Mr. T. W. Kambule.

The meeting was to discuss the implications of a circular which was issued to executive members of the R.B.F. relating to the control of bursaries.

According to Mr. Kambule, officials of the B.E.D. were impressed by the manner in which funds are being handled and the selection of the bursars as done by the officials of the fund.

Members of the bursary fund said that they were impressed by the reaction of the B.E.D. officials following the circular letter as the fund is in great demand to educate needy and academically capable students among the Africans.

**DESPERATE**

The fund which first started in 1966, has already awarded more than 500 bursaries to desperate pupils all over the Reef.

Some of these bursars have been adopted by individuals or business concerns who offered to educate pupils even up to university level.

"This is indeed a very encouraging gesture on the part of our donors. We wish to express our appreciation to all those who made the fund a success," said Mr. Kambule.

June 20th, 1967.

**Reach for  
the rich  
American taste**

**GOLD  
DOLLAR**

Manufactured in South Africa to a special American process



# "What others say"

*Rand Daily Mail*, 29th July, 1967

## APPEAL WILL BE MADE TO MEETING

Staff Reporter

The Advisory Council of Bantu Education will receive for the first time a deputation from members of the Zenzele Y.W.C.A. at its annual conference which opens on 1st August in Pretoria.

The members of the Y.W.C.A. will appeal to the advisory council for COMPULSORY EDUCATION.

Other matters on the programme for the conference will be adult education and the building of night schools, and the problem of children who leave school before completing (drop-outs).

## INSPECTORS

Most of the drop-outs are children who, having failed standard six twice or passed it in the third class, cannot continue with high school education.

An announcement will also be made on the higher status of African inspectors as heads of circuits in the homelands.

The conference will also discuss plans to start refresher arts classes for teachers during the vacations to bring them up to date with new syllabuses.

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*The World*, 19th June, 1967

World Reporter

Recent reports in Johannesburg newspapers, alleging that African pupils spend more than what is necessary on buying school books, has been commented on in the latest issue of the *Bantu Education Journal*.

An editorial in the journal states that "the Department had the matter investigated and ascertained that newspaper reports were in general somewhat exaggerated, but there are nevertheless still high schools which expect the pupil to buy more many books than are justified".

The journal adds that school principals must know better than anyone else that parents have no money to waste.

The principals are advised to calculate in detail, the minimum number of books that the pupils should buy.

## MORE

"Normally a pupil cannot be expected to buy more than the prescribed books for the languages and only one textbook for every subject," the editorial continues.

The textbooks cover 70 per cent of the syllabus, and the teacher must not expect the pupil to buy the second textbook covering only 30 per cent of the syllabus, according to the journal.

An investigation proved that there are some teachers who "expect their pupils to obtain two or three expensive textbooks because they want to spare themselves the trouble of supplementing the material in the class textbooks.

## CRUEL

The journal regards this practice as "cruel, impermissible, unscrupulous and an exploitation of people who work hard in order to give their children a decent education."

The parents are informed that books in the high schools must not cost more than R100-R120 a year.

Pupils are advised by the journal to buy second-hand books from those who have already completed their courses.

The journal further states that schools must not expect the children to wear expensive clothes.

## M.P. Wants New Deal in School

Staff Reporter



Rev. B. S. Rajuili

The policy of restricting the educational development of Africans in urban areas was harmful and caused a lot of misery to teachers and pupils, said the Rev. B. S. Rajuili, Chief Whip of the Transkei Opposition Democratic Party recently.

The Bantustans and homelands, to which urban teachers and pupils were being directed, offered few educational facilities, he said in an interview.

### DEMAND

“The Government must understand that, like any other people, Africans in the cities wanted to be fully developed.”

Mr. Rajuili said it was in urban areas that pupils demanded greater services from their teachers. An African teacher who moved to a Bantustan would have his talent wasted.

“If the Republican Government could speed up factors that would make Bantustans, like the Transkei, economically sound, there would be no need for any government official to tell teachers and pupils to leave urban areas for the homelands,” he added.

o o o

Staff Reporter

Members of the Joint Advisory Boards of Johannesburg and representatives of the School Boards have agreed on a scheme to build at least 12 schools a month in Soweto.

At a joint meeting yesterday, they resolved to appeal to the Department of Bantu Education to merge lower and higher primary schools, and also condemned the policy of African education.

On the question of compulsory education for Soweto children, it was decided that each registered tenant of Soweto pay a monthly levy of 20c with their rentals.

The meeting was told that the levy would be sufficient to enable Soweto residents to build 12 schools a month and pay teachers to staff them.

The scheme will have to get the approval of the Johannesburg Non-European Affairs Department, and the Department of Bantu Education.

Mr. J. R. Rathebe, secretary of the Orlando Advisory Board, said the policy of the Bantu Education Department had been studied since its inception 12 years ago.

### INJUSTICE

There was “something radically wrong” with the system of dividing schools into lower and higher primary—it was a grave injustice to children and parents”.

Speakers listed the following as some of the disadvantages in the system:

● The Department only provided for lower primary schools and local school boards had to build higher primary schools with the result that there were more lower primary schools in some areas.



● Lower primary schools according to departmental policy had to be staffed by female teachers and so many male teachers who could not be fitted in the few higher primaries were lost to the teaching profession.

● Usually only the principal was qualified in lower primary schools and had to deal with a staff of unqualified teachers who were inefficient.

● As schools were for different ethnic groups, some children usually found that they could not get accommodation in their immediate neighbourhood.

Members also complained that the system proved costly for Africans, because children had to buy new uniforms after standard two whenever they switched from lower to higher primary schools.

A committee of two members of the Advisory Board and two of the School Boards were delegated by Mr. P. Q. Vundla to draw up a memorandum requesting that the schools be merged.

The memorandum was handed over to the Advisory Council on 1st August.

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*Rand Daily Mail*

### **Staff Reporter**

To ease overcrowding in Soweto schools, the Johannesburg City Council wants to use its funds to build schools instead of waiting until Government money is available.

But the council would have to get permission from the Government to do so, said a council official recently.

The council voted R106,900 from its Maintenance Reserve Fund for this purpose. Government funds came from the Bantu Housing Board.

The official said primary schools were being built by the Government and the council on a rand-for-rand basis. The Bantu Education Department had to approve the number of schools in each township.

The council had built all the schools it had been directed to put up.

### **CHAOTIC**

But the position became chaotic at the beginning of the year when several schools received more applications for places than they could accommodate.

This led members of the advisory boards and school boards in Soweto to ask the council to do something.

Their pleas influenced Mr. W. J. P. Carr, manager of the Johannesburg Non-European Affairs Department, to send a memorandum to the management committee asking it to do something to alleviate the position.

### **TWO SESSIONS**

Mr. Carr said: "Lack of schools in the townships has led to overcrowding, sessions in the mornings and afternoons and the use of lower primary schools for higher education. The general shortage of schools is serious and has become a worrying feature."

Mr. Carr urged the council to negotiate with the Government for funds.

This led to negotiations between the council and the Bantu Education Department, which had to agree to the increase in the number of schools.

The council officials said there were no funds available at the moment from the Bantu Housing Board for schools—hence the council's decision to use its money and be reimbursed when Government money was available.

### CHOIR JUDGING SURPRISED HIM

Sir—Please allow me to express my feelings about what happened recently at Pretoria when the T.U.A.T.A. held their teachers' competitions. I was singing in one of the Johannesburg teachers' choirs.

I listened to all choirs which competed, but no choir reached the standard of the Boksburg Teachers' choir, under the baton of Mr. F. Kunene. They deserved first position both in English and vernacular.

We were all convinced that they are going to represent us at Durban, but to my surprise the choirs which sang badly won. Is the T.U.A.T.A. aware of this unhealthy link between adjudicators and conductors?

I say to the Boksburg choir: "Don't be discouraged. Continue, they will soon rectify their mistakes."

MUSIC LOVER, Mofolo North.

— o o o —

*The World*—Editorial, 9th June, 1967

### CUT OUT THE WRANGLING

One of the outstanding highlights of our cultural life on the Reef is the annual Eisteddfod, which is the climax to the music competitions between the best choirs of teachers and students from the whole of the Transvaal.

This event has become so popular that only the big Kwa-Thema Hall can accommodate the audience—and even that hall is becoming too small.

Unfortunately this event has this year been partly marred by dissatisfaction about the judging and by threats to a conductor and competitors.

One of the best choirs was forced by threats, and consideration for the safety of its members, to stay from the Eisteddfod.

It is no wonder that parents in general are beginning to be restless about their children competing at this contest.

It must be realised that the Eisteddfod has become a big affair, and the T.U.A.T.A. must gear its administrative machinery to cope accordingly.

Every effort must be made to ensure that the judging is done under conditions which inspire the confidence of the competitors and the public.

We appreciate that the complaints and the threats stem from the keenness of the competitions, but we must appeal to the competitors and their supporters to play the game.

It would be a pity if the wrangling we sometimes see in sport—the attacking of referees and their decisions—should enter our premier cultural event.

Threats to rivals, hooliganism and unfair methods can only do harm and bring our cultural highlight into disrepute.

This would indeed be a shame.

— o o o —

*The World*, 19th June, 1967

### LEADERSHIP OF TUATA UNDER FIRE

Sir—The results of the provincial teachers' music competition of the T.U.A.T.A. held recently in Pretoria have caused wide and serious dissatisfaction amongst teachers and members of the public.

Choirs which would have ably represented our Province at the forthcoming Nationals in Durban were left unplaced.

In fact, the climax of these competitions has crowned the general dissatisfaction amongst teachers at the administration of T.U.A.T.A. by the present leadership.

We are hoping that at the forthcoming T.U.A.T.A. conference will give us an entirely new and dynamic leadership.

Teacher for New Leadership—Benoni.

### **KIDS WON'T SING WITHOUT COPS**

Parents in Soweto are threatening to prevent their children from singing in the annual music competitions unless the Transvaal United African Teachers' Association takes steps to protect the lives of their children.

Their threat follows a recent attack on students by hooligans in which one of them died during music competitions held at Mofolo Hall.

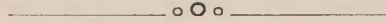
Parents blame teachers for not making arrangements with police to patrol the halls.

### **ARRIVED LATE**

Mr. L. M. Mathabathe, acting principal of the Morris Isaacson Secondary School, said the arrangements had always been made by the organisation for protection against unruly types. What happened at Mofolo Hall was that police arrived late for patrol.

### **LINGERED**

Mr. T. W. Kambule, Orlando High School principal said that teachers were not to blame. Often after competitions were over, children lingered about aimlessly.



## ***Where are the male voices?***

Music has always served the mind of man with courage, and strength for hard work. Once work is taken up the good end thereof must be arrived at, and must produce results that guarantee human progress. Music has always been the fruit of love, and of course, the essence of life.

Listening to adults in adult choirs was enervating, encouraging and equally educative to those in the teaching profession, and our children. As leaders, therefore, let us apply effective methods in our singing and teaching thereof, so that we may gain the confidence of our followers. In the teaching of music we interest children in a useful art, and we certainly keep them away from mischief.

For two years now, male voices have courageously shouldered the important task T.U.A.T.A. is faced with. The task of promoting music as an art. This section of the male voices when first introduced was not popular. Now we realize that if seriously taken up, it would and could help tremendously in the raising of standards generally.

We do not have to forget that other sections that were subsequently introduced after the teachers' mixed choirs, have to date performed to a very high standard. The children at this juncture are inspired, and encouraged by those who model them. Teachers' performances act as an incentive to them. No effort should, therefore, be spared in the building of male voice choirs. Everybody was very much impressed by the effort made by the male choirs. More effort need be put in the training of boys choirs in Primary and Secondary/High School sections to ensure good male voices in the future.

We appeal that a better effort be made still in the establishing of male choirs to help elevate the standard in T.U.A.T.A. music competitions. Why will the men in teaching not respond and join in their numbers the various male choirs? Why will they not answer the clarion call? If they did the lack of male voices in mixed choirs would be solved. There is a dearth of male voices in most Branches and Districts. The men must share in the improvement of choirs and stop allowing themselves to be attracted by other less important things.

It is, therefore, absolutely necessary to instigate our fellow male teachers to a strong ad in the teachers' choirs. The teachers' battle on all fronts is our battle, and works for good for the African Community. The absence of men in the adult choirs reduces the quality so necessary in our effort. We must strive hard to attain our goal and we need the man-power not only in the writer's area but in all areas. Where are the male voices and how are they using their voices wherever they are?

Why do male voices stand back and await a windfall without the necessary pledge to participation? Please brothers come forward, one and all, to promote this good course.

How about building mixed choirs only after the formation of male voices, or the strengthening of existing male voices?

I wish those who read this short letter would go back to their various T.U.A.T.A. camps and pass word round to my colleagues and fellow strugglers that the battle is not yet won. More hurdles lie ahead than we have already met. It is our hope to develop until we reach the zenith of our aim in the Republic. Let us stop being never-do-wells. Our ceiling should be the sky.

Congratulations to those who have started, and are carrying on.

M. W. SEAGENG,  
Tlhokomelo H.P. School, Meadowlands.

o o o

### READERS' VIEWS

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

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

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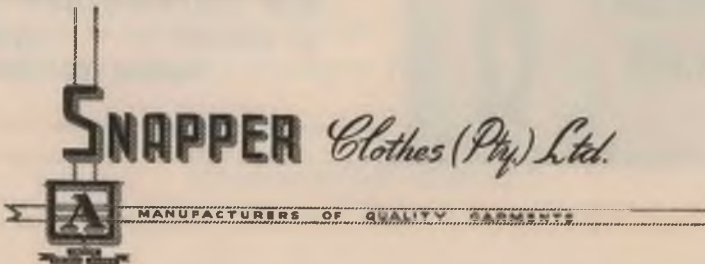
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# TUATA

December,

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### **Cover Picture**

Mr. Osborne Ferdinand, Vice-Principal and Conductor of the Soweto Secondary School receiving a trophy from Mrs. Mudau (Staff Nurse at Baragwanath Hospital), for obtaining first place in the Girls' Section at South West Rand District Competition.

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**J. G. INCE & SON (PTY.) LTD.**  
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# TUATA

Official Organ of the

Transvaal United African Teachers' Association

DECEMBER, 1967

## EDITORIAL

### ADULT EDUCATION

If there is any fallacy about education it is the belief that only children are able to have it, or are capable of having it, and or are entitled to have it.

While the Press, the National Council of African Women, T.U.A.T.A., Churches, African Inspectors' Association, Housewives' League, etc., advocate compulsory free education for every African child of school-going age, it is equally necessary to focus attention on the education of the adult.

The urgency of the education of the adult is greater than ever before. The education of the child will certainly fail, and lack the desired effect if the parent, the adult is uneducated.

The purpose of adult education is not different from the purpose of education generally viz. to enable men, and women to live full and interesting lives. It is not to give the individual a better place in the labour market but to equip him for an intelligent citizenship. Adult education is, and should always be, a voluntary activity, undertaken as a pleasurable means of being amused during leisure hours, intended to form a solid background of enlightened elderly persons.

The prosecution of a vigorous programme of adult education would serve to make good the deficiencies of earlier education, and close the serious gaps in our educational system.

There are many illiterate African men and women in the country, some not because they received no education, but that perhaps the classes have been too large for any teacher, however skilled, to have been sure that all the children received his personal attention which is so vitally necessary in any form of teaching.

Some of these men and women were withdrawn from school at a very tender age for no fault of their making, but because of several hurdles placed in their way, just when their minds were beginning to open, and their interests to unfold to themselves.

It is the function of the various African institutions, including school boards, to work out ways and means of educating the adult, even if it is at night schools. The responsibility rests squarely on the shoulders of those who have had the advantage of advanced learning to engage, without expecting to be paid at all, in the task of uplifting their community—a community which desires to share in the dignities, and advantages of a fuller citizenship. For adult education is an effort of self-preservation on the part of a society threatened by disastrous mental enslavement.

In the beginning adult education may mean instruction in the elements of reading, writing and reckoning for those who were denied opportunities of earlier education as children. But it must go beyond the three R's, and remain a necessary means of adjusting the mind of a community to new problems, and new purposes.

It would equip the adult to be able to adjust himself to the world in which he lives. This world changes constantly, and since he himself is one of the potential agents of change the adjustment must be constant not something accomplished during childhood. Adult education it can be seen, therefore, is essential for the survival of the African nation, and for its progress. We must choose between knowledge and stagnation.

We are in an age of rapidly growing knowledge and swiftly changing standards and values, and because of the impatience of youth to conservatism—the clinging fanatically to a single idea even when change is necessary, a full programme of adult education must be prosecuted to eliminate such conservatism and eliminate in the process friction and disharmonies between various generations.

Adult education "would help men and women to work out for themselves an effective attitude to life, and to discover a philosophy which will enable them to face up to life's problems individually and collectively".

# THE NOBILITY OF OUR TEACHING ENGAGEMENT

CHAPLAIN'S CHARGE TO THE 1967 TUATA CONFERENCE HELD  
AT BARBERTON, 2nd SEPTEMBER, 1967

**“Not to be ministered unto but to minister”**

One of the hallmarks of greatness in human character lies in the fact that man can give his love through his service to other men with an utter disregard for his personal safety and comfort.



We are, no doubt, familiar with some of the greats: I refer to Florence Nightingale, Albert Schweitzer, William Wilberforce, Booker Washington and James Aggrey of Africa. Whether in the field of health, in the fight for political rights for the underprivileged, there have always been men of a sympathetic and visionary nature whose chief concern has been the well being and happiness of fellow humans.

The lamp of Florence Nightingale has become for us all the symbol of hope and succour in a life that can be painful and sorrowful in disease and poverty as well as in frustration.

If there is any greatness in humanity, is it not the greatness in souls which are consumed in the service of others?

If there is any beauty in the world is it not that which is found in men who cannot rest until they can lift other men out of and above the human circumstance of poverty and waste?

Can there be a greater strength in the world than the strength which is inspired by christian hope, and is bound up with the life and teaching of Jesus Christ?

Teaching is a service, a service with a dignity and nobility about it which too few teachers realise. The purpose of this talk is thus to restate those aspects which makes teaching a profession of dignity, noble and honourable because it seeks to serve.

The teaching profession derives a great deal of its finer character from the Christian religion. One may put it differently by saying that there is a vitalising, enriching and enduring spiritual quality which the Christian religion gives to the teaching profession. There is in the Christian religion an emphasis on abiding moral values, notably those values which seek to accommodate others, give consideration to others. Its terms are to be clearly understood, one cannot be a person in vacuo . . . " personality involves the sharing of personal life with other persons".

There is in Christianity a concern for the individuality of human personality irrespective of who or where he may be. This is what makes the Christian religion unique, this is what places it in the vanguard of the religions of the world, this it is also, what constitutes a challenge for its adherents an adventure in a fuller living.

We tend to forget that teaching is a profession and this it is which has earned for itself the coveted title of "noble". "Teaching seeks to give, not to receive." Seeks to give knowledge, seek to share experience, seek to show a new way, seek to open up to new vistas, to hold up lasting values. Like with the Gospel, there is in teaching always something new to give, to share and to experience. Our teaching would benefit others much more if we would keep this fact in mind. For as often as we are ready and willing to give, to share, to experience together so often do we display an understanding of our true function and so often can we display the warmth, understanding and concern that flows eternally from Christ of the gospel.

We may in this regard compare our contrary human standards in which we set out more to destroy than to build up. For there is a measure of destruction in every word unfairly spoken or every deed of evil motive. There is a measure of destruction when we endanger the future of a

fellow human, when we attempt to discredit honest effort. There is a measure of destruction when we create barriers which deny others the full development of their human personality or as and when we create machinery which give distorted pictures, distorted values, which help to distort minds and thinking. These things must be remembered to not emanate from the Christian religion.

What is dominant in the Christian religion is the attitude of recognising the other man as being worthy of a place under the sun, of being capable of displaying his talents for the creation of a better world and for the greater whole humanity. In this exchange and interplay of talents, in the one personality reaching out to the other, there can be reached new levels and heights in human endeavour, in human thinking and in human action.

Human personality reaches new heights in its encounter with other humans, it discerns new possibilities in its dialogues, it surmounts new problems that arise while it becomes sympathetic to and aware of its own limitations. The unchristian attitude is to subject others to hardship, to cruelty and to humiliation. This is the exhibition of the cruel streak in human nature and, in this is prepared the tensions of tomorrow, sown in the callous unconcern of today.

The service of others is a great gospel dynamo. The nearer men draw to the gospel the more alive and aware do men become of the challenge of having to serve others as a Christian principle. Service is what gives a permanent meaning to life, this is what makes men honourable and life bearable.

The true Christian life is one of encounter, one of challenge as well as crisis in various life situations. The true Christian life is also one of "necessary risks" which not only display our concern but also are an indication of our faith. These risks also give to our character and engagement its vital progressive note. The Christian life is a daring to go the further mile, a prompting to offer the last drop in faith, a restraint on the primitive human passions. That is what Paul means when he says "God has not given us the spirit of timidity, but of power and of love and of a sound mind". Herein is also stated the positivity and power of love as against the negativity and hopelessness of hate. Not the power of a big brain, but the power of a big and loving heart can be accepted as the remedy for many of the problems and failures of the human world. Man's potentiality, individually, is that he should reach the skies, that he should meet others in their need and suffering. This is the challenging note in the harmony of the New Testament teaching. A faith in this gospel, and in Jesus of the gospel, can therefore lead teachers to new visions, to a great and thrilling adventure of a full and dynamic life.

Jesus understood life and men, he gave his life as a service of rescue. His service included a healing, comforting, strengthening and uplifting ministry. This is the meaning of "ministry" it is service. In its contents we find the willingness to "spend and be spent" for others. This was the meaning and expression of the love of Jesus. In these terms did "loving your neighbour" have enormous implications. It indicated a direction away from self interest, it signified the inter-dependence that must govern human relationships placing self at the disposal of the other man. It also shows that neighbour as transcending family and racial barriers. It leaves us only with man, in his need for man, and asserts that he is the full, the final and fundamental criterion in any lasting human engagement.

It is this that makes the gospel so vital, so relevant and challenging after all the centuries. It is the challenge of an unchallengeable life which underlies and distinguishes the significance of Christian teaching. One should of course, never forget that the Christian life goes coupled with the Christian cross. To the Romans the cross was the emblem of defeat and infamy. To the Christian it has become the symbol of "hope in tragedy" of victory in defeat. For the cross refers to the sharing of burdens, to the sharing of love in defeat. If there is any defeat that can summon defiance then the Christian has long since demonstrated it.

To accept these terms and these values is to open yourself to the infinite power of the gospel . . . "infinite power," because that is gospel effect in human lives.

A service of this nature must be based on a sincere urge of love, for love is the law of God and expression of the concern for others. This loving concern must be translated into action for otherwise it is the old sounding brass and tinkling cymbal.

**JESUS SAID:** Go and sell all your possessions and come take up your cross and follow me. In the call to true service to others great wealth is often a hindrance. It is a tentacle that is a stumbling block. For to take up your cross is to devote yourself to your task, it is to answer the call to service. The desire to get more and more out of less and less arises out of such an

impediment as possessions. A call cannot be answered when we are tired up in, and by material things that must pass away. Service is difficult to find in this area.

**JESUS SAID:** Unto whom much is given from him shall much be expected. Our true worth comes out in the nature of our engagement and attached to our consideration for others. There is at present a too great attachment to personal concerns and a too detachment from the other man.

God's purpose for the world and for humanity is that each should bear the burdens of the other, that the strong should carry the weak, that the seeing should lead the blind. We should ask here the rather personal question as to how much of our talents are freely and fully pour out into our sacred teaching call? How often do not we seek to scale the heights of fame and prominence at the expense and to the detriment of our people. How much more of our attention is not given to being elevated rather than some thought of how to elevate by being dedicated.

Jesus washed the feet of his disciples. How great is not the greatness that bends itself in service. There is a significance in understanding the significance of the seemingly small and unimportant social services of life. The fulfilment of great and noble task is often allied to as well as dependent on the completion of small and insignificant tasks. The man who has learnt to seriously pay attention to the small details is the man who as future leader will know the importance of minute details. The teacher who has learnt to follow leadership is the teacher who will be most fitting to lead.

The greatest service that we can render our fellowmen is concerned with spiritual and moral issues. Our material interests and our material needs flow from our spiritual outlook and our spiritual values. Thus the love of God which is spiritual is shown materially by His offer of his son for the redemption of humanity. If our teaching is concerned with spiritual things as background then there shall flow from it lasting spiritual values of love, of patience, of honesty, of diligence, of joy and enthusiasm. These are the things that St. Paul calls the fruit of the spirit against which there is no law. These are the things that a service profession like teaching must continually seek to cultivate.

**JESUS SAID: BE YE PERFECT AS YOUR FATHER IS PERFECT.** The true greatness of greatness lies not in a desire to reach high ideals but especially in an awareness of human inadequacies as against God's perfection and in a sincere desire to strive to reach that level. In knowing your personal weakness and in accepting minor roles in major operations so we all fulfil an important human function. For perfection is not a degree of human achievement, it is a degree of spiritual development in which God has taken a major role.

**JESUS SAID: LET YOUR LIGHT SO SHINE BEFORE MEN.** The weakness of teaching often lies there in that many lights have gone dim, that the oil of our enthusiasm has burnt out. The oil of the gospel must be poured in, the vital gospel darkness of human ignorance, superstition and selfishness. The gospel is concerned with the expansion of the human personality and for this purpose must the torch of education be held high, so that the light may reach as many quarters as possible and so that a weaker brother struggling in life's stormy seas may see the lightness gather courage and move towards it. There are of course, implications in holding the torch up and high.

True service is unafraid of the implications of its actions. It is willing to go the whole way for it has faith and hope in its engagement. It is concerned with the completion of its task which does not lose importance because it is criticised, or lose validity because it is mocked. True service is calculated to reach the utmost, for to obtain the utmost we must sacrifice the most. The great teacher is concerned with emptying himself in love, he gives more than is expected of him. This is also the meaning of sacrifice in service. It is not a verbal plea, it is in fact that giving of more than is expected and more than you need give in time, in talent and in treasure. Teaching without sacrifice cannot really be full teaching.

**JESUS SAID: WHOEVER WILL BE CHIEF AMONG YOU LET HIM BE THE SERVANT OF ALL.** How strange an injunction in terms of, and in contrast to, our human standards. How upsetting can this be to our norms in our age of mass culture. How challenging can this not be to character and demanding in our encounters with others. Jesus always upsets earthly and human standards and judgements simply because it places the other man first, not ourselves. This is the Christian concern, this means the service of others. And yet so much wrangling bickering and clamouring for honour stems from the fact that we achieved, coming down from heavenly glory to the level of sinful humanity to lift men above the stench of human sin, so that he might breathe the purer and freer air of salvation.

"I have come," says Jesus, "not to be served, but to serve, and to give my life a ransom for seeking for themselves what they would so flagrantly deny to others I came to serve, and my the human desire of asserting self. The human terms of reference in regard to service is to assert the human age. And yet there is neither peace, nor satisfaction or fulfilment in these there is not the fullest development of personality. The fullest development can be, a single star in the constellation of stars, which are meant in conjunction to brighten up the blackness of the night of human misery, pain, suffering and frustration.

Jesus refers to his life's mission to be in service and to the utter dedication of his life to that end. To give yourself as men, for the purpose of rescuing men, that is the meaning of service, that is the essence of courage and heroism.

There must be a word of warning and of hope here. Even service can be misunderstood, and misrepresented. There is often a measure of loneliness to those who serve, there is often disappointment and also heartbreaks. There is often to be encounters with falsehoods, with intrigues. This is the fire of humiliation through which men must go. This is the necessary risk that must be experienced by those who wish to witness that guilt is not gold, that reputation is not character and that truth is opposed to falsehood, that chicanery is not justice, that hypocrisy is not love.

There are, in this world, too many values and standards which are distorted because they emphasize what to bargain for rather than what to die and suffer for. There are too many values which are slanted because they stress birth rather than worth. There are as a result many tensions and antagonisms arising out of a world order attuned to material rather than to moral standards seeking for themselves what they would so flagrantly deny to others I came to serve, and my service is not sectionalised nor localised, my service contains within itself the germ of an unselfish outreach to a better future, because service is the best indication of the fact that we are linked by our belonging to a common father and creator.

It was in addressing a group of students in Bombay that Abbe Pierre made this very significant declaration: "If you know everything without knowing the misery of those who suffer, you will be, with all your knowledge, disastrous leaders of tomorrow".

And finally, the aim and purpose of true service is the concern for the safety, wellbeing and happiness of the other person. That is what is meant by life being a ransom: captured that others may be free, suffer that others may know happiness, dead that others may live. One should here ask the question how great our concern is for those who left to our charge. How great is our concern for parents and the community, this can tell of the nature of our service.

This is service and the stimulus that love gives to it. This is the kind of service which when you have participated in its giving you experience a deep satisfaction within, a joy unequalled by receipt of material things.

Let us therefore not forget that teaching is profession of service as well as of sacrifice. We are reaching out in the correct direction if we often examine in how far we are or have fallen short of this requirement. Teaching is service profession, that alone makes it novel. But there must be an inspiration for nobility, there must be a basis for our faith as well as strength and wisdom on which to build further. Teachers must return to the author of this teaching, the example of the greatest of teachers.

The source of our faith, the author of strength and inspiration must be kept where it belongs, in Jesus of Nazareth, Saviour and Mediator for the whole world.



## COMPULSORY SCHOOL LIKELY

*Post*, 7th January, 1968.

**Compulsory education for all Coloured children in the Transvaal is likely to be introduced by the middle of the year, a spokesman for the Coloured Affairs Department told *POST* this week.**

School attendance is compulsory for Coloured children in parts of the Cape and Natal but nowhere else in South Africa. White children must go to school until they are 16.

The spokesman said it was expected education would probably become compulsory for Coloured children throughout the country soon.

And a spokesman for the Department of Indian Affairs told *Post* there had been Government hints that school attendance would be enforced for all Indian children.



# SOME THOUGHTS ON CHORAL TECHNIQUE

By Mr. E. P. Lekhela, B.A., M.Ed.

## 1. INTRODUCTION

The purpose of this article is to share with the readers of the T.U.A.T.A. Magazine a few thoughts on choral technique in the hope that we may be mutually helpful to each other in the days that lie ahead as we exchange ideas on this subject through the medium of this magazine.

It is also our hope that we shall in time be able to assist the hosts of choral conductors and choir-masters to become more effective participators in that tremendous and wonderful forward movement in choral singing that one senses at many of our musical festivals, singing competitions or eisteddfods whether at branch, district, provincial or national level. President D. M. Mphahlele recently referred to this forward movement as a peaceful "cultural revolution". That every one of us will satisfy himself or herself that he or she is actively engaged in this big movement, is also a wish that we cherish.



Mr. E. P. Lekhela, B.A., M.Ed., Head of Department of History of Education, University of the North, Pietersburg.

## 2. DEFINITION

To the question: What do we understand by choral technique? We would offer this answer: Choral technique embraces all the splendid qualities, grand, rich tone, broad effects and thrilling climaxes, plus refined expression and dramatic import that our sophisticated competition audiences nowadays require. It demands an academic knowledge of the production and culture of the voice, plus a polished effective manner of the production of that voice, not only by the conductor or choir-master, but also by the choristers themselves. Choral technique, therefore though practical has a theoretical basis.

## 3. ATTRIBUTES OF CHORAL TRAINING

What are the attributes to good singing that choral technique seeks to develop? To this question one may answer briefly as follows: In the mark-sheet for adjudicators the T.U.A.T.A. has given a good lead to the conductors and their choirs by itemizing the different attributes that constitute good singing. For the purpose of this article we shall refer to the three basic items namely, tone, expression and diction in the broad outline and then later, in subsequent articles, deal with each in greater detail, setting forth *how* each may be developed.

### (a) Tone

It is assumed that each member of the choir possesses the ability to read music, each has some vocal power and control and the necessary temperament for singing. In that case, therefore, the first and foremost of the fundamental attributes for good singing, is the development of greater vocal control by the choir as a whole.

First, there must be homogeneity of tone, so that each part, however numerous, sounds like *one huge voice* and not like a congeries of conflicting voices. The natural untrained voice of each individual choralist may be weak and quavery, warn and tinny, harsh and shrill, strident, metallic, shouty, raucous, throaty, cavernous, looty, sloopy and nondescript. It will be the duty of the conductor or choir-master to train his choristers so that these differences largely disappear and homogeneity of tone is produced.

It must be borne in mind, however, that one tone-quality will not satisfy the claims of interpretation of works such as *The Soul's Longing*, *Martyrs of the Arena*, or *Kim Akutho Lutho* and *Thapelo* for instance. Each of them demands a variety of tone qualities for its effective

performance. Numerous tone-tints, e.g. the white, the impersonal, the ethereal, the dull and the dark, the breathy, etc. all may be used at one time or another by the choirs as a whole in each of the songs named. There must be the characterization of the tone to exemplify the sob, the exclamation, the shout of triumph, the steady determination, the exhilarating and divine victory, etc. In fact, the whole gamut of dramatic emotion has to be portrayed by the subtle shadings of tone-quality of the voices.

To tie up this section we may say that in his use of choral technique and interpretation the conductor will seek to develop a fair amount of vocal power, properly produced, having some agility and flexibility and under good control. If singing is collective then the voices should be homogeneous. It is the possibility of getting this unity of voice, that is the bright spot and salvation of choral equipment.

### **(b) Expression**

The second attribute for good singing that choral technique should strive to develop is expression, i.e. expression of a more refined and artistic character; the combination of colouring, intensifying and shading on which the vitality of song depends. In addition to the sudden contrast from *pp* to *ff* and vice versa; the fine *cres.* and *dim.*, the melting and merging of one phrase into another, the definite prominence or subordination of any part or parts, and the due attention to contrasts of force, all need to be incorporated in the scheme of expression.

It is imperative for conductors to grasp the principles of artistic expression, to cultivate critical acumen and to enlarge the faculty of taste, not only to do justice to works which they may conduct, but also because the ultimate status of a choir or conductor depends upon artistic renderings as embodied in musical expression. It is true that good voice alone can place a singer in a first position, but then for a time only. It is only the temperamental artists who achieve and maintain positions in the first rank of singers for any length of time. It is the element of expression that differentiates one singer from another. The emotional, temperamental and expressive interpretations carry conviction to the audiences and thus ensure the artist's position in the front rank of singers.

But this musical expression is a subtle and elusive thing which requires time to be inhaled by even temperamental singers so that they can exhale its fragrant essence. It is difficult to acquire it because it is so indefinite; not because one cannot get your choir to observe the different expressions like *piano*, *forte*, etc., but because it is not easy to acquire that subtle perception, a kind of "sixth sense", which dictates what is suited to every note and phrase, how to develop the aesthetic and dramatic idea of the composition.

I do not know how well I have been understood, but let me pause here with the statement: A conductor may lose sight of the expression of a piece not so much because of his lack of artistic perception as from his undue attention to correctness of music, rigid regard to tempo, literal performance of the *p*'s and *f*'s of the copy, so that they crowd out the poetic element of expression, and instead of his being an emotional artist, he is merely a human metronome.

I can well imagine that some may say: "All this is so much theory. How do I develop this sixth sense and get my choirs to be emotionally involved in the expression of the ideas and feelings of the composer." Well, the "how," as in the case of the development of tone, will be discussed in a subsequent article when we hope to refer to specific well-known songs.

### **(c) Diction**

The last topic I want to refer to in this article is Diction.

Words and their articulation call for supreme attention. Let us face it, English and Afrikaans songs are often badly rendered because our Bantu choirs fail to exercise care in securing correct vowel quantity and clear articulation and definition of consonants, whether they be initial, middle, or final. In addition to this technical perfection, vitalizing of the words and sentences by proper tone and emphasis is rarely attended to, so that the dramatic sense is often in doubt; the result being that the attainment of good diction—"that pearl of great price" is seldom realized.

Diction gives point to graphic characterization, and by the subtle inflections of words makes them glow with life. There is the correct rhetorical accent that the conductor must take care of especially in phrases that have feminine endings. There are the key words that have special drama-

tic and descriptive importance which of necessity will have to be emphasised. Though it may lead to the development of the bad habit of "breathiness" in singing breathy tone and "breath-afflux" under the guidance of a conductor who knows how to use them, can be a very effective device in the portrayal of the different shades of characterization, especially rapturous delight. Think of *O! Hayukuzenza o Rosie* and *Souls Longing*. In both these songs opportunity for the use of breathy tone and breath afflux is available for effective use.

Finally, there are occasions when, for descriptive effect, it is advisable to "speak" the words instead of singing them, even if the words are set to notes. This also gives variety and can be a climax in the song. The song that comes to mind as I write is, *A Franklyn Dogge—Little Bingo*. After several repetitions a wonderful effect is produced by saying the word "Stingo" instead of singing it.

We have referred in broad outline to the three attributes of good choral singing. We have not mentioned specific songs. When later, we shall discuss "how" to attain to the ideals, we shall illustrate each point by means of appropriate, more or less, well-known examples.

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# Transvaal United African Teachers, Association

(Delivered at the Barberton Annual Conference, 2nd September, 1967)

## TWENTY YEARS' EDUCATIONAL PLEDGE

We live in a modern world characterised and fibred by progress in all fields of civilisation. As it has been said, this is an age of speed; an age of acceleration. Speed appears to be the order of the day. Affairs of man are tackled speedily and in a hurry-scurry fashion. Although it is absolutely true, that speed sometimes results in disaster—



D. M. MPHAHLELE

“Speed like lightning and crash like thunder,” the truth of the matter is that the modern world requires man to speed up whatever project he undertakes.

A factor closely allied with speed is time. Speed saves time and time wasted is never regained. The days of the ox-wagon are over. Man can no longer afford “to stand and stare, and stare as long as sheep or cows” as the poet puts it. Man’s span of life appears to be lamentably short. The finite time at man’s disposal has to be used fruitfully. The so-called “African time,” an affront which is the product of environmental and psychological factors, has no place in the modern world. Indeed, time and tide waits for no man.

For the past score years, radical changes and reforms have taken place in the field of education throughout the civilised world. In every branch of learning some progress has been registered. **Emphasis and accentuation** has been, and is, on education. Education is today the vehicle of acceleration. As someone put it—“education by acceleration” is the motto of the present age. An educational revolution is being launched throughout the world. **COUNTRIES AND NATIONS HAVE PLEDGED THEMSELVES TO TRAIN AND EDUCATE THE PEOPLE.**

One is irresistably forced to ask: What is the stand of the Africans on this Southern tip of the Continent of Africa? Which way is our wind blowing? These thought-provoking questions are meant to precipitate a definite reaction in us.

I believe, that the only way of knowing the course of our educational stream is to adopt a **SCIENTIFIC APPROACH** to this whole question. There must be a definite project in mind. This necessitates planning ahead, just as a conscientious teacher plans his work at the beginning of each year in preparation for the twelve months that lie ahead. A housewife has to budget for the month; governments, provincial councils and local authorities have to draw up estimates for the year, **SO ALSO HAS A NATION TO FORMULATE AN EDUCATIONAL PROGRAMME FOR A DEFINITE PERIOD.**

“Where there is no vision the people perish.”

It is common knowledge that the world’s scientists are already busy making preparations for the year 2,000 A.D. In *The Star* of 17th August, 1967, Dr. J. Adendorff, General Manager of the Bantu Investment Corporation said at Ga-rankua:

“By 1970 there should be 400,000 Africans living in newly formed townships which meant that 1,600 more trading licences could be granted in the homelands.” It should be clear, therefore, that a scientific approach to the nation’s educational problems is seriously called for. The African nation is called upon to plan ahead.

A plan without a pledge is play. We need to pledge as a people. A plan cannot be successful unless it is clear, when it is to start operating and for how long it should be effective. **WE NEED TO PLEDGE OURSELVES TO TRAIN AND EDUCATE THE PEOPLE FOR THE NEXT TWENTY YEARS.** Twenty years is a long time. History bears eloquent testimony of this fact. For instance, in less than 20 years many states have gained independence or pseudo-independence

on the continent of Africa. I repeat with emphasis, that 20 years is a long stretch of time. Suffer me to elucidate this point further by drawing the attention of Conference to the table tabulated below which speaks for itself:

Starting point: 1968; Stock-taking: 1988; Duration of project: 20 years.

STD. 1968	AGE 1968	AGE 1988	EDUCATIONAL STATUS 1988	SOCIAL STATUS 1988
Sub A	7	27	Graduate	Budding parent
Std. VI	15	35	”	Parent
J.C.	18	38	”	”
Matric	20	40	”	”

The above table gives a rough idea of how far pupils at the various levels of education in 1968 would have progressed by 1988, i.e. in a period of 20 years. An obvious question now arises—how can this educational plan be implemented?

In implementing the plan it is necessary from the outset, to realise that this is a national project and needs to be launched as such. The people have got to be made to understand it, and their co-operation enlisted. Every member of the African Community, young and old, will have to contribute to the project in a positive manner. Allow me to remind you of the words of a great statesman who said:

“Whoever wishes to share in the fruits of progress must contribute to those fruits by his own labour and sweat.”

In a national struggle the entire nation needs to come to the fore, so that no one should have cause to say:

“I strove with none for was worth my strife,” as the poet puts it.

The elite of the African nation is called upon to set the ball rolling. Teachers, in my humblest opinion, comprise the elite. The need for the formation of propaganda cells within the elite becomes imperative in an undertaking of this nature. Individual teachers, as unrelated, loose entities cannot possibly implement the project with any measure of success. Only *teachers as an association* could be equal to the task, for an association has a definite sense of direction. The plan demands disciplined minds, such as found in a teachers’ association. The teachers would have to seek extraneous help in order that the plan should succeed. The co-operation of parents would have to be tapped. Parent-teacher associations would have to be formed, for the purpose of educating the masses on the twenty-years’ pledge. In short, an effective propaganda machinery would have to be established. Use could be made of African organisations such as the N.C.A.W., Y.W.C.A., etc. to propagate the idea. A closer working together of all African organisations, with the teachers’ association as a co-ordinating body, would accelerate the pace. This Conference will agree, that the stage has long been reached when African organisations need to gravitate towards one another for a common purpose. The present state of parallelism should no longer be tolerated. The propaganda machinery would also include media such as the press, the radio and the pulpit.

Propaganda without practice is purile. Compulsory education would be a necessary ingredient of the whole project. If the people *must* be educated then legislation enforcing compulsory education must be brought about. Where there is no compulsory education, then compulsory educational starvation steps in. This conference should, however, remember that bursaries and scholarships would have to be made available in order that compulsory education should bear fruit.

The aim of the project would be to produce qualified men and women in all fields of learning. Gone are the days when the final product that emerged from the centres of learning was either a teacher or a minister of religion. The African nation needs to be educationally pliable, so that other nations become aware of its educational plasticity. Our motto should be to fill the country with an assortment of qualified men and women. Shakespeare says:

“Fill the whole world with calibans.”

In applying this philosophy of life I believe that, at the initial stage, emphasis would have to be laid on quantity rather than quality. In that way, we would flood the streets with qualified men and women and thus create a well-calculated problem, which would pay the nation dividends

in the course of time. Whether the qualified young men and women would find employment on completing their studies, should not discourage nor deter the nation from launching the project. Such worries and doubts would be dissipated and solved by time. Leave everything to time and tide.

The African nation needs to know which way it is going. This is an era of great national decisions. We are called upon as a nation to contribute to modern culture; we will have to contribute; we shall have to contribute; we dare not fail to contribute. Let us pledge ourselves for the next 20 years, so that those who come after us may bask in the sunshine of our deeds. May the tide of our ambition surge and thunder.

LET'S PLEDGE OURSELVES.

DIXON MAKGALEDISA MPHAHLELE,  
*President.*

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### READERS' VIEWS

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

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

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## TITBITS FROM THE 61st EDUCATION REPORT

### TEACHERS' SALARIES

**Pension Scheme:** After many years of uncertainty and sanguine expectation the introduction of the Pension Scheme for teachers is to be welcomed. The profession has now been blessed with a factor assuring a secure future, and teachers are now likely to give their life to teaching as their calling, instead of being forced to defect to poor business at an age when their experience is most vitally needed in the classroom.

(a) Some increment has been made, although most of it has been swallowed by diversion to the Pension fund and has shown poorly on individual consideration.

It is interesting to note that for graduate professional teachers, the initial is 75 per cent of what ATASA had recommended.

The top notch of R2,160 is reached only after 19 years of unbroken service, plodding at the rate of R60 per annum for the first 15 years and attaining the highest point only after four years.

The irony of the situation is that ATASA recommended R2,160 as the top notch—and it has been granted; yet this same figure was the floor of White scales in the same category at the time of recommendation. It is the feeling of the Committee that the roof suggested by ATASA is too conservative, and can barely be tolerated as a landmark as the struggle for a better wage continues.

In 1963 the Department consolidated the salaries. There was no real increment. This time it has accommodated the introduction of a pension scheme in such a way that no individual should feel the effect of a deduction. What is required now is an INCREMENT, a genuine positive increment, the highest notch of which can be attained by teachers in their lifetime not on the eve of their retirement.

And whilst we appreciate the immediate reaction by some teachers at the paucity of the increment, yet we would appeal to individual teachers to restrain themselves from comments in the Press. Apart from being sufficiently flagrant, they can only be futile, and, at their best, only affect adversely, the honest efforts of the Association in their organised strife for better conditions within the profession. The Committee recommends that all our comments be directed to, and channelled through the association.

#### (b) SALARY SCALES—OF OTHER DEPARTMENTS:

- (i) Post Office: Senior Bantu Postmaster R1,140 × 60—R1,800.  
Bantu Postmaster R900 × 60—R1,440.  
Senior Bantu Ass. Postmaster R618 × 42—R660 × 60—R1,200.

- (ii) S.A. Police:  
Bantu Constable R450 × 42—R600 × 60—R960.  
With Matric start is R492 to max. of R1,002.  
Bantu Sergeant R780 × 60—R1,080.  
Bantu Senior Sergeant R840 × 60—R1,200.  
Bantu Chief Sergeant R960 × 60—R1,440.  
Bantu Special Grade Chief Sergeant R1,260 × 60—R1,680.  
(Free Uniform)

#### (c) PERIOD TAKEN TO REACH TOP NOTCH—SOME EXAMPLES

- (i) Senior Bantu Postmaster: R1,140 × 60—R1,800: 7 years.  
(ii) Bantu Constable: R450 × 42—R600 × 60—R900: 8½ years.  
(iii) Bantu Special Grade Chief Sergeant: R1,260 × 60—R1,680: 7 years.  
(iv) Grade A Category A of White Scales (1966) R1,560 × 120—R3,360: 15 years.  
(v) Grade B Category of White Scales R2,160 × 120—R3,600—150—R3,900: 14 years.  
(vi) (Grade refers to type of school, Category to Matric + Years after Matric.  
Grade D = Matric. + 4 years.)

- (vi) H.P.T.C. R534 × 30—R1,320: 15 years.
- (vii) Matric. + Professional R660 × 57—R1,740: 19 years.
- (viii) Degree + Professional R900 × 60—R1,800 × 90—R2,160: 19 years.

**Observations:** (i) The African Teacher takes longer than other groups in other departments to reach the top.

(ii) Where Whites take the same number of years, the increment involved in that period is by far in excess of that enjoyed by the African, e.g. (iv) and (vi) above the respective increments are R1,800 and R786 over 15 years.

(iii) The initial Salary of the African Teacher is always exceeded by the increment., e.g. Initial 900 total increment R1,260.

„ 534 „ „ R786.

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## 10,000 AFRICANS IN UNIVERSITIES BY 1975 FORECAST

*Rand Daily Mail, 29th July, 1967*

Preparations are being made by the Department of Bantu Education to accommodate nearly 10,000 African students in the Bantu university colleges by 1975, a senior official of the department said in Pretoria yesterday.

Between 1965 and 1975 the numbers attending the colleges will increase ninefold, it is believed.

In 1965 the three colleges—the Bantu University College of Zululand, the Bantu University College of Fort Hare and the Bantu University College of the North, had 956 students.

The enrolment this year is 1,370; this, it is estimated will rise to 9,285 by 1975.

The school extension programme ensured that the number of African matriculants increased every year and that there would be a large enough number to make possible the estimated attendances at the colleges.

### MORE JOBS

“With the development of the Bantu homelands, however, more and more employment opportunities for matriculated Bantu will be available, especially in the civil services,” said the official.

“Larger numbers may therefore choose to go straight to work from school, and this could affect the calculations.”

Expansion of the colleges was going on continuously. During the current financial year estimated expenditure on extensions to the three colleges amounted to more than R1m.

Most university courses offered at the White universities were available at the Bantu colleges, including law, fine arts and science.

It was planned eventually to establish engineering facilities at the colleges.

### HALL ACCOMMODATION

We are satisfied that, even with “zoning” our problem for bigger halls will remain unsolved. A novel idea of pre-fabricated structures capable of accommodating two to three thousand has been mooted. Another such idea is that of fenced-in Stadium with a specially constructed pavilion for choirs as grandstand.

61ST MUSIC REPORT.



# PHOTO NEWS



**Mr. J. N. Boyang, Principal, Donaldson Community School, Jabavu.**



**Mr. A. Th. Masipa, Assistant General Secretary, T.U.A.T.A., now Principal of Tladi Higher Primary School, in Dwaarsrivier. T.U.A.T.A. wishes him well in his new post.**



**(L. to R.): Bishop Auala of the Lutheran Church, S.W. Africa; Bishop D. P. Rapoo; Bishop P. G. Pakendorf of Berlin Mission.**

**Induction of Rev. D. P. Rapoo as Bishop of the Evangelical Lutheran Church in Southern Africa, in November, 1966. Phokeng, Rustenburg.**

**(Back): Bishop Dr. Heintze of the Lutheran Church in Germany performed the Induction.**



**Mr. P. J. Vilakazi, formerly assistant teacher at Mamelodi High, Vice-Principal Kwa-Phakama High School, Springs, has now been promoted Principal of Ribane-Laka Secondary School, Mamelodi Pretoria. T.U.A.T.A. wishes him well, in his new work.**



**Mr. D. Mavuso Principal Intokozo Natalspruit and Mr. W. Tshabalala, Principal, Gordon Community School, Alexandra Township.**



Mamelodi preparing a meal.



Mamelodi High School girls in Durban, 3rd July, 1967 for the Sixth National Eisteddfod.

Too many cooks . . .



Mr. C. N. Lekalake (left), President of the African Teachers' Association of South Africa (A.T.A.S.A.) wearing a lapel badge of W.C.O.T.P. (World Confederation of the Teaching Profession).

**Farewell party for  
Mr. C. N. Lekalake, President  
of A.T.A.S.A. on 26th July,  
1967 at the Johannesburg  
Station Restaurant**



**Mr. and Mrs. C. N. Lekalake. Mrs. Lekalake accompanied her husband all the way to Jan Smuts Airport, 26th July, 1967.**



**Mr. M. T. Moerane (right), Editor *The World* was also present to bid the President of A.T.A.S.A. farewell to Vancouver, Canada.**



**At the Johannesburg Station Restaurant: Mr. Washington Mposula, Principal Emthonjseni H.P. School, Mr. W. Motloi of Pretoria, etc.**



**Nearest camera on right: Mr. M. L. Mathabathe, Sub-Editor, Principal of Morris Isaacson and Chairman of the S.W. Rand District of T.U.A.T.A. and Mr. Jada of Blue Monday Powders, and Mr. Dliwayo, Secretary, Rand Bursary Fund.**



**Mr. D. M. Mphahlele, president of the T.U.A.T.A. sharing a joke with Mr. C. N. Lekalake before his departure to attend W.C.O.T.P. Conference in Vancouver, from 2nd August, 1967.**

# Official Opening of the Manyeleti Game Reserve for Africans by the Hon. M. C. Botha, minister of Bantu Administration and Development, and Bantu Education on Tuesday, 27th June, 1967.



Maripi Secondary School Choir (Acornhoek), rendered music items beautifully on the occasion of the opening of the Game Reserve. Conductor, Mr. Marivate.



Late Bishop E. Lekganyane, former head of 600,000 strong Zion Christian Church (Z.C.C.), at one of the many functions he attended during his life-time. He also attended the official opening of Manyeleti Game Reserve.



Technicians representing Radio Bantu, Press and overseas Television companies, Department of Information, etc.



The Manyeleti Game Reserve Plaque was unveiled by the Hon. M. C. Botha, 27th June, 1967.



Some people came from far and wide through wild-animal infested country to Manyeleti.



The people arriving for the official opening of the game reserve. They came in great numbers, and by all means of transport available.



In the background can be seen some of the rest huts in the camps at Manyeleti. They are furnished very beautifully, and are fitted with gas stoves. Many teachers and other professional people will use the Manyeleti Game Reserve to good advantage whenever they are on holiday, and need to be away from town and its fast pace of living.



Some of the townsfolk who came in the Special Train. They were taken round the Game Reserve to see the animals. Mr. Khangale of Meadowlands, proposed the vote of thanks on their behalf.



Chief Chuene of Lebowa Territorial Authority addressing the audience at Manyeleti. Interpreter, Mr. Rasebotsa.



The large crowd: On the left near the camera can be seen Dr. W. F. Nkomo. A vote of thanks was proposed by Prof. W. M. Kgwane on behalf of the rural areas.



Mr. I. E. Zwane, General Secretary, T.U.A.T.A. speaking. Nearest to camera: Mr. L. L. Peteni, Chairman Finance Committee.

# ANNUAL GENERAL CONFERENCE

T.U.A.T.A.

held at Barberton

Emjindini Hall

from

2nd to 4th Sept. 1967



Mr. Netman, Deputy-Mayor of Barberton, addressed the Conference and performed the official opening, 2nd September, 1967.



Delegates applauding enthusiastically. Again this Conference was well attended by lady teachers.



Barberton Secondary School rendered impressively several items of music.



Ekucathuzeni L.P. School Choir (Emjindini) Barberton Location, entertained Conference Delegates to sweet music with their lovely young voices. The Principal Mrs. N. Qwelane.

## MUSIC SYLLABUS 1968

Section	Book	Contents	Price
INFANTS (Sub A & B) JUNIORS (Std. I & II)	I	Kusasa Sengehlulekile Skeidingsuur Butterfly	25c
INTERMEDIATE	II	Diphala Begroeting Nocturne	25c
PRIMARY: SENIOR B	III	Moea oa Leboea Sneeu Early One Morning	25c
PRIMARY: BOYS AND GIRLS	IV	Foresters sound the cheerful horn Joy and laughter	25c
POST PRIMARY B: BOYS AND GIRLS	V	Come Bounteous May Hand in hand Lefatshe Achieved is the Glorious work	25c

### NATIONAL

PRIMARY	VI	Kwakududwa Ngabantu Mandulo My Bonnie Lass She Smiles Halleluja Loof Die Gees	25c
POST PRIMARY:	VII	Sylvia Comrades in Arms Die Wat Deur Die Hoogste Behoed Word	25c
ADULT (TEACHERS)	VIII	Bulang Dikgoro Ye Nations, Offer to The Lord Come, Fairest Nymph March of the Regiment	30c

- Districts will purchase the Music from the Provincial Chairman using the following address: **The Chairman, T.U.A.T.A. Music Committee, c/o Damelin Institute of Professional Studies, P.O. Box 4129, Johannesburg.** Branches will purchase the Music from the District on behalf of the Schools under their jurisdiction.
- Individual orders by schools should not be sent to the Provincial Music Committee. This should be noted as it is a departure from what obtained in the past.
- Each Booklet costs 25c except for the Adult Section Book VIII, which is 30c.
- The following Sections have been cancelled in the Adult National Section: Ladies' Duet, Ladies' Trio, and the Mixed Double Quartette. They have been replaced by: Female Choir and the Male Choir.
- Only District cheques should be used by Districts when making purchases.

I. E. ZWANE, *General Secretary,*

**RESULTS OF SIXTH NATIONAL EISTEDDFOD, 3rd JULY, 1967,  
RAJ CINEMA, DURBAN, NATAL**

	<i>Section</i>	<i>Song</i>	<i>Position</i>	<i>Choir</i>	<i>Province</i>	<i>Marks</i>
Primary	English	The Belfry Tower	1	Tswelelang	Transvaal	208*
			2	Xabanisa	South Cape	202
			3	Groutville	Natal	200
			4	Marong	O.F.S.	192
			5	Thusanong	O.F.S.	182
	Afrikaans	Werp al Jou Bekommernis	1	De Aar	North Cape	232
			2	Phomolong	O.F.S.	196
			3	Thembeni	Transvaal	179
			4	Matshana	Natal	176
Vernacular	O! Hayi! Ukuzenza Rosie	1	Groutville	Natal	156	
		2	Loding	Transvaal	152	
		3	Refentse	Transvaal	147	
		4	Phomolong	O.F.S.	144	
		5	Xabanisa	South Cape	140	
		6	De Aar	North Cape	137	
Post-Primary	English	The Martyrs of the Arena	1	Botswana	North Cape	256
			2	Impumelelo	O.F.S.	241
			3	Edenvale	Natal	224
			4	Orlando High	Transvaal	204
			5	Thembalabantu	South Cape	198
	Afrikaans	Heilig is Die Heer	1	Bensonvale	South Cape	252
			2	Lamontville	Natal	251
			3	Mamelodi	Transvaal	238
			4	Lebogang	O.F.S.	191
Vernacular	Kim'Akusho Lutho	1	Edenvale	Natal	166	
		2	Orlando	Transvaal	158	
		3	Botswana	North Cape	152	
		4	Impumelelo	O.F.S.	148	
		5	Impumelelo	O.F.S.	140	
		6	Bensonvale	South Cape	138	
Duets	The Streamlets Lullaby	1	Meadowlands	Transvaal	147	
		2	Pietermaritzburg	Natal	145	
		3	Grahamstown	South Cape	145	
		4	—	North Cape	139	
Teachers' Choirs	Trios	My Friend	1	Pietermaritzburg	Natal	160
			2	Meadowlands	Transvaal	149
			3	Queenstown	South Cape	148
			4	Paul Roux	O.F.S.	141
	Mixed Double Quartet	O! How Amiable are Thy Dwellings	1	Kimberley	North Cape	242
			2	Durban	Natal	240
			3	Kroonstad	O.F.S.	238
			4	Queenstown	South Cape	204
			5	East Rand	Transvaal	203
Vernacular	Thapelo	1	Brakpan-Benoni	Transvaal	179	
		2	Durban	Natal	155	
		3	Kroonstad	O.F.S.	144	
		4	Kimberley	North Cape	141	
		5	Port Elizabeth	South Cape	140	

Interest is running very high in Music Competitions being held once in every two years, alternately with drama competitions for all sections with higher primary, secondary and high school proceeding to Provincial Competition.



**PROVINCIAL EISTEDDFOD RESULTS**  
**23rd MUSIC EISTEDDFOD: 1967**

**(a) PRIMARY SCHOOLS: ATTERIDGEVILLE 27.5.67**

Position	Section	Song	District	School
1 2 3	Boys' Choir " "	Who Will First Strike the Deer ?	South West Rand East Rand Rand Central	Ndondo Zamani Ithule
1 2 3	Girls' Choir " "	The Thistle, the Shamrock and Rose	Rand Central North East South East	Masekhene Mayfern Madihlaba
1 2 3	Senior "B" " "	Ryp is Die Lande	South East Pretoria North East	Landau Marabane Ben Lamont
1 2 3	Senior "B" " "	The Fisherman	North East South West Rand Rustenburg Warmbaths	Boerboomkraal Tiisetso Bojading Blompoort
1 2 3	Senior "B" " "	Gamashashane	South West South West Rand South East	Tshepo Tiisetso Bosele
1 2 3	Senior "A" " "	Werp al Jou Bekommernis	South West Rand East Rand Rustenburg	Thembeni Zamani Hlabane
1 2 3	Senior "A" " "	The Belfry Tower	Rand Central Pretoria East Rand	Tsweolelang Refentse Zamani
1 2 3	Senior "A" " "	O! Hai! Ukuzenza Rosie	Warmbaths Pretoria South West Rand North East	Loding Refentse Dube Mayfern

*The Star*, 18th January, 1968

**CURRICULA STILL BEING PRINTED**

African higher primary school teachers are beset by yet another problem in addition to overcrowded classes. Because a proposed new curriculum to be introduced this year has not yet reached them, they do not know what to teach.

A spokesman for the Department of Bantu Education said today that the curriculum was still in the hands of printers and would be sent to schools as soon as it was available.

Principals complain that the delay in giving out the syllabuses is causing confusion and inconvenience.

They have received a circular from the Bantu Education Department advising them that new syllabuses are to be followed this year. But the circular does not say when they will be available.

It states that when the syllabuses have been supplied, school principals are expected to study them closely and guide assistant teachers in their interpretation and execution.

Information about the proposed curricula, designed in accordance with Government policy, was released by the Bantu Education Department last November. It was said to have been drawn up by interdepartmental committees to have a uniform education policy throughout the country.

The aim was to provide teacher guides in such subjects as English, Afrikaans, arithmetic, science and biology. Important changes were also said to have been made in arithmetic in primary and higher primary schools.

General science is to replace nature study in Standard 5 and Standard 6. Changes have also been made in social studies, particularly general history sections in Standards 4, 5 and 6.

Another new programme was to place more emphasis on oral work and speech exercise in Afrikaans and English and on language usage in place of grammar.

## (b) POST-PRIMARY SCHOOLS: SPRINGS 3.6.67

Position	Section	Song	District	School
1	Boys' Choirs	Far Over Hill and Valley	Pretoria	Hofmeyer
2	"		South West Rand	Morris
3	"		East Rand	Isaacson Ethwathwa
1	Girls' Choir	Song and Flowers	East Rand	Mamellong
2			South West Rand	-Nqabeni
3			Rustenburg Pretoria	Soweto Second. Toloane Vlak. Tech.
1	Secondary "B"	Open Your Window to the Morn	South East	Bopedi-
2			Rustenburg	Bapedi
3			North East Zoutpansberg	Toloane Inkomazi Lwenzhe
1	Secondary "B"	Ubani Ongasisho	North East	Inkunzi
2			Warmbaths	Kwena-Kgabo
3			South East	Bopedi-Bapedi
1	Secondary "A"	Heilig is Die Heer	Pretoria	Mamelodi
2			Pietersburg South	Mokopane
3			Warmbaths	Nchaupe
1	Secondary "A"	The Martyrs of the Arena	Rand Central	Orlando High
2			Rand Central	Orlando West
3			East Rand	Mahungele
1	Secondary	Kim' Akusho Lutho	Rand Central	Orlando High
2			Pretoria	Mamelodi High
3			South West Rand	Morris Isaacson



### MORE AND MORE PUPILS

*Post*, 7th January, 1968.

The hundreds of children starting school in the next two weeks will raise the number of pupils in the rural and urban areas of South Africa to about 1,800,000.

Mr. A. N. P. Lubbe, a senior official of the Bantu Education Department said this week that pressure on school space was increasing every year.

"But," he said, "we are trying to cope with this and are succeeding a great deal. Every year many new schools are being registered."

Mr. Lubbe said the statistics of children who were enrolled in the schools last year would not be available until next month.

In the previous year 135,489 children were at school in Johannesburg—41,212 in the central district, 46,277 in the east and 48,000 in the west.

## (c) TEACHERS' CHOIRS--ATTERIDGEVILLE: 10.6.67

Position	Section	Song		
1 2 3	" " "	A Song of Hope	Rand Central Rand Central South West Rand	Meadowlands Meadowlands Soweto
1 2 3	Ladies' Duets " "	The Streamlets Lullaby	Rand Central South West Rand East Rand	Meadowlands Soweto Springs-Nigel
1 2 3	Male Duet " "	Spring and Summer	East Rand South West Rand South East	Brakpan-Ben. Evaton Sekhukhuni.
1 2 3	Ladies' Trio " "	My Friend	Rand Central South West Rand Rand Central	Meadowlands Evaton Alexandra
1	Ladies' Sextet	Charmaine	South East	Sekhukhuni-land
1	Male Double Quartet	The Forest Rose	East Rand	Brakpan-Ben.
1 2	Mixed Double Quartet	O! How Amiable are Thy Dwellings	East Rand East Rand East Rand	Springs-Nigel Boks. Germis. "
1 2 3	Male Choir " "	Are the White Hour Forever Fled	East Rand South West Rand Rand Central	Benoni-Brak. Jabavu Alexandra
1 2 3	Female Choir " "	Song of the Mountain	Rand Central East Rand Rand Central	Meadowlands Benoni-Brak. Diepkloof
1 2 3	Mixed Choirs " "	Soul's Longing	South West Rand East Rand South West Rand	Jabavu Benoni-Brak. West Rand
1 2 3	Mixed Choirs " "	Thapelo!	East Rand South West Rand East Rand	Benoni-Brak. Jabavu Boks.-Germ.



### UNVEILING OF THE TOMBSTONE: NKOTOLANE DISASTER

In memory of the children who lost their lives after music competitions in 1965 a tombstone was erected at the cemetery. The unveiling ceremony was held on 28th May, 1967. Mr. D. Mphahlele, President of TUATA attended and spoke on behalf of the Association. The Province made a donation of R60. The District donated R43.

J. MOTAU, *District Secretary.*

# Special Trains

## (A) "T.U.A.T.A. SPECIAL TRAIN", 1966—PORT ELIZABETH

1. Scheduled Time of Departure: Johannesburg to New Brighton: 1.7.1966—9.30 a.m.
2. Scheduled Time of Arrival: New Brighton Station (P.E.): 2.7.66, 8.10 a.m.
3. Actual Time of Departure: 9.46 a.m. as the train arrived on Platform at 9.05 a.m.
4. Actual Time of Arrival: New Brighton: 2.7.66, 2.10 p.m.

### INCOME:

#### To: Teachers' Choirs:

(a) Rand Central Mixed, Duet, Trio and Double Quart. 74 × R8.00	R592.00
(b) East Rand Mixed—62 × R8.00	496.00
(c) Supporters (Adults) 83 × R16.00	1,318.00
(d) Supporters (Scholars)—30 × R8.00	240.00

Total .. .. . R2,150.00

1. Choristers (Adults)	140
2. Supporters (Adults)	83
3. In Charge of Choirs	24
4. On Private Tickets	6
5. Officials	12

265

### EXPENDITURE:

#### By:

(a) Bedding	R12.00
(b) Hotel Deposit (Accomod.)	20.00
(c) Hotel Accomod.	20.00
(d) Transport (Choirs) to joint train	20.50
(e) Ionian Choir (Bethanie)	30.00
(f) Telegrams	7.00
(g) Postage	6.00
(h) Refunds	26.00
(i) S.A.R. (Train fare and Sundries)	4,021.02

Total .. .. . R4,162.52

1. School Choirs—Scholars	360
2. Supporters	30

390

Grand Total: 655.

## (B) "T.U.A.T.A. SPECIAL TRAIN", 1967—DURBAN

"T.U.A.T.A. SPECIAL COMMITTEE": Messrs I. E. Zwane (Convener), L. M. Taunyane (In charge of School Choirs), A. T. Masipa (In charge of Non-Choristers), L. L. Peteni (In charge of Adult Choristers) and E. F. Maimane (Treasurer—also assisting Mr. Masipa).

### INCOME:

S.W. Rand—Choristers: 59	R354.00
East Rand—Choristers: 57	342.00
Trio—2	12.00
Duet—2	12.00
Double Quartette—8 Choristers	48.00

R768.00

### EXPENDITURE:

Transport—Mr. T. Sokati	R25.00
Transport and Subsistence	8.12
Fares	13.65
Ticket Extension for 6	2.58
Bedding	24.00
Cartage (Durban)	18.00
Sundries	21.20
Miscellaneous: Stationery, Postage, Phone Calls, Telegrams	2.16
Balance in hand	R63.925

R768.00

South African Railways .. .. . R4,271.64

1. Choristers—Adults	134
2. Adults—Accomp. Choirs	29
3. Supporters—Adults	90
4. School Choirs	366
5. Officials	14

Total .. .. . 633

I. E. ZWANE, *General Secretary.*

## RESOLUTIONS OF THE SIXTY-FIRST CONFERENCE, 2nd to 4th SEPTEMBER, 1967,

### BARBERTON

#### RESOLVED THAT:

1. The Examiners in all subjects of Std. VI and Junior Certificate Examinations be appointed from among the ranks of African Teachers in accordance with their academic qualifications and experience in these subjects.
2. Owing to the tremendous size of the Province, which makes administration and conveyance of choirs to the venue of the Provincial Eisteddfodau difficult the Province be zoned up for the purpose of Music Competitions.
3. The recommendation that Africans be promoted to the position of Administrative Organisers be followed up by requesting the implementation thereof.
4. The position of Senior Assistant Teachers be introduced in African Schools.
5. All District Secretaries, being members of the General Executive, be allowed to travel to the National Competitions at reduced rates.
6. Conductors of winning Adult Choirs travelling to the National Competitions, be allowed to travel free of charge.
7. The Association should step up the number of bursaries for both the members and pupils
8. All competing choirs MUST use the same Music Copies and should be adjudicated on such copies to avoid misunderstanding during Competitions.
9. The T.U.A.T.A. should for the year 1968 draft and implement a Five-Year project, as part of the Twenty-Year plan, to facilitate our Education in the Technical, Scientific and Economic fields, to meet present and future demands.
10. All Bantu Education Inspectors' Offices be removed from European areas and be created in Bantu Townships.

I. E. ZWANE,  
*General Secretary*

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### 'CUT COSTS' SCHOOL PLAN WILL BE DISCUSSED

*Rand Daily Mail*, 20th September, 1967

**A proposal to merge lower and higher primary schools in Soweto and so reduce costs will be put to officials of the Johannesburg Non-European Affairs Department at a meeting today.**

The proposal will be put by an ad hoc committee of members of Advisory Boards and the chairmen of the Soweto school boards.

The Rev. O. Mooki, chairman of the Orlando School Board, said yesterday that the possibility of merging lower and higher primary schools in Soweto would be investigated because running the two independently entailed expenses which school boards and parents were unable to cope with.

"Administration costs are doubled by the existence of two schools instead of one," he said. "There are more teachers to pay for, and more furniture and other equipment.

"If we had one school where we now have two, more teachers would be available."

### DELINQUENCY

**The meeting would discuss also compulsory education. Compulsory education, Mr. Mooki said, would help make better citizens out of Soweto children.**

"It would help reduce the incidence of delinquency among our youth," he said.

The amount of the education levy imposed on Soweto residents would also be discussed. Discussion would centre around whether the present amount was sufficient or not.

"It might be that we shall have to pay a larger levy," he said. "If this is the case, I would like to assure parents that all we do is done with the aim of helping them. We would be obliged if they would co-operate with us."

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## EXPERT GIVES ADVICE ON HOW TO USE THE SERVICE

The school radio service is permanent and is an integral part of classroom teaching in many schools, according to Miss K. Kilian, a vocational inspectress for audio-visual training.

She says in an article in the "Bantu Education Journal" that as FM transmitters near completion in various areas, the use of radio lessons is being extended—eventually to be used in all schools.

Student teachers are receiving lectures on the use of the radio as a teaching aid, and they will be required to do radio criticism lessons as part of their practical teaching programme.

"Teachers should realise that the sooner they acquaint themselves with the principles and methods of radio use and become skilled in following up radio lessons, the sooner they will qualify in contemporary teaching techniques," Miss Kilian writes.

"A teacher who does not know how to use the radio, or one who is not willing to learn, wastes time. Radio lessons used half-heartedly might as well not be used at all," she says.

Such teachers are not abreast of modern developments in education. As a modern teaching aid, the radio may rapidly become a powerful force in education, but only if used enthusiastically, intelligently and with discretion.

A guide to the use of the radio is given to teachers, who are asked to observe these points.

● Lessons should be limited to one a day. The entire school should not listen to one radio lesson, and neither should one class listen to more than one 15-minute lesson a day. Only one class or one standard, or a group of pupils taught by one teacher, therefore, should listen to a particular lesson.

● Before a radio lesson, the teacher should devote between five and ten minutes to briefing the pupils, ensuring that they have the background for the appreciation and assimilation of the lesson.

● After the lesson, the pupils should take part in related classroom activities. At least one form of written work is compulsory as a follow-up of the lesson. All schools which have been supplied with radios must arrange to have certain set radio periods.

*Rand Daily Mail*, 20th September, 1967

o o o

## Executive

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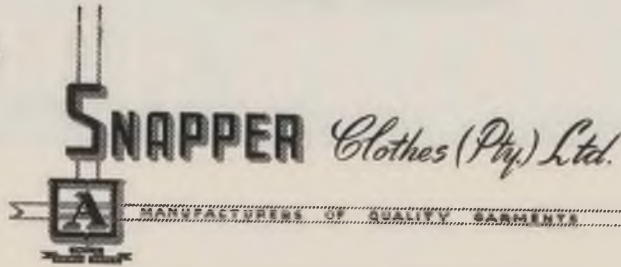
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***PUBLISHER:***

*Publisher:* Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa

*Location:* Johannesburg

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