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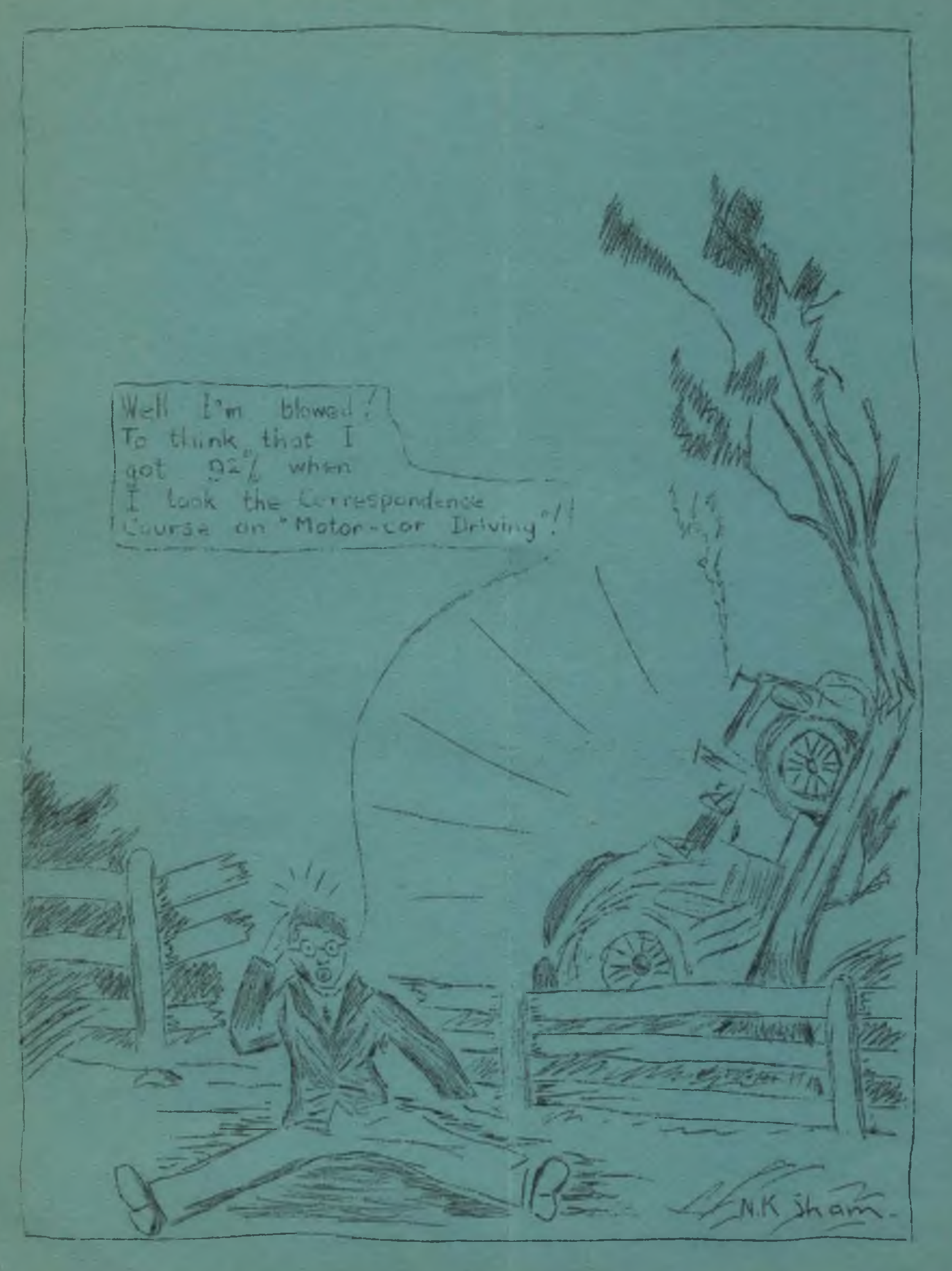
Well I'm blowed! To think that I got 92% when I took the Correspondence Course on "Motor-car Driving"!
N.K. Sham.

)--GOOD WISHES--(

The African Teachers who read this journal will join with the Editors in sending their thanks to the Chief Inspectors for Native Education in the provinces of the Cape and Natal, for their kind greetings printed below.

E! Mhleli,

Kuyangithokozisa ukukuthumela isiɓingelelo lapho usaqala ukugaqa.

Othishela ɓaɓantu, nxa sikhuluma ngeningi laɓo, kuleli laseNyonyana ɓaziswele kakhulu izincwadi zokuɓasiza emseɓenzini yaɓo, kungakhoke ukuɓa ngihalalise lapho ngizwayo ukuthi kuyakuvela incwadi ethiwa "TEACHING" ehlose ukuɓakhuthaza.

Ngivumeleke njengoɓa ngingumhleli weNatal Teachers' Journal, eseyineminyaka emiiningana iqhuɓaqhuɓa, ke ngigiyagiyele umntwana lo ovelayo.

Kusoɓala ukuthi uyogcwalisa isikhala. Ngiyethemba futhi ukuthi uyoɓaletheIa imvuselelo nesibindi othishela aɓayizinhlulungwane aɓalingayo ngawowonke ukunqoɓa izilingo ondaweni eziɓuqhamama naleyomimoya eɓaqhuɓayo aɓantu ukuɓa ɓaphumelele ezifisweni zaɓo ezingcono.

Ngiyayitusa kakhulu indlela aɓaseɓenza ngayo othishela ɓaɓantu, aɓathi, phezu kwezithiyo engithi zingaɓachitha aɓamhlope, ɓadlule ɓaveze imiseɓenzi eqatha ngokwethemɓeka nangokumomotheka.

Ngiyethembake ukuthi uTEACHING uyakusiza ukuɓa lowomoya ungaphheli, kumbe mhlaumbe uwukhwezele umlilo owausuthi loko loko.

Phambilike mntwana emizameni yakho!

Yimi,

uMhloli omkhulu wemfundo yaɓansundu,
eNatali.

--o--

The Editors,
"TEACHING".

Gentlemen,

It gives me great pleasure to send you a word of greeting for your first number.

Bantu teachers as a whole are badly catered for in the Union of South Africa as far as helpful literature is concerned, and I was therefore very glad to hear that a new journal with the aims of TEACHING was coming into being.

May I, as editor of the "Natal Native Teachers' Journal", which has been going now for a good few years, offer to TEACHING the felicitations of an elder brother?

You will supply a need, and I hope you will give much inspiration and courage to the thousands of teachers who are trying to keep the flag flying in the places remote from the ordinary incentives to effort.

I have a great admiration for the way in which our Bantu teachers, in spite of conditions which would overwhelm their European colleagues, give a thoroughly sound day's work in a faithful and cheerful manner.

I am sure that TEACHING will help to keep alive that spirit, and possibly rekindle the flame that has burnt low.

All success to your efforts,

Yours faithfully,
D.M.Malcolm.
Chief Inspector of Native Education,
Natal.

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In sending a message conveying good wishes for the success of the new monthly journal TEACHING which is being sponsored by the South African Native College, I should like in the first place to give a few details

showing what prospects there are for young Native men and women in the teaching profession in the Cape Province.

In the year 1936 there were employed in Native schools aided by the Cape Education Department just under 4,000 teachers, of whom all but 150 were Natives. Of the 180,000 pupils enrolled in these schools 3,500 were in classes above the primary level.

Since 1930 the number of teachers employed has increased by 400, the total enrolment by 40,000 and post-primary enrolment by 1,000. These figures cover a period during almost the whole of which the funds available for Native Education have been seriously restricted, and yet they show clearly that the rate of advancement in Native Education, so far as numbers are concerned, is a rapid one. The field of opportunity for the Native for service in the teaching profession is expanding year by year.

Of the 3,500 pupils enrolled in post-primary classes last year nearly 2,000 were student-teachers aiming at qualifying for service in primary schools; 1,000 were in secondary schools; and the remainder in industrial schools or departments. The number of Native pupils in secondary classes in the Province is still comparatively small. There are, however, a number of secondary schools in operation which are not yet being aided by the Department; and there are also schemes under consideration for the establishment of Native secondary day-schools at various urban centres in the Province. The probabilities are that within the next ten years there will be a considerable increase in the number of Native secondary and high schools and in the number of pupils entering on courses of secondary education. To staff these schools there will be need of a supply of professionally trained Native teachers, preferably graduates, and to produce this supply the Missions and the Department look to the South African Native College at Fort Hare.

For employment on the staff of a Training school the ideal teacher is one who has a degree and a professional certificate and who has had some years of successful experience as a teacher. Native male graduates with professional training are paid as assistants in Training, Secondary or High schools on the scale £180 - 9 - 306, and women with

the same qualifications on the scale £120 - 6 - 204; and such teachers may after five years' service be granted a Good Service Allowance which amounts to about 12 per cent of their salaries.

The appearance of a new educational journal in South Africa directing its attention specially to problems of Native Education is an event of real importance.

The Native teachers of the country should find such a periodical both interesting and helpful to them in their work; and all concerned, directly or indirectly, with Native Education in the Union will join in wishing the department of Education at Fort Hare every success in this new venture.

G.H.Welsh.
Chief Inspector for Native
Education.

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Quite Simple.

"The best way of learning to ride the very honourable bicycle," says the famous oriental sage, Dr Sim Plici Ty, in his book "Nono Nse", "is not to peruse the ninety and nine chapters penned about the above-mentioned means of locomotion by the great Confusion (Blessed be his memory!), nor to listen to the 365 eloquences of an Engineering Professer on the Chemistry and Physics and Metallurgy and Mechanics of the two-wheeled vehicle under discussion, but just to get a sample and -- RIDE IT."

Really too stupidly simple, isn't it? In fact, it is so obvious, that we teach our pupils to do sums by making them listen to our lectures on "Simple Proportion' or look on at our demonstrations on the blackboard; we teach them to speak English by talking all the time ourselves or telling them all about the Mechanics of Parsing and the Physiology of Pronunciation and the Science of Prosody -- to let them try to speak the language or do the sums themselves would be a waste of time, for they would do it badly.....

Have you ever heard of the young man who took a Correspondence Course on "How to Drive a Motor-car"? You will find his portrait in the pages of this magazine.....

What TEACHING Wants to Do

To All African Teachers - Greeting!
Like a green field of maize in a long drought,
a teacher who stops growing, withers
and dies.

This is not a poem; it is the truth.
When do we teachers wither and die? As soon as we stop drinking life from the world around us -- as soon as we stop thinking new thoughts, welcoming new ideas, and trying out new methods in our life-work,
the most important work in the world today

EDUCATING AFRICA ----

then we wither and die.

Often the reason why we think so few new thoughts, drink in so few new ideas, and try out so very few new methods, is that we have so little money to buy books and teachers' magazines, to go to teachers' conferences, or to get the materials for carrying out experiments in teaching. In order that every teacher who is interested in doing his life-work well may obtain the most useful modern ideas easily, inexpensively and simply, and in this way tohelp, encourage and link up the teachers in African Schools (especially Training and Secondary Schools) with the really good work which many of them are doing, this magazine is being published from this time on.

For the present, TEACHING will be written in English; it will be published at the South African Native College, Fort Hare, Alice, on the first day of every month except January, February, July and December, when there will be no issue; each number will contain about 20 pages of useful information; and the subscription (including postage) will be
2/6 per annum.

The people who are looking after it, are:-

EDITORS-IN-CHIEF:- Mr Z.K. Matthews, M.A., LL.B.;
Mr H.J. Rousseau, M.A., B.Ed., D.Litt.

EDITORIAL & PUBLISHING STAFF:- the Education Students of the S.A.Native College.

ADVISORY BOARD - four experts actively engaged in teaching.

CONTRIBUTORS; .... YOU..........

Every month there will be an Editorial on some general matter, such as

Language Teaching,
Nature Study,
Examinations, or
Discipline.

Then will follow two or three articles full of detailed hints on how to apply the Editorial's ideas to definite, practical aspects of that subject, such as

Learning to Read,
Oral Composition,
Grammar - what to teach, and how,
How to make the writing of Compositions interesting and effective,
How to correct Home-work quickly and effectively,
How to encourage pupils to write Poetry,

and so on, and so on.

In connection with a series of such articles a competition will be organized every year, to encourage Subscribers to try out the ideas suggested.

Further there will be articles on other practical teaching problems;

an Inquiry Page where special teaching difficulties sent in by you will be dealt with;

a page of drawings and diagrams, especially of useful apparatus that can be made by the teacher;

space for correspondence and reports of good work carried out by Subscribers or others;

advice by experienced teachers to younger ones;

what other countries with conditions like ours are doing to solve their educational problems, e.g. Russia and Mexico;

information about books that teachers will find of use;

a series of direct method lessons in one of the Bantu languages for teachers who want to learn it;

a series of similar Afrikaans lessons.

For some of this, the Editors are depending on
YOU;

in fact, this is your magazine and it will succeed only if it makes you want to write to it about your ideas and its mistakes. To encourage this, the Editors will institute competitions for ideas, advice on how to improve the Magazine or African Schools, as well as by prizes of £1, £2 and £3 for the best teaching experiments of the year on some definite problem such as discipline, singing, home-made apparatus for Nature Study, etc.

So much to do; so few people to do it......
"Vanity of vanities, all things are vanity" ---
unless YOU support our venture,
it will be the worst vanity of all....

So send in your name and address immediately to

The Editors,
"TEACHING",
S.A.Native College,
Alice.............

and do not forget to enclose your subscription if you want to receive future numbers of TEACHING.

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Hot Air.

"Just words, words," said the young teacher, "that's what all this theory of education, all this psychology, those aims and principles come to. It doesn't help me to teach my subjects any better. Common-sense and experience are the things that make a successful teacher."

Was he correct?

Why Do we Do what we Do Do?

or, Psychology Simplified.

When Mr Jones came home after his lecture, his wife asked:
"Well, how did they like your lecture?"
"Did they like it?" said Mr Jones. "Why, when I sat down, everybody said it was the best thing I'd ever done."

-- Some of us have laughed at this; others have not seen the joke. The former have a pleasant feeling inside them; the latter are feeling irritated. Why?

If you laughed, why did you? Because the best part of poor Mr Jones's speech was -- his sitting down! What a hopeless speaker he must have been! We laughed at him for the same reason that many people laugh at somebody who has an ugly face or who stutters or limps: without knowing it, we find it so pleasant to meet somebody who is inferiorto ourselves, that we laugh out aloud. The man who is laughed at, however, feels angry, and so do the people who have been unable to see the point in the joke. Why? Because the mockery makes them feel inferior to the mockers; or because their inability to understand the joke makes them feel that they haven't got such good brains as those who do see the joke. For the same reason we become angry when people say that our clothes are ugly, or that our child is stupid, or that our race is uncivilized or backward, or that our language is a primitive concatenation of barbaric noises incapable of expressing any noble thought. That is also why we are pleased when somebody says: "What a pretty dress you are wearing!", or: "Your little boy is really a most charming and intelligent child"; or: "What a fine physique and highly developed mind your people possess!"; or: "The poetic expressiveness and musical quality of your language are unsurpassed, and fit it for the profoundest thoughts and the most exact scientific ideas." When somebody says things like this, we shout: "Three cheers for Mr X !" and we say to one another: "That man knows what he's talking about. I've never met any other man who has such a gift for seeing things as they really are."

This human characteristic we may call the desire for importance or self-assertion, or we may give it a more inclusive name: the desire for self-preservation in the face of material and spiritual dangers. In order to exist at all, we must overcome those things which threaten our physical and our mental existence. That is why we hate what threatens our self-preservation, and like what helps our self-preservation. Now, "TEACHING" believes that this desire for physical and spiritual self-preservation is a perfectly simple idea that will explain ninety-nine human problems out of every hundred. How this desire or motive or instinct developed in the history of the human race, what are its dangers, and how it may be used, will be dealt with next month. This month we give a few examples, and suggest how it may be applied to some practical situations.

Here is one:- I want Mr X to come and mend my bicycle, so I knock at his study door and say: "Good morning, Mr X. What a fine lot of books you've got here in your study! Have you got a book on how to mend bicycles? You know, I'm an absolute duffer at it and my bicycle tyre is punctured and I haven't got the faintest idea how to put it right. --- Could you really? It's awfully good of you to offer to help me, but you know I really don't want to waste your time -- you have such important work to do....It's amazing how you can combine such an ability for doing practical things with your excellence at academic studies....Thanks ever so much. There you've made it perfect again. Goodbye."

This kind of thing is called "tact", and it obviously consists in making Mr X feel an important person, a man whose self-preservation, so far from being in danger, is raised above any possibility of attack. If I flatter him too much, however, he will suspect that I am playing the fool with him, and will become very angry. So don't overdo your "tact". The value of tact is clear whenever you have to try and get something out of somebody -- when you have to interview some superior, or when you have to make a speech to an audience that is not very friendly to your point of view. It is a quality that enthusiastic young people are inclined to neglect when they want to introduce reforms in a school or a community or a country -- to their

own sad disillusionment. The vested interests are too strong; in other words, people are too attached to the things they are accustomed to (Why? How does that safeguard their self-preservation?), and too afraid of those "new-fangled ideas" introduced by an ignorant young nincompoop.

Here are some more problems for solution by applying this idea:-

Comparisons are odious -- why?

Why was the young reformer called 'an ignorant young nincompoop'?

Why are you nervous when you have to make a speech?

Why do most people (especially teachers!) like to hear themselves talk? Why do other people (especially pupils) get tired of listening? Why do pupils laugh so heartily when their teacher makes a joke? Why do people like to tell jokes?

Why does a clever pupil become mischievous in a dull class? Why does a bully become a bully, and how should he be treated? Why does a pupil resent an unjust punishment, but accept a just one without anger? Why do pupils dislike "favouritism" so intensely?

Which of these composition subjects will produce the better compositions, and why? "A Snake", or: "A Witch-doctor has turned me into a puff-adder; now I write a letter to my mother, telling all the things I am doing."

How can we get Children to Do what they Ought to Do?

(or, Miraculous Method.)

In all the cases given above, what human beings do is the result of the desire for self-assertion, the necessity of physical and spiritual self-assertion or self-preservation. This also determines the interests of human beings, as we shall show in our next number; we are interested in the things that concern our self-preservation. Now, when will one's self-preservation be more affected, when one listens to a lecture on hunger, or when the hunger is right in one's own stomach? When one reads a newspaper

report of starvation in Spain, or when in a bioscope film one sees the people dying of starvation? Why the latter in either case? Because feeling the starving stomach is the real thing, whereas the lecture is just words and more words; because seeing the starving people is more like the real thing than reading words about them.

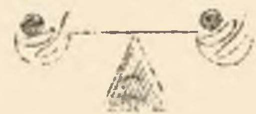
If therefore we want people to be interested in our ideas or subjects, we must make them feel that these ideas or subjects concern their self-preservation; and we can best do that if we make our ideas or subjects look as much like the real thing as possible. The manufacturers of medicines realise this, and advertise their wares not by words alone, but by striking pictures — they are trying to persuade us that we are suffering from real diseases and that their medicines are the real cure. Just as SELF-PRESERVATION is the fundamental in psychology, so REALISM is the fundamental in method:

> One can most clearly see that a thing affects one's self-preservation if the thing is the Real Thing or as like the Real Thing as possible.

Thus in a Hygiene lesson talking about "cleanliness" is not the real thing; the real thing is clean children wearing clean clothes, practising clean habits and living in clean houses — a teacher who teaches Hygiene and does not produce these things should commit suicide. In a Language lesson definitions of nouns, relative pronouns, verbs and adverbs are not the real thing; the real thing is the language itself as it is actually spoken and actually understood. In life the real thing is not an article about the motor-car; the real thing is the actual motor-car with oneself inside (if possible!). Sometimes we can't get the actual motor-car (especially with ourselves inside); then we must get something as like the Real Thing as possible: a toy motor-car, or a movie picture, or a still picture, or a drawing, or a vivid description of a motor-car.

Here is an example from a school subject:-
There is an algebraic rule that "when equals are added to equals, the results are equal". How can this be made real? By using "equal real things" instead of "equals". What "real things"? Any real things from real life — take

bananas and apples, for instance -- things that we can see and bite and touch and taste and eat (and when we have finished eating them, we can feel that there is something in our stomachs). How can we find out whether one banana is equal to another banana? Just as we find out whether one bag of mealies is equal to another bag of mealies -- by weighing them. So we take a real scale (A). In each pan



we put two real bananas (B). Now clearly,

2 bananas = 2 bananas.

Then we add one apple to each side and we see (C):

2 bananas 1 apple = 2 bananas 1 apple.

To save time, we just write b instead of the long bananas, and a instead of apples:-

2b 1a = 2b 1a

Now we add another apple to the left-hand pan (D):-

2b 2a ≠ 2b 1a

But let us also add an apple to the right-hand pan (E):-

2b 2a = 2b 2a

Some more experiments are made with real things in the same way, and at last we guide the pupils to make the rule for themselves:

"If you add equal things to equal things, they are still equal." In a similar manner: "If you take away...", "If you multiply..", "If you divide.."

But what's the use of all this roundabout nonsense? It's a waste of time. Besides, a High School is not a kindergarten with its mealy-mouthed soft pedagogy. The value of Mathematics and other studies lies in the very fact that they are difficult and therefore train the child in will-power, in determination to overcome, in the ability to attack any difficult task later and to overcome it.

This point of view is still frequently met with, even among teachers who have taken a course in Educational Psychology; it has been disproved by exact experiments, but such popular views take a long time in dying. In a later issue we shall deal with it in detail: Does Latin train the will or the reason? Does Mathematics develop the brain? These are matters not of merely philosophical interest; they influence everything we do -- the type of Latin sentence we give the pupils, the use we make of English; the sort of problems we make the pupils do, our use of coloured chalk, and all kinds of things. Here we merely suggest the following thought for consideration: When does one work hardest and use one's brain most and produce the best results, when one is forced to do something that one doesn't want to do, or when one is doing something in which one is deeply interested, that is, something that closely affects one's self-preservation?
When does one run hardest, when a bull is chasing one, or when the sports master orders one to run? When does one exert oneself most, when one is playing football, or when one is digging in the garden of someone else? To what does one attend more carefully, a bioscope film, or a lecture on the mathematics of Pythagoras? And furhter: What does one remember better?

What then is the use of REALISM?

(a) The pupils are interested throughout the lesson because they can understand it and see that it is a part of their own real life; because they are not baffled by it, they enjoy satisfied self-assertion.
(b) Consequently they will not forget it.

These real things are easily obtainable. If the real thing, for instance an elephant, or Canada, is not so easily obtainable, then we must get what is most like the real thing. We leave it to our readers to suggest how one can get something that is very like the real thing in teaching a lesson on an elephant or on Canada, but we must emphasize with all the force that we can command:

THE TEACHER'S WORDS, DEFINITIONS, TALKING, LECTURING ARE NOT THE REAL THING AT ALL.

In later issues we shall show how easy and useful it is to apply these twin principles: physical and spiritual self-preservation, and realism, to any educational problem. In this issue the Departmental Editors for the linguistic subjects and history apply them briefly to their respective subjects.

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TEACHING THE HOME-LANGUAGE

by J.M.Danana.

Once we grasp the idea (a) that the Child must be able to satisfy his desire for self-assertion usefully in language, and (b) that the Child can most easily and satisfactorily do this in the language that has been part and parcel of his real life from his earliest hours, we grasp the root of the problem of teaching the home-language. Of all things in connection with Bantu education, therefore, the most astonishing is the neglect of the mother-tongue, especially in secondary schools. By the beauty of their sounds, the flexibility and richness of their vocabulary, and the poetic quality of their idiom the Bantu languages are eminently fitted for such self-expression.

But even were the home-language poverty-stricken and primitive, for the Child it would still be the most valuable of all languages. For the Child there is no other language that has the same transparency and fullness of meaning, the same power of evoking thoughts and feelings. Only through its home-language can the Child express itself smoothly and satisfyingly, without jerks and stutters and embarrassments; only through its home-language, therefore, can it develop a smoothly, efficiently functioning mind and a sense of successful achievement, a self-respect, that will help it to dare and to do successfully in life. This is equally true of the use of the home-language as medium of instruction, for it enables the child to participate whole-heartedly in the lesson. This, however, is true of the medium not only from the point of view of self-assertion but also from that of

realism. The more remote a language is from one's real life, the less meaning it has for one; the closer it comes to one's real life, the better one can understand it -- that is, the more clearly one can look through the words at the real things for which the words stand. Thus the sentence: "Meine Eltern lieben mich" is so far from our everyday life as to be unintelligible; to a less extent this is true of: "Parentes me amant"; "My parents love me" comes closer to our everyday experience; but closest of all to one's real life stands: "Abazali bam bayandithanda". It is this last sentence that is most pregnant with meaning for somebody whose home-language is Xhosa. If therefore we want to see clearly the information and wisdom contained in History or the Scriptures or Nature Study, we must look for this information through the language that comes closest to our real, everyday lives, for that is the language that provides, for us, the most transparent window through which to view life.

As for our method, that should give the pupils many opportunities for feeling important, and should always strive to be as like the situations of real life as possible. Grammar is not real life, for nobody walks about in real life saying: " a singular neuter noun in the accusative case" (if anybody did, we'd say he was a singular man, and send him to an asylum). That is why the people who can speak the Bantu languages best are not those who have studied grammar, but those who have used those languages in counting their sheep, in telling stories around the fire at night, in driving a bargain -- in short, those who have used them in their daily lives when they were successfully asserting themselves. This combination of successful self-assertion with realism is the secret of success in teaching the Homelanguage as of teaching any other subject.

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Necessity is the mother of invention.

"We human beings never think unless we bump into some difficulty in real life -- and the harder we bump, the harder we think."

TEACHING THE OFFICIAL LANGUAGE.

by W.Ntloko.

In South Africa, as in many other parts of Africa, the Bantu child lives in close juxtaposition to Europeans whose languages are the official and economic languages of the countries concerned. The principle of physical and spiritual self-preservation therefore demands that the child should be enabled to cope as successfully as possible with this fact of its real everyday life; and the principle of realism assures this success, provided that in our teaching methods we copy Real Life as closely as possible. If we non-Europeans are to live in harmony with the Europeans, and if we are to make the necessary cultural adjustments successfully, then we must try to obtain a fair knowledge of the official language.

One of the official languages does figure prominently in the curricula of our schools, but unfortunatelyth the teaching methods employed do not reflect real life. There is far too much stress on grammatical structure and terminology, far too much talking about the language by the teacher, far too much attention to types of vocabulary that the child will seldom if ever meet in ordinary life (for instance, abbot-abbess, wend, lee, wist), and far too much neglect of the most elementary essentials of the language in daily life, such as the pupils' themselves speaking the language, or the addressing of letters. Are we aiming at producing grammarians and philologists, or at encouraging the pupils to use the language here and now in actual speech and writing? Some of those who have been "in the field" for a long time will argue: "My experience proves that a child who is good in grammar will also be good in the spoken and written language." Is this correct? What grammatical explanation will help the Bantu child to avoid the very common error: "The teacher made me to get up"? Why do we say: "The teacher caused me to get up", or: "I was made to get up", but: "The teacher made me get up"? No philologist can explain a simple thing like that; how can a child do it?

But even if one can invent a grammatical explanation, to show for instance why it is wrong to say: "All what he tells you is true" (can you prove that it is wrong?), the child, if the explanation is to help it, will have to recall the grammatical rule every time he wants to use that phrase, which will waste much time and energy. If one asks a normal Englishman (not a teacher!) why the sentence quoted above is wrong, he will say: "Because English people don't speak in that way" -- and that is the truth: there is no other explanation.

But how did English people learn to speak as they do? Thus: From childhood they have listened to grown-ups and play-mates speaking about matters which affected their self-preservation (food, punishment, games, money, love, etc.) and they have imitated them in speaking about such things themselves, without having to be drilled in grammatical rules. Now, it is obviously impossible for our non-English children to learn English in exactly the same realistic way, but the more closely we can approach to that realism, the better they will learn English. Differences there will be, just as the real life of the non-English is different from the real life of the English child, but these differences must not violate either realism or self-assertion. Thus they must learn to use "all that" correctly; the teacher must therefore collect sentences from real life that contain this phrase (in the same way as the English child uses such sentences every day), and let the children use these (and others of their own making) many times over until the right phrase becomes a habit (just as it becomes with the English child). The children will get far more self-assertion from saying these things themselves than from listening to the teacher giving them a dull grammatical rule. In the same way, when are the children more free, lively and self-expressive in using language -- when they can accurately pick out the abstract nouns in a sentence, or when they can stand up in front of an admiring and attentive class, telling them "What happened when I visited the Empire Exhibition in Johannesburg in the holidays"?

To sum up: There are languages without alphabets or grammar-books, but there are none without speech; the activity of speaking is the Real Thing in language --

but even spoken words are unreal unless they clearly picture the things of real life: the Real Thing in language as in everything else is Real everyday Life.
And when shall we speak best? When we have something that we really want to say, something that concerns our self-preservation, mentally and physically.

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The Editors regret that lack of space prevents their printing the other articles on the various school subjects this month. They will be printed next month.

FLYING OVER AFRICA.

by Z.K.Matthews.

The continent of Africa is not infrequently described as the Dark Continent. For most people this description implies that Africa is a continent which is for the most part still steeped in ignorance and superstition and all the other hideous things usually associated with darkness. Far be it from anyone, especially an African, to deny that that there is much room for the spread of enlightenment in practically every corner of this vast portion of the earth among every group represented there. But it is probably more true to say that the darkness of Africa lies in the fact that it is very largely an unknown continent. The Rev. Edwin Smith, one of the greatest living students of Africa and its problems, in a recent address before the Royal Anthropological Institute took as his subject: "Africa: What do we know of it?" After an exhaustive review of the work which has been and is being done in connection with Africa by scholars in different fields of knowledge, he comes to the following significant conclusion:

> "The answer can be summed up in a few words: Very little as yet. Whatever department we examine the tale is much the same. We have only scratched the surface of things hitherto."

All his review revealed to him as well as to others who read it, is "the immensity of the task confronting us if we are

to gain sure knowledge of Africa and its inhabitants."

These words were brought very forcible to my mind by a recent trip to East and Central Africa as a member of the Makerere-Khartoum Commission appointed by the Secretary of State for the Colonies to examine and report upon the nature, extent and future development of facilities for the higher education of Africans in the East African territories of Uganda, Kenya, Tanganyika, Zanzibar and even Northern Rhodesia and Nyasaland. South Africa had the honour of supplying two of the ten Commissioners who were entrusted with this important task, namely Dr Alexander Kerr, Principal of Fort Hare, and the writer. Our travels included a voyage up the East coast of Africa, touching at various ports such as Lourenco Marques, Beira, Dar-es-Salaam, Tanga, Zanzibar and landing at Mombasa; then by train through Kenya Colony up to Uganda Protectorate; thence by Imperial Airways up to Khartoum in the Egyptian Sudan, which was the northernmost point we reached. The return journey was made by plane, from which the writer disembarked at Broken Hill in Norhtern Rhodesia, to continue the journey south by train through Northern and Southern Rhodesia, Bechuanaland Protectorate and thus into the Union. Although this trip occupied the best part of three months, it gave one only a bird's-eye view of the territories under British influence in East and Central Africa and no more than the briefest introduction to the immense but fascinating problems with which our brethren in the north are grappling.

One of the most impressive things about Africa is its vastness. Many countries about which their leading statesmen are so loquacious that one would think they covered the whole world, could be lifted bodily, if that were physically possible, and stowed away in a corner of the vast expanse of Africa and thus be consigned to deserved oblivion. One cannot fly over those immense and silent distances without being almost overwhelmed by the emptiness of Africa, without wondering what hidden wealth lies around and beneath those stupendous virgin forests and those vast swamps crying out for Man to bring them under control for the satisfaction of the needs of Man. One willy-nilly allows one's imagination to wander into the distant future, pondering over what will become of the continent when the conquests of Science will have made

possible settlement in many now uninhabited and uninhabitable portions of the continent. The only disquieting thought is that man is so vile that he is almost certain to desecrate with his destructive weapons and implements and pernicious ideas the numerous pleasing aspects to be found all overthe continent. Think of what might become of the Victoria Falls, that dream of grandeur and beauty unspeakable, if man were allowed to do what he wanted with it! The writer was told by a reliable person that many of the American tourists who come to the Victoria Falls make all kinds of stupid suggestions as to what they would do to make the Victoria Falls more attractive. The Victoria Falls more attractive! Comment on that is needless, but if you visit the Falls you will be taken to see the Big Tree, a fine old tree which has been growing unmolested for generations until man -- civilised man -- came along, and now you will find it completely disfigured with the signatures of all the nonentics who thought that that their visit to the Falls was a suitable time and place for registering their claims to remembrance by posterity. One agrees with Julian Huxley that the thrilling thing about Africa is that it is the one part of the world of continental magnitude in which there could arise a new civilisation, consciously planned or at least consciously guided from its beginnings, and yet one is apprehensive about the coming of so-called civilisation to Africa, for it might involve "the gift of the other concomitants of our civilisation, including slums and overgrown cities, gross inequalities of wealth and opportunity, class discontent and chauvinist nationalism, the overmultiplication of the unfit and the horrors of war.'

This reminds me that I am writing to African students who have made or hope to make teaching their profession. The word "teaching" should be the most sacred in the vocabulary of every African, because the biggest problem with which Africa is faced, is that of the education of her inhabitants. Everywhere one went in East and Central Africa one was impressed by the educational needs of the continent and by the eagerness of the people for it. Countries like Uganda and Kenya, to mention only those which we visited for a fairly long time, are covered with so-called "bush" schools in which ill-educated teachers

are endeavouring to play their part in the enlightenment of the continent. The various departments of government, especially the Medical, Agricultural and Veterinary are putting forth their best efforts to train Africans who will help them to save Africa for the Africans. The whole situation is one which is most challenging to Africans who are in possession of a greater measure of education to go out and share with their brethren further north the education which they have received. Everywhere we were met with the question, "Can't you send us some of your educated Africans to come and work out here?" Is it too much to hope that in time we shall have a regular stream of African workers from the south who will look north for useful spheres of service? Such workers would have the satisfaction of finding, when they got up there, that they were working in countries where the interests of Africans are considered of primary importance and where there are no statutory bars to his development and employment.

One further word to those African teachers who feel that for valid reasons they cannot ever join this educational crusade. There is one thing which we can all do and that is to get to know and to get others to know moreabout Africa -- about African history, about African peoples and the various aspects of their culture, their art, their music, their laws and customs, their past, present and future development. We can prepare our lessons on various subjects connected better than we have done in the past, and so

> increase the appreciation of our pupils of their continent and incidentally increase their confidence and self-respect and their consciousness of the responsibility which rests upon all Africans in this task of the creation of a new and vital civilisation in Africa.

(To be continued).

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SOUTH AFRICAN INSTITUTE OF RACE RELATIONS.

Vol. I, No. 2 ------ May 1937.

TEACHING

A Monthly Magazine for Teachers in Africa

Vol. I, No. 2. 1st May, 1937 2/6 per annum

EDITORIAL

For the benefit of those readers who did not see last month's issue, we briefly sketch what we want to do, & how we hope to do it.

To be an enthusiastic and successful teacher, one must always be thinking over and trying out new ideas. Many teachers, however, find it difficult to keep out of the rut into which teachers tend to fall so soon -- find it difficult not to teach the same lesson in the same way in 1937 as they taught it in 1927, and as they were taught it in 1917 or 1907. One important reason is that often teachers do not have the money to buy, the time to read, or the desire to digest the multitude of periodicals and books that are being published about teaching.

In order that every teacher in Africa who wants to do his life-work well, may get the most useful modern ideas inexpensively, easily and (we hope) pleasantly, TEACHING has been started. And in order to encourage teachers to put such new ideas into practice in their schools, classes or subjects, it will annually give £3, £2 and £1 in prizes for the most successful attempts to do so.

Its main purpose will be to help teachers in non-European post-primary schools in Africa, but other teachers in other schools will also find it helpful, for boys will be boys and girls will be girls and teachers will be teachers the world over.

During 1938 there will probably be two competitions, one for teachers of language subjects, the other for teachers of scientific subjects. To prepare for that, the remaining issues of TEACHING this year will deal especially with these subjects.

The Editorial Staff consists of:-
Editors-in-Chief: Messrs Z.K.Matthews, M.A., LL.B., and
H.J.Rousseau, M.A., B.Ed., D.Litt.
Departmental Editors: Messrs J.M.Danana (Home Language), W.Ntloko (English), V.A.Fowler (Afrikaans), R.G.Makalima (Latin), G.K.Nulliah (History), W.Nkomo (Biology), P.M.Habiletsa (Nature Study), H.Smith (Mathematics), H.Nabe (Geography).

TEACHING is published at the South African Native College, Fort Hare, Alice, every month, except perhaps in the holiday months, December, January, February and July. We should greatly appreciate it if readers would tell others about the magazine, and would send us the names and addresses of people likely to become subscribers.

The subscription is 2/6 per year, and if we have not received yours before 1st June, 1937, we shall conclude that you do not want further numbers of TEACHING. Please address all letters to:-

"TEACHING",
S.African Native College,
Alice. (South Africa).

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Our One-Track Philosophy.

The sun is a one-track sun, but it radiates light and life to all the world. TEACHING is a one-track magazine, but the amazing thing about the track it is on is that it radiates in all directions. And that's just why we follow this one track -- just because it is easy to follow and yet leads to the truth on all sides. Its track is this:-

In order to live at all, we must overcome those things which want to kill our body or our soul. Thus we have to obtain food, or our bodies will die; and from other people we have to receive respect, or our souls will starve and perhaps die. Everything that we do is in some way caused by this necessity of preserving our bodies and our minds. This desire for physical and mental self-preservation is thus the key that unlocks ninety-nine human actions and problems out of every hundred. A child learns to love its mother or the person who "cares" for it, because its mother or nurse makes it feel comfortable and safe; a puppy acts in the same way towards its master or mistress. The child usually, therefore, loves its mother more than its father, because the father is usually less closely connected with its self-preservation and sometimes actually threatens its self-preservation by chastisement. In a totally different sphere, we are delighted with a bioscope (cinema) picture or a novel if the hero or heroine has successfully overcome all sorts of dangers and achieved happiness, because (perhaps without clearly knowing it) we have been imagining ourselves to be that wonderful man or woman. Next time our readers visit a bioscope, they should notice how their neighbours become excited when the hero is threatened by a blow and how they almost hold up their arms to ward off the blow. In the same way we like our jobs when we feel that we are not merely keeping ourselves alive by them but are doing so in a manner that makes other people admire and envy us, either because of the large salary or because of the importance of the work we are doing.

These examples and any others our readers care to think of in their own lives, show that we are interested IN the things that affect our physical and mental self-preservation. Such things, we say, are "real" to us, even if they do not actually exist, like tikoloshe or ghosts or black magic. We can, however, most clearly see that a thing affects our self-preservation if it really exists (contrast a ghost, and a bull charging straight at us) and if it is present to our senses in a form as like the real thing as possible.

The application of this to the school is clear:

The pupils (like their elders) will be most interested in the subjects that most closely affect their self-preservation in real life, and that are presented in a way most like real life; and the subjects that they are most interested in, they will work hardest at and do their best in. Contrast the life and vigour of a lesson on drowning in which self-preservation and realism are combined, and the dull grind of irregular verbs in Latin, in which self-preservation is ignored and realism seems impossible. Even subjects so closely affecting their self-preservation as carpentry or commerce or cookery, may, however, become as dead as mutton if the teacher presents them in a manner far removed from that of real life, if, for instance, he makes them spend weeks on making joints without using them in real articles of furniture, or on the theory of explodents before starting to write Shorthand, or on the chemistry of cakes before baking and eating the cakes themselves. Not only must one select subjects that affect the pupils' self-preservation and self-assertion in real life, but one must present them to the pupils, as far as is humanly possible, in the same way as they are presented in real life. In real life, for example, children "pick up" languages with apparently no effort and certainly much more effectively than any language later learnt at school. Can we copy real life in school? And if we can, why don't we?

The answers to these questions must be left for later issues. In the following articles we can merely hint at them. We sincerely hope, however, that our readers will be sufficiently stimulated to inform us of their criticisms, and we sincerely welcome any such letters.

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THE TEACHING OF LATIN.

by R. G. S. Makalima.

According to the views of all modern educationists the best teaching or learning is achieved only when the learner finds interest in the lesson.

It is generally true that the thing which arouses one's interest is that which touches one's self-importance, either directly or indirectly. Thus in teaching we should either aid or challenge the self-importance of the pupils.

This can be done if the pupils do something in the lesson themselves, and do not merely listen to the teacher laying down the law. They must occupy a position which makes them feel important and strive to remain important by performing their work well. Not the teacher, but the pupils, should get opportunities for practice in Latin. Together with this opportunity for self-activity at least the ideas and words employed must be so carefully selected as to be as near the learner's actual experience - his real life - as possible. Thus we must never use words or ideas foreign to the pupils' experiences, unless we can bring them nearer by using pictures, maps, diagrams and other apparatus that help to make the lesson more concrete and realistic.

In this connection we may note the shortcomings of the traditional method of teaching Latin - as far as interest is concerned. The old books, in an endeavour to proceed systematically on the lines of grammar and syntax are obliged to include citadels, wild-boars, standard-bearers and tusses, all of which are foreign to many pupils, while the ordinary every-day language of the Romans is hardly touched. (What is the Latin for a "cow" or a "cat"?)

But we have to guard against another extreme in the use of new methods of teaching Latin. The new books, in an attempt to make the subject real, tend to confuse the pupils by beginning at too many points at once.

example, if the teacher wants to introduce the word "puella" by the direct method, he has to say, "Haec est puella", thus introducing three words instead of one.

We have, therefore, to compromise by adopting ideas from both the direct method and the grammar method. Far more than in the case of English, it is impossible for the non-Latin pupil to learn Latin in the same way as the young Roman did: the real life of the two is very different. As in English, he has much less time and far fewer opportunities for 'picking up' the foreign language, so that the teacher cannot leave the pupil to pick up things haphazardly, but has to lead him according to a carefully thought out plan. But necer must any such plan become dead and unreal, frustrating the child's desire for self-assertion and achievement by its unintelligibility and apparent valuelessness.

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HISTORY - OUR LIVING PAST.

BY G.K. Nulliah.

History is the great story of man's achievements, illuminating the present and inspriring the future. It is neither an illumination nor an inspiration, however, when taught as a string of dead facts, statistics, battles and names, which dc not touch the pupil's present life. It is the living past, both illumination and inspiration, only when it gains life from that part of time which is most full of life for the pupil - the present moment; and when from this firm look-out the pupil can survey the colour-ful procession of the ages: courageous deeds, noble conduct, personal achievement in government and art and science and the ordinary day's work. In short, History will live only when there live in his mind all those events which not only have made the pupil's present life what it is but can inspire the pupil himself in that present life, which is continually becoming "the future,".

It is the standpoint of this article, therefore, that the aim of teaching history must be to make "the

living past" touch the pupils' present self-assertion at as many points as possible, and that this can best be done by employing realism in content and method. In this article we can do no more than suggest a few points, leaving fuller discussion for later articles. But let us apply these ideas to a typical problem of content:-

In the Cape Province there are two possible history courses for Junior Certificate. The first starts from pre-history and moves on to about 1750; the second starts about 1750 and comes down to to-day. Of the two, the second, coming closer to the pupil's present life in this year of grace, 1937, obviously can be brought into relation with his present life more realistically and more frequently than the first. Indeed, if the first stops at 1750, (as it does for the 80+% of Bantu pupils in Std. VII who do not pass on to Std. VIII and the 90+% in Std. VIII who never see Matric.), it is an obviously blind alley leading nowhere. And yet, so much is our education under the spell of Matric. as entrance into the University, to the disregard of entrance into Real Life, that we have yet to hear of a secondary school that provides the second course. The pupils need information with a purpose in view - not for passing exams, but for solving problems in real life. So insistent, however, is the demand for exam results on the part of employers, public, parents and principals, that the present writer, when he becomes a teacher, may have to capitulate. How then can he combine Results and Reality?

To many pupils (and to many teachers) the history text book is the only source of information. Usually the compilers of it seem to have taken a pride in seeing how many details about the Peace of Villafranca or the Battle of Boomplaats they can compress into the smallest possible space. Now, if the teacher is to make history live for the pupils, he must first make it live for himself, and he can do that only by reading as widely as possible until the dead bones become clad with flesh, and alive with love and hatred, cunning and intelligence. And even this will not happen unless the teacher, like his pupils, continually brings what he

reads into relation with his own present life. Thus the material in the book must be enriched by a wealth of the intimate details that constitute real human life, anecdotes, vivid description and narrative. An atmosphere must brood over the classroom. This could be created by placing round the walls of the room interesting historical pictures, such as those of Dingaan, van Riebeek, or Moshe (Not to be left on the walls till they become eyesores). Historical pictures could be examined and inferences drawn from them by the pupils as to the state of civilization, moral and political ideas, location of the scene, etc. Time-charts and maps could be constructed, the more like the real thing the better (e.g. pictorial maps). The making of models, too, will more surely and pleasantly impress historical facts on a child's (or an adult's!) mind than many pages of print. As the teacher's lesson proceeds, the pupils could complete blank maps and time-charts (see page 33). Excavation is often possible, and simple research into local and tribal history (the sources for which are fast dying off) is always possible and profitable. If at all possible, a small place in the classroom could be reserved for a historical museum housed in a packing case fitted up by the pupils, who also make the collection. Sometimes there is a magic- lantern; this should be made full use of, and not become buried under dust in a lumber room: one magic-lantern talk is worth hours of text-book study.

Hand in hand with the principle of Realism, goes that of self-assertion and self-activity, as has become abundantly evident above. The pupils should be given as many opportunities as possible of feeling important, e.g. by dramatizing historical episodes, not necessarily in elaborate fashion. The pupils who take part in the play feel important, and therefore will eagerly take endless trouble to make it real and interesting to their audience. Those who have taken part in dramatizing such a episode know how it stands out ever after as a memorable patch of bright and living colour amidst the level greyness of the surrounding teaching. Classroom discussions, and the investigation of modern proble in the light of history also do much to

provide opportunities of self-assertion for the good of all. In the setting of essays, instead of asking the pupils to write about Sandile, one can suggest (after creating a suitable atmosphere) that they give an account of "What Sandile's spirit told me in a dream". In collecting information for such an essay, the pupils will put their heart and soul into the work, for they are the heroes of the story.

Civics should be similarly treated by pupil investigation into local government and state services, by actual experience of democratic institutions in pupil committees for sports or societies or clubs, and by living cooperation between the members of the class community, each performing some important part of a common enterprise. It is an interesting comment on the unreality of our school system that this essential training for our future citizens in one of their most far-reaching functions has been dropped from the syllabus.

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GEOGRAPHY IN SCHOOL.

By H. L. Nabe.

It is the great aim of education that, realizing that no one lives unto himself, we should learn to think of our neighbours as ourselves. Since everybody the world over is our neighbour, it will be impossible to achieve this aim unless we feel that they are real people like ourselves and unless we really understand how they live and how their lives affect ours, for instance in clothes, implements, food and home comforts. It also pays in cash to know how the people with whom we trade, live.

Treating of the world as the home of the child, the geography teacher, then, should aim at training the men and women of to-morrow to have a clear understanding of the world in which live and work (and may have to vote or fight), in order that they may be able to think

sanely about social, political and economic matters.

There are, however, teachers of Geography, as of other subjects, who see no bigger aim than to get pupils through their exams so that they may get good reports from the inspector and a word of commendation from the principal. Such concentration on exams and oblivion to life, is likely to result in a presentation of the subject that neither is like real life nor affects the self-preservation of the pupils. The extreme result of this attitude were the "Capes and Bays" teachers, a species fortunately almost wholly extinct to-day. Twin brothers of the "1066-and-all-that" history teachers, they made the pupils devour strings of capes and bays and towns and what-not, in beautifully systematic order, ("Nordkyn, North Cape, Skager Rak, Kattegat, Cape Nez") in the firm belief that thus their digestions would be trained to deal with the hard facts of adult geography. Whether they had ever seen or were ever likely to see a cape or a bay, or even a picture of these things, mattered not. In short, the Child was lost sight of. Then, about twenty years ago, there appeared the "Isobar-and-Isotherm" teacher, who suffered from acute terminologitis and note-itis in an effort to base geography on such sciences as chemistry and physics. Once more the Child was forgotten: strictly logical notes and definitions were the centre of interest. Perhaps it was this teacher who tried to convince the Child that the earth is round by talking about eclipses and crescent moons and planets and what-not, when obviously the only thing that could convince the Child was: being taken high enough into the air to see the roundness. No wonder we developed little lying hypocrites who could rattle off to the inspector all the reasons for believing that the earth is round, while in their hearts they believed (like many of us grown-ups) that it was all bunkum.

Lastly came the "Home-of-Man" teacher, dealing with the world as the place in which Man (or Child) is born, lives and works; not a dead and dissected world of rivers and railways or glaciers and trade winds, but a real, sensible world, for real, sensible people. Even

here, however, there are dangers. Such statements as: "The forests of Germany cause many people to manufacture toys", and "Natural routes meet at Venice (or London) and therefore Venice (or London) is so important" leave a wrong impression of life. They make pupils assume explicitly or implicitly that men are forced by geographic conditions to act in particular ways, so that all men with the same geographic environment will act in the same way, whereas actually men are free agents who can choose what use they shall make of environment. The physical geography of China, for instance, is very similar to that of the U.S.A., but human life is very different. Our knowledge of geography should therefore make us realize the extent of our freedom on the one hand, and our limitations on the other. If I know my own limitations I may be able to sympathize with others and do my share in helping them.

How then may we through the study of geography train our children to become clear-sighted and broad-minded citizens of the world? By a combination of realism and self-preservation. From the former aspect, the teacher's skill in framing the teaching syllabus is seen not only in arranging that all parts are covered, but that they are covered in such a way that they build themselves up in the pupil's mind into one coherent idea - a unified conception of the real world. The subject itself should be presented in close correlation with history (which is inexplicable without geography), nature study, agriculture, language work, mathematics, handwork, etc., in order that the pupil may realize that the subject is not confined to a certain period on the school time-table but touches real life at every point. Real objects, pictures and films; newspaper cuttings; maps (the more like the real world, the better, e.g. relief maps, pictorial maps, maps with real samples mounted on them); globes; stories of travel - all these should combine in making the work intelligible, interesting and memorable.

These things will be particularly successful if the children's self-preservation, self-assertion, or self-activity cab be brought into play. Thus it is

the children who should be stimulated to collect real samples, pictures, newspapers; to make maps of all kinds and even globes; to construct simple models, quadrants, theodolites, water-levels, and to experiment with these like real geographers and surveyors; to make excursions (correlated with nature study and history), to observe, and to experiment (e.g. erosion); to examine pictures and draw conclusions - in short, to be placed in the position of real discoverers and explorers. Above all, geography should constantly be brought home to them: starting from what is to them the realest spot on earth, their home, they should first study the geography of their home, just as real, intelligent, human beings would study it outside that institution which symbolises the segregation of education from life, the school. But - what happens to the wool or the mealies or the tobacco, by means of which their parents feed and clothe and house them? And where do their brothers go to in order to earn the money that buys more cattle for their father?

> Thus, starting from the realest spot on earth, the spot where the child lives, the geography teacher's task is "tracing geography outwards" from the child, just as the history teacher's task is"tracing history backwards" from the child.

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THE TEACHING OF BIOLOGY OR NATURE STUDY.

by W. Nkomo.

The principle that education means the development of a person's self-assertion or individuality for the good of the whole community, through a realistic training in his own environment, ought to be the guiding principle of every teacher of biology or nature study. In our own environments there is a wealth of educative material which we as teachers can well use to make our subject real and valuable. The country school, in fact, despite its poorer equipment, has in this subject a greater wealth of such material than the town school. The plants and animals and natural events such as winds and sunshine are there in greater abundance, and undistorted, undefiled and undimmed by the artificiality of town life with its unbroken expanse of brick and cement, its grime and its smoke. Now, in accordance with the principle that we must present our subjects to our pupils in a manner as closely as possible approximating to the conditions under which self-assertion comes into play in real life, we should clearly take them out of school into Nature's store of material and not coop them up in dingy classrooms. What, however, is usually done?

First, there is the purely bookish method in which words and words and more words are the staple food of teacher and taught -- lifeless, valueless unreality. Then comes the teacher who first gives the theory, and then performs the experiment or observation himself, forgetting that we learn even intellectual facts only by doing them ourselves. To a lesser extent than with the first type, this teacher may actually be blinded to the African reality around him, by the European text-book; "to a lesser extent", however, for his experiments may force him to attend to the materials available for his experiment in his environment. The third type, which together with the second includes the vast majority of nature study and biology teachers, is that in which the teacher gives the theory first and then lets the pupils perform the experiment to dig out facts that have already

been piled up in front of them. The second and third methods save a lot of trouble at the moment, for they make the subject fool-proof, and all of us know what fools pupils usually are. By giving them the theory as a sort of guide-book, we make it almost impossible for them to go wrong. Unfortunately for this point of view, it is a fact which all of us have experienced ourselves (whether we are pupils, professors or even principals), that we learn only by "trial and error", that is, by being given freedom to go wrong, and by actually going wrong more or less often. (The late appearance of TEACHING is due to an accident, which has taught the editors more than much talking. -Ed.)

So there is lastly the type of teacher who arranges things in such a way (for instance, by slily introducing frogs into the classroom) that the pupil is stimulated to perform experiments or make observations and then, under the stimulating guidance of the teacher, to draw conclusions - to construct his theory himself. This teacher is still extremely rare, for it is a difficult job to arrange things naturally, and still more difficult to make use of the things that Nature has arranged in her own seasonal order and to make that fit the syllabus order. Besides, it leaves lots of loop-holes for the pupils' original sin to squeeze through and do stupid things which waste much time in correcting. It is, however, the only method that can lay claim to producing that supreme quality of modern life which every science (and Latin) no matter how taught, claim to create: the scientific attitude; for it is the only method employed by the real discoverer in real life, be he man-in-the-street or child-on-the-veld or scientist-in-the-laboratory. It is the discovery that we have made on our own, without anyone's telling us beforehand what we should find, that is most deeply satisfying and most real, most lasting and most easily applicable to the real life from which it has sprung.

We can only very briefly apply this to definite teaching situations. In the country where ground is plentiful, the school should be surrounded by a miniature fa farm an acre or two in extent. Here experiments with and observations of plants, animals and natural phenomena should be conducted. On the one hand erecting simple

cages, fowl-runs and small camps for rabbits, poultry, pigs, sheep and other animals makes it possible for the children to become thoroughly acquainted with their modes of life. On the other hand, they do so in a situation that is not concerned with school-books full of words, but that obviously affects their own liges, their own self-preservation in their everyday life. Thus biology and nature study, instead of being school-subjects beginning when the period-bell rings at 10.15 and stopping when it rings again at 10.55, prove to be the central and unifying point of the universe, the study of that Life which alone makes the contents of the universe intelligible. The children see the necessity of wood-work - making cages and nests and fences, because there are valuable living things to protect; agriculture - growing food for valuable living things; hygiene - looking after the health of valuable living things; arithmetic - counting and buying and selling the products and food of living things; geography - finding where those products go to and that food comes from, and where they may be sold or bought most satisfactorily, and why; language - giving information about these living things in speech to those close at hand and in writing to those at a distance; and morality - learning by painful "trial and error that stealing the poultry-food of one's neighbour is less satisfying than taking care of one's own and, if need be, working for money to buy more. In short, nature study becomes both the focal point and the radiating point of the universe, for an effective life in which we profess to prepare our pupils.

All sorts of objections will be raised. What about the town school without even a garden? Copy Reality as closely as possible: very often ground is available near the school; if not, the teacher's backyard; if not, tins and boxes in school. If no reality is available, the subject should be scrapped. What about the order given in the syllabus or text-book? and under what subject on the time-table should all this be grouped? The writer may be pardoned for answering in the vigorous words of such an eminent educationist as

Dr E. G. Malherbe, Director of the Union Bureau of Education:

> "Subjects be blowed! Your work is not to teach subjects, but to interpret life. You must teach these growing youngsters above all to see life connectedly and whole. And how can you teach them that, when you yourself view it in the school as a lot of fragments called subjects (or syllabuses - W.N.) ? These children will be but a few years with you, after that they will leave school and have to face that vast and complicated thing called life - under modern social and economic conditions. They look to you for guidance and help more than ever before in the history of this country." (Education and the Poor White, p. 133.)

Now, neither Dr Malherbe nor we are advocating a haphazard jumping to and fro without a dominating purpose in the pupils' minds, building the whole into an orderly, sane structure; what we do object to is that pedantic orderliness which, like the scientist in the laboratory, insists on cutting up life like a prize rabbit or frog into thousands of bits of dead meat all arranged in superbly systematic but superbly lifeless order in neatly labelled preserving jars.

By having a clear idea of what we are aiming at and in accordance therewith, plotting out a course made realistic by collecting specimens, drawing, modelling, constructing simple aquaria for water animals and terraria for land animals, making weather and life charts, linking up with geography and scouting, conducting simple plant and soil experiments over a period of time - by these and many other things copied from real life, even a town school, without money or ground, can obtain good "results" on the one hand, and prepare its pupils for living, on the other. The recipe for success is:

some intelligence and lots of enthusiasm.

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THE TEACHING OF PHYSIOLOGY AND HYGIENE.

by P. M. Mabiletsa.

Because there is rarely anything as real to us as our bodies, physiology and hygiene should combine realism and self-preservation in a unique way and be of absorbing interest to our pupils. Unfortunately many teachers of this subject are so over-awed by text-book and examination that their attention is focussed on the memorising of words rather than the cultivation of healthy habits. In fact, so unreal is this subject frequently even to the teacher, that the writer has been struck by the way in which teachers, after studying it for years at school and college, and teaching it for years to their pupils, disregard the most elementary rules of health, which they tell their pupils are so exceedingly important. Repeatedly he has attended teachers' meetings where every door and window was tightly shut, or had tea amid swarms of flies, many of which were disporting themselves on the cake, the sugar, the tea-cups, and the face of the teacher's baby. The usual excuse - lack of money and equipment in school - cannot be the reason for this unreality, this meaninglessness of the hygiene learnt at school, for obviously the teaching can be practised out of school only if the teacher takes into account the lack of money and modifies his advice so that it can be put into practice in that locality.

Let us take a lesson on "How to clean our teeth." How dead and unreal this lesson often turns out to be in the hands of a thoughtless teacher! The writer has known teachers, who, in the remote back-veld schools, where the pupils come into contact with civilisation only through the teacher and the store-keeper six miles away, used combinations of sounds like "tooth-brush", tooth-paste", to Native boys and girls who had never seen these things and had no money to buy them. The teacher should keep in mind the real life of the pupils, and he may ask: "What do you do to your teeth after eating pumpkin at home?" The pupil will answer that he sharpens a small piece of wood, removes the bits of food with the sharp end,

and cleans the teeth with cold wood-ash, after which he rinses his mouth with cold water. Why should the teacher close his eyes to the real situation, the method most practicable, most intelligible and most real to the life of the pupil, and emphasise the text-book account, far removed from the pupil's life, merely because it is given in a text-book intended for different conditions? But this is by no means sufficient. We cannot be satisfied with a verbal account; we can be satisfied only with the real thing - keeping teeth clean. In this lesson, therefore, and daily thereafter, we should insist on "clean teeth drill", when the pupils actually perform the activity and the pupils or teacher suggests improvements on the traditional method.

The physiology lessons should grow out of the health work, and aim solely at making that health work more intelligent and effective: to concentrate on all the different nerves that pass from the brain to the body or to memorise the convolutions of the brain, is a criminal waste of mental energy, for such knowledge is of value only to one brain specialist out of five million normal human beings. One cannot condemn such a practice too vehemently. There is such a vast amount of vitally important information and such a large number of vitally important habits and attitudes to be thoroughly acquired, that one cannot waste time on mere facts. Let us illustrate with a lesson on "The structure of a tooth." The introduction will be a tooth-ache and an examination of the pupils' teeth by the pupils. The problem having been brought home to them, the teacher produces the apparatus: a goat's lower jaw, with teeth, a saw, a pair of pincers, and a sharp, strong needle for probing the teeth. "Who would like to pull out a tooth?" asks the teacher. Eager hands go up on all sides. And so from the beginning the interest of the pupils has been captured simply because from the introduction the lesson has been made as like real life as possible. The pupil struggles with the tooth until it is out - so like the dentist! The next question might be: "What makes it so difficult to pull a bush out of the ground?" - the roots. "What could we call that part of the tooth

which fixes the tooth to the jaw?" Guided by such questions, the pupils are stimulated to think at each point, and to reach each small solution with a satisfying flash of insight.

To sum up: Because this subject is of such vital importance to the pupils' lives, the teacher's words, definitions, talking, lecturing, should, to an even greater extent than in other subjects, be reduced to an absolute minimum, and the pupils' activity increased to an absolute maximum. Unless hygiene is practised, both hygiene and physiology are worse than valueless. It may be practised by realistic lessons starting from the pupils' stomachs and eyes and ears, with much activity, and simple, striking diagrams; these lessons immediately to be followed by excursions of investigation on the playground, and into the village; to be followed up by the election of pupils to attend to definite little matters, (every pupil as far as possible receiving some little responsibility), such as the daily "clean teeth drill", finger-nail inspection, clean hands inspection, open windows inspection, clean play-ground inspection. This could very well be run on the scout system of patrols, every patrol being responsible for a stated period. Inspection is obviously not enough: <u>the ideas must be carried out here and now</u> if they are ever to be carried out later in other places. So the pupils may be led in the hand-work class to think out and construct possible methods,in miniature, of disposing of human excreta, the téacher going round and stimulating them to critical examination of the defects and advantages of each, until in the end two or three practicable systems have been developed. The next step is to carry these out in full-size dimensions, and to experiment with them. Mere lectures on latrines are useless. Experiments with the disposal of rubbish, first aid work, health campaigns (e.g. "Better Babies"), experiments to demonstrate the value of the new ideas to pupils and adults alike, realistic clay models to impress the food values of different vegetables, fruits, meats, etc. - these and many others should be undertaken if the teaching of physiology and hygiene is to be of any value at all. Much extra work will have to be undertaken, and considerable opposition

will have to be tactfully overcome, and this will only be possible if the teacher combines some intelligence with lots of enthusiasm.

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THE RELIGIOUS EDUCATION OF CHILDREN. I.

by Rev. M. Carrick, M.A., B.D.

(We have pleasure in publishing this article from the able pen of the Editor of the "Bantu Presbyterian Church Magazine", which is published monthly at Fort Hare. We are deeply indebted to him for the valuable experience in publishing such a magazine which he generously placed at our disposal, and for the actual assistance which he has given us.
Editors.)

In attempting to write on this subject, I shall pass over the obvious questions which the title raises in your minds, namely - What is religion? - and, What is education? Should we stop to provide these definitions, we should spend endless time in debate and probably reach no unanimous conclusion. I shall, therefore, assume that my readers have a general working knowledge of what education is and aims to do, and that they have a general knowledge of the Christian religion.

Now, both religion and education attempt to do something to and with the personality of the child, and we must be agreed as to the meaning of personality before we proceed. If the child is just a bodily existence, or a little animal, it will not be able to appreciate either religion or education. But we believe the child is more than that and that however like an animal he may appear in his early days, he soon developes powers that distinguish him from animals.

These powers are connected with the development of his personality, and centre round his emotional life, his thought life and his will life. (We do not mean to divide the human mind into three separate compartments, for in any act of a person the whole mind, feeling, thought and will, is at work; but this division helps us to see the development of human personality.)

(a) <u>The emotional life</u>: Having risen from the animal level, man has within him the instincts of the animals. He is concerned about acquiring food, about protecting himself, about companionship, and so on. In his early days these instincts are expressed as purely physical cravings. A child may in innocence fondle a harmful snake; but when it harms him, the instinct of repulsion is touched into life, and he is aware of an intense physical desire to get out of the presence of the snake. Similar experiences, e.g. fire, added to this one, set up in his mind the emot-ion of repulsion. When he can experience in himself this emotion without the presentation of the actual stimuli (snake or fire) in the outer world, he will have developed in his mind the sentiment that corresponds to the emotion, in this case, the sentiment of hate. Every instinct has a corresponding emotion, and every emotion has the power of establishing in the mind a definite sentiment. It is these sentiments that control a man's tastes and aspirations, and that are revealed in his attitude to life and society.

(b) <u>The thought life</u>: As in the case of the emotional life, early observations are purely physical in character, and concern sensations of warmth and cold, pain and comfort. When these vague sensations become more defined they are called perceptions and as such can be classified, identified and recognised. Various kinds of warmth, for example, from a fire or from blankets can be distinguished. These perceptions are the raw material which the mind uses in making judgements - when fire is perceived, the mind may pass an act of judgement and declare that fire is a good thing when confined to a certain space; we are continually making judgements of this nature. But if we had actually to perceive a fire in order to make such judgements, life would become hopelessly

encumbered, so the mind has developed the faculty of imagining its objects without actually perceiving them in the external world. Much of our thinking is carried on by the use of imagination. We can conclude this account of our thinking processes by saying that it is possible for the mind to operate without the use of images at all, (although some psychologists deny this, and this is the dizzy height in which there lives the philosopher with his love of abstract language and his desire not to confuse his thinking by the use of picture or metaphor.

(c) The Will Life: We have spoken about instincts and emotions as expressed and of judgements as acts, and this serves to show how these three elements of personality are inter-related, for it is the will that is responsible for putting into operation the thoughts and feelings of a person. Our ideas and feelings do not express themselves at random and by chance, for what we mean by a person and by personality is that actions are within fairly wide limits predictable. If we have taken the trouble to make a friend and have unconsciously watched his behaviour and attitude to life, we know almost certainly what will be his action in a given situation. The reason for this is that the will is responsible for organising the activity of the whole mind and for putting into practice ideas and sentiments that are co-ordinated by it.

We shall leave you to think out implications of this view of personality for religion and for education till next month, when we shall continue this article.

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FLYING OVER AFRICA. II.

by Mr Z. K. Matthews, M.A., LL.B.

In the last issue of "Teaching", I tried to give you a few general impressions of the continent of Africa. Now we must retrace our steps and go over our journey slightly more systematically.

The first part of our trip was made by boat. As you know, the Union Castle Steamship Company has a number of what are called Intermediate boats which start from London, sail down the West Coast of Africa, calling at most of the important ports, and continue their voyage up the East Coast of Africa, through the Red Sea and the Mediterranean Sea, and so back to London. At the same time a number of Intermediate boats go in the opposite direction, i.e. from London, through the Mediterranean, down the Red Sea and the East Coast of Africa, up the West Coast, and back to London. It takes from six to eight weeks to make the round trip. The advantage of the Intermediate boats is that they call at a number of ports, thus breaking the monotony of sea travel with peeps into many lands, enabling people to see something of life in those countries. They do not, however, stop long enough anywhere to enable one to see much of the hinterland that lies beyond the ports.

We sailed from East London in the "Llanstephan Castle" on the 18th December. As you may guess, that was rather close to Christmas, and consequently the boat was packed, not only with tourists from overseas, but with South Africans who were taking a holiday trip up the East Coast. The number of people on board with a Scotch accent, gave the lie to the story that those worthy members of the British Empire are the least ready to part with their money. Having such a large company on board makes life on the boat very gay, but not as restful as those in search of some respite from the hustle and bustle of life would like. Having a number of boisterous and irresponsible young people on board also does not add to the cleanliness of the boat, especially if it happens to be an old-fashioned one

like the "Llanstephan Castle."

Our first foreign port of call was Lourenco Marques. Here we came into contact with the Portuguese and were able to see something of life in a country under Portuguese rule. Seeing the Portuguese always takes one's mind back to the early days of modern African History. What intrepid sailors those old Portuguese must have been to brave the open sea in the frail ships of their day! But for their courage, even if lured on by the hope of rich merchandise at the end of their voyages, Africa might still have been "terra incognita" on the maps of the world. Then one cannot help thinking of the part they played in the opening up of certain parts of Africa. Theal tells us that for two centuries the Portuguese had mission stations in parts of what is now Rhodesia, and there they tried to make up with some constructive work for the havoc they wrought in Native life with their slave-trading. Still, when one looks at the Portuguese to-day, one can hardly believe that they come of the stock of Vasco da Gama and D'Almeida. They look a poor lot physically, and judging by the length of time they take to supply ships calling at their ports with what they want, the early exploits of their ancestors seem to have exhausted all their energy and left them with nothing to pass on to their descendants. That ought to remind us of our responsibility toward posterity. The character of our descendants will depend very largely upon how we conduct our lives now. To return to the present-day Portuguese, there is one thing they do not seem to have lost, and that is the spirit of gambling, which is still very much in evidence among them, not only in the form of the lotteries with which they have familiarized us even in South Africa, but in the form of Casinos - places of entertainment, in which the patrons are relieved of as much as possible of their worldly possessions. We were beseeched by the demonstrative Portuguese to avail ourselves during our stay in Lourenco Marques, of the opportunity to visit these dens of questionable pleasures, but we preferred the monotony of life on board to the night life in a Casino. The other Portuguese port at which we called was Beira, a port

which is much used by Southern and Northern and Southern Rhodesia, as well as by Nyasaland. Here again there were most tantalizing delays in the loading and unloading of the ship, and we were glad to see the last of Portuguese territory on December 27th.

Our next port of call was Dar-es-Salaam, which is in Tanganyika Territory, the old German East Africa. We were now getting into touch with the real East Africa, and we were consequently not surprised to find the boat boarded by numerous Indian tradesmen pressing their merchandise upon the passengers - curios of various kinds, articles of clothing whose cheapness disclosed their Japanese origin, were to be had for almost next to nothing. It was only later when piople at their leisure examined what they had bought, that they discovered how they had been "had", when they found out for instance that they were in possession of shirts with the right size as far as the collar was concerned, but not as far as the rest of the body was concerned. Be that as it may, Dar-es-Salaam is a magnificent bay dotted with picturesque islands with lovely tropical vegetation. On the water front stands a magnificent cathedral, the first one of the many splendid edifices dedicated to the worship of God that we were privileged to see in East Africa. It must have given the Germans much pain to lose that Colony.

We arrived at Zanzibar, our next port of call, on New Year's Day. Zanzibar is a British Protectorate ruled over by a Sultan, who has held his position for 25 years. In fact, the whole island was decorated with flags, etc. for his Jubilee celebrations, which were then in progress. Suitable notice was taken of this important event by different Governments, including the Union Government, while the King conferred a Knighthood upon the Sultan. Our ship stood far out at sea, while visitors to the shore went in small boats manned by Africans. One had no difficulty in getting a guide to show one the sights of this thickly populated island - 183 persons to the square mile. (Union of South Africa: 15 to the square mile). The narrow streets were simply crammed with humanity and rapidly one was taken to see the old slave market where the sordid business of traffic in

human beings used to be carried on. On this site now stands a Christian church. As we passed the Sultan's palace, the guide reminded us that the Sultan's harem used to house no less than 100 wives, and he hastened to add, somewhat regretfully one thought, "Now Sultan only got one." The museum contained many interesting relics connected with the history of the island, which, as students of history know, has been by no means uneventful. Here and there one comes across schools which have been put up by His Highness, the Aga Khan, for the education of the children of that section of the Mahommedons of which he is the head. The heavy scent of cloves bore testimony to the fact that Zanzibar has the greatest cloves-industry in the world. Our stay in Zanzibar was very short, but altogether it seemed a pleasant place in which to spend a holiday. Leaving there about 4 p.m., at 9 p.m. we arrived at Tonga, where we spent the night. We left there the next morning to arrive at our last port of call, Mombasa, at 2 p.m. on January 2nd.

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"WHAT SHOULD I BECOME?"

What life-work should a particular child be advised to prepare himself or herself for? It is usually very difficult for parents or teachers to decide what kinds of work would be best for their children, and how to guide them in choosing a career. This difficulty is largely due to lack of full and accurate knowledge about various matters:-

(a) The intellectual talents and character traits of every child;
(b) All the different vocations that are open to them;
(c) The intellectual talents and character traits needed to make a man succeed in a particular vocation;
(d) The prospects in the different vocations: chances of finding employment; opportunities for doing good to one's people; salaries; chances of promotion; status;
(e) The training needed to prepare for a particular vocation: at what place? how many years? what does it cost? what specific courses and subjects?

In pursuance of its policy of serving the Bantu and Non-European peoples of Africa as fully as possible, the South African Native College hopes to publish a booklet this year giving such information for the guidance of Bantu and Non-European schools and homes. In order to make this booklet as useful as possible, TEACHING has been asked to publish a preliminary series of short articles on the various careers, and you are earnestly requested to send us any criticisms, views and information about these matters that you may have in mind.

We intend to deal with the chief vocations in the following order:-

May: Teaching and Ministry.
June: Commerce and Agriculture.

August: Interpreters and clerks, and Surveying.

We shall also suggest other modes of employment and possible ways of training for these. While concentrating on the South African Native College and the Union of South Africa, we shall not confine ourselves to these.

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EMPLOYMENT BUREAU.

There is such a need of teachers with high qualifications to fill vacant posts in Native institutions all over Southern Africa, that the S. A. Native College is at times inundated with urgent requests for information about probable candidates for such posts. It is often impossible immediately to give the school authority concerned information about such men and women, or to let probable candidates know quickly about the vacant posts. In collaboration with the College authorities, therefore, TEACHING is establishing a Bureau for collecting information, in order, with as little delay as possible, to bring together the men who might want such a post, and the school authority wanting such a man.

Any post-primary teacher who is out of employment or who would like to teach in some other school, is therefore requested to communicate with TEACHING, enclosing the coupon which will always be found at the head of this section. He will then be sent a form to fill in. Any institution or education authority wanting a teacher, either at the time or within a year afterwards, is requested to do the same, when a form will be sent to them for giving particulars about the post in question. Then TEACHING will do its best to bring the right applicants into touch with the right authorities. No such information will be divulged to unauthorized persons, but all information of this kind will be dealt with in the strictest confidence if the

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AFRICAN TEACHERS AND RESEARCH.

A great deal of interest is being taken in things African to-day. Besides those inquisitive and irritating people who look upon the African as a museum specimen or as something reminding them of their connection with so-called "missing links" in the zoological series, there are numerous students who have a genuine desire to be better informed about Africa and her peoples and some of the results of their researches have been embodied in interesting books on African life. One need only refer to Dr. Monica Hunter's excellent study on Pondo Life in her "Reaction to Conquest", to remind our readers of what is being done by painstaking students in this matter of making Africa better known to the world. The names of people like Prof. Shapera and Prof. Lestrade, both of Cape Town University, Mrs. Hoernle and Prof. Doke, both of the Witwatersrand University, Dr. Brookes of Adams College, Natal, Mr. J. D. Rheinallt Jones, Prof. Mac Millan, Mrs. Ballinger will always be remembered for their researches into different aspects of Native Life and Thought in this country. They have done much to interpret the mind and feelings of the inarticulate Bantu to those who have ears to hear and minds with which to comprehend.

Now this business of getting to know what is at the back of the mind of people who belong to a different race and different culture from one's own is not easy. It is a task which could be performed much more expeditiously and much more satisfactorily if Africans themselves had a hand in it. All these workers referred to above will readily testify to the immense help they have obtained in their researches from intelligent Africans, once they had been made to see the signigicance of the work which was being done. Consequently questions are being asked among

these scholars as to what can be done to interest Africans particularly educated Africans, in the field of African Research, and what training they might be given to fit them for their work. For there is nothing easier but nothing more erroneous than to assume that simply because one is an African, one must be at an advantage as compared with a foreigner in bringing to light information about Africans. This is a task which requires intelligence, keen observation, methodical enquiry and insight to penetrate below mere externals to find the root of the matter under investigation. Even training will not put these qualities into one if they do not exist, but if they are present, they are all the better for a little training. The African is no exception to the rule that even the talented req uire training and industry in order to make the best use of their gifts.

This is a matter to which teachers in particular should give their attention. The field of Native education is one which is full of problems which African teachers can help to solve, or in which they might at least take an intelligent interest. The teacher who does not constantly ask himself questions - and try to answer them to the best of his ability - about his work:- about his pupils, about the curriculum which is in vogue in his school, about the m ethods which he is using in his teaching, about the influence of his school on his community, about what happens to his pupils after school, about their recreation, their religious life, their diet, their economic life, their health - the teacher whose mind is completely blank about all these problems and many more, is not really worth his place in the school. I can almost hear the conscientious teacher say, "I am so busy preparing lessons and seeing to the efficient running of my classes, that I couldn't possibly be asking myself questions about my work and, what's more, I certainly have no time to try to answer such questions". But when we remember that we stay in these schools year in, year out, is it too much to expect that we might, as the years go by, extend the range of our interests, as far as our schools are concerned? Just think of how much information we might in time amass if we made it a habit to jot down in a note-book thoughts that

occasionally occurred to us about these problems, information that we come by perhaps in the course of a conversation with a parent, the local storekeeper or the inspector. During the vacations we might try to work up these scraps of information into something more systematic, exchange views on them with our fellow teachers, perhaps at the local Branch of the Teachers' Associations or through the columns of the Teachers' Magazine or of "Teaching". How much this would add to our professional growth! I feel sure that the results of such an attitude towards the field of education in which we are engaged would soon be reflected in our work in the school. Now start with some purely local problem which you are able to handle, write to "Teaching" about it and the Editors will endeavour to assist you by indicating the issues involved, the lines of enquiry which you might adopt, the methods you require to follow and the use to which the results of your investigations might be put. In our next issue we shall tell you something about what the Negroes in America are doing about making the Negro better known, not only among whites, but even among the Negroes themselves.

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PROBLEM
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IS THIS YOUR PROBLEM TOO?

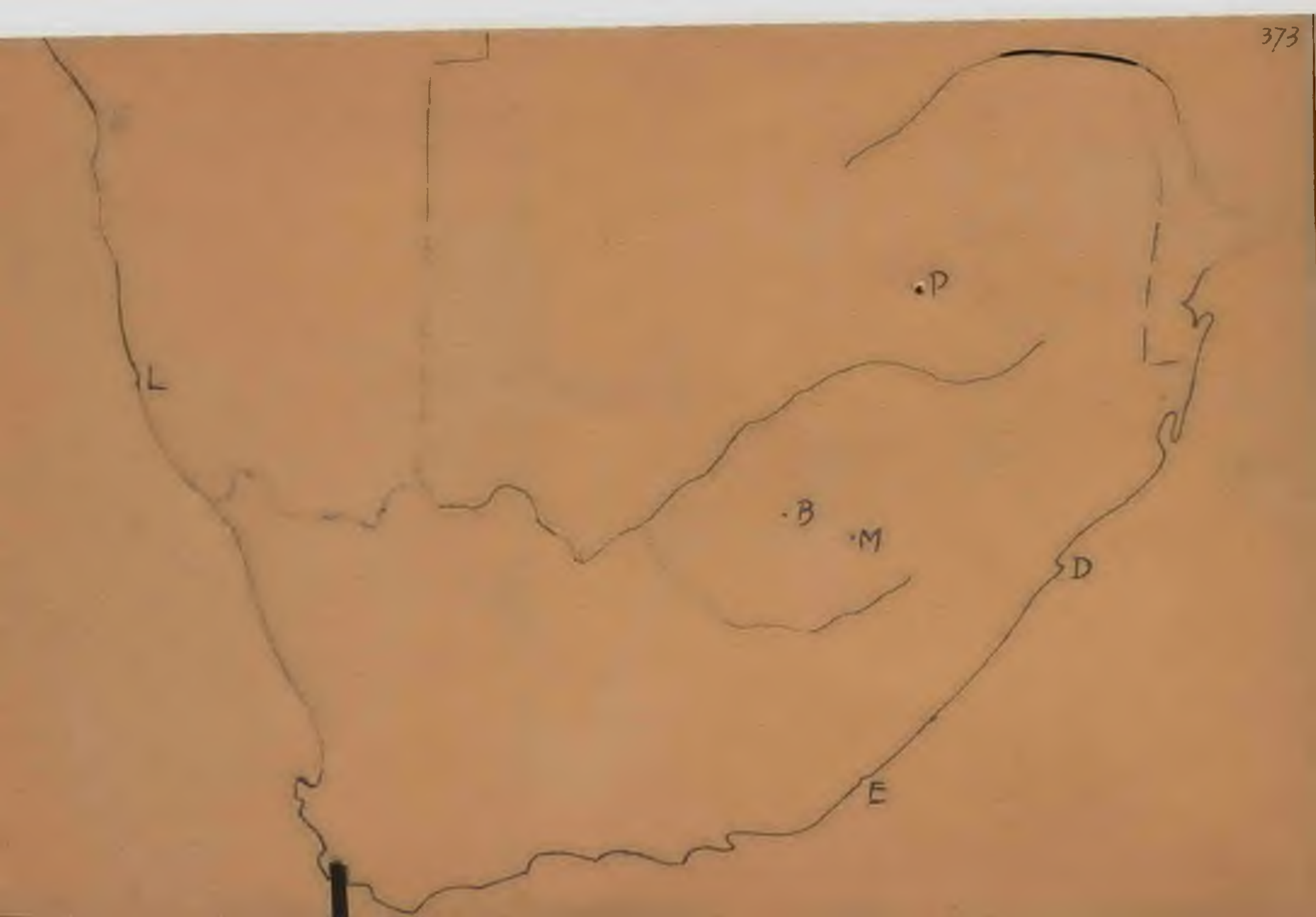
In this section, any difficulties sent in by our subscribers will be dealt with, and information will be given where requested. Any information supplied may be accepted as the most expert obtainable. Every inquiry must be accompanied by a 1d. stamp, and the coupon found on this page. The coupon must not be more than one month old.

(Appar. I) "How can I get a strong, inexpensive paste?"

Every teacher needs paste for all sorts of purposes: covering and mending books, pasting pictures on to sheets of paper, pasting cuttings from newspapers and magazines into a "scrapbook", making models, etc. Here are three recipes:-

(a) Take white meal or flour (1 dessert-spoonful makes about 1 cupful of paste). Add a little cold water, and mix the meal and water into a smooth paste. (N.B. There must be no lumps.) Then, for every spoonful of flour you have used, add ½ cupful of cold water and mix the paste and water until the resultant liquid contains no lumps. Now heat it, stirring all the time and adding extra water as the paste thickens, until it boils; let it boil for about 3 minutes (continue stirring). Add a little water if the paste is too thick, for it thickens on cooling - This paste is cheap and strong, but goes bad after three days. It is excellent for use when there is much pasting to be done in a short time.

(b) To make paste that will not go bad, do the same as in (a), but stir about 5 drops of oil of cloves for every 2 cupfuls of paste, into the paste just after taking it off the fire. Pour the paste into wide-mouthed bottles or jars for use (e.g. Bovril or Marmite bottles). This paste keeps for a very long time and is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a very strong adhesive. Oil of cloves may be bought from a chemist.

(c) Buy $\frac{1}{2}$ lb. dextrin from a chemist, make it into a paste as in (a), and add oil of cloves as in (b). This paste will never go bad, but it is not such a strong adhesive and costs a little more.

(Appar. 2) "I teach geography and history. The principal says I lecture too much and must let the pupils work along with me. He advises me to use blank maps, but we have no machine for making many copies. Can you suggest how I can obtain a large number of outline maps and how to use them?

We should have more head-masters like this, for he believes in the PUPIL'S SELF-ACTIVITY. Later we shall describe in detail how such maps and other similar apparatus may be used effectively, and how to produce them by methods (b) and (c) below. The easiest ways of obtaining many copies, is by:-

(a) Cyclostyle or duplicator;
(b) Hectograph;
(d) Stencils;
(e) Templates or cardboard cut-outs.

(a) produces good results and almost unlimited copies, but is expensive to buy and to operate; (b) fairly good results, 30 - 100 copies, fairly inexpensive (in a later issue we shall describe how to make several kinds); (c) and (d) produce good results if carefully carried out.

We must emphasize accuracy: unless a teacher takes time and trouble to make an accurate cut-out (or other piece of apparatus), the copies he makes will be inaccurate and cause much unnecessary misunderstanding, trouble and waste of time in class. Very few teachers realise the necessity of real accuracy in making apparatus or diagrams.

In this issue we enclose a sample of (d), a method that may be used with excellent results to make many copies of birds, animals, plants, objects, people, etc., either on the blackboard or on paper, for use in arithmetic, oral composition, geography, history, handwork, etc.

Accurately trace the original, which should be larger than the sample enclosed, on to a piece of cardboard.

Cut it out carefully with sharp scissors. Where tiny pieces have to be cut out, lay the cardboard on a piece of wood and use a sharp, pointed knife or an old razor-blade broken in two. When the cut-out is finished, lay it on the paper that you want to give your pupils, and trace the outline carefully with a sharp pencil. To guide your pupils in completing the blank, you may cut one or two points of reference on the cardboard map and trace these on to the blank map. In the sample enclosed, Pretoria, as well as pieces of the Limpopo and Orange Rivers, have been cut out in this way. Other points of reference:- W: Walfish Bay; L: Luderitz; B: Bloemfontein; M: Maseru; D: Durban; E: East London.

It is best to make two or three cut-outs, and ask different pupils each to trace (say) 10 blank maps. This saves your time, interests them, and helps them to remember the map better. Each pupil could use one blank (say) for indicating the build and climate of South Africa, another for vegetation and products, etc.; or one for the present-day political division of South Africa, another for the spread of European power, etc. As the lesson proceeds, the teacher's large blank map on the blackboard or on brown paper is filled in (preferably by the pupils), and each pupil does the same on his own map. This he afterwards pastes into his note-book, or preserves with other maps of the same kind in a thick brown-paper cover.

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OUR JUNE NUMBER

Will deal mainly with
- LANGUAGE TEACHING -
Speaking
Reading,
Writing,
Grammar.

Other Articles:

Self - the Worst, and the Best.

Making Mathematics Modern.

Preparing Africans for Commerce.

Training for Physical Fitness.

What Shall I Become - Minister! Teacher?

Flying over Africa III.

Africans and Research II.

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TEACHING

A MONTHLY MAGAZINE FOR TEACHERS IN AFRICA

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&
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EDITORIAL

SELF - the Worst, and the Best

Studying life under the guidance of numberless different teachers and subjects, we are unable to see it as a connected whole grouped round one central idea. In consequence we either see it as a baffling jumble of facts, or neatly put the facts derived from the different sources into separate pigeonholes which bear no relation to one another or to the Life to which they owe their existence. Books on psychology or teaching, for instance, are masses of apparently unrelated and mutually independent facts and rules about thousands of neurons and nerves, hundreds of instincts and complexes, tens of methods - "direct", "dramatic", "conversation", "basic", "look-and-say", "sentence", "phonic", "inductive", "problem", "discovery", "heuristic", "project", "topic", "global"" and what-not - each of which we have to "cram" separately and apply separately (if we ever do!). To TEACHING this seems futile from the point of view both of good living and of good teaching. It has therefore adopted as its guiding principles (until they are disproved or displaced by something better) two simple, intelligible ideas which run through all Life, and thus not only explain why living things do what they do, but also guide Man (be he politician, doctor, civil servant, minister or teacher) to influence living things effectively.

These twin principles were stated, rather briefly owing to lack of space, in our May issue :- (1) Physical and mental self-preservation: "In order to live at all, we must overcome those things which want to kill our body or our soul. Everything that we do is in some way caused by this necessity of preserving our bodies and our minds." 1)

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1) The terms usually employed by Educationists are "self-expression", "self-realization", "liberation of capacity", "complete living", "individuality", "horme", etc. We prefer "self-preservation" because, being the root of all the rest, it is less vague and more useful. It must be clearly understood, however, that we are not encouraging "crude animal self-preservation", as one critic hasput it.

(2) Realism : "We can most clearly see that a thing affects our self-preservation if it really exists, and if it is presented to our senses in a form as like the real thing as possible." In this editorial we confine ourselves to discussing the former, leaving "Realism" for our August issue.

Both principles flow from the simple fact that if any thinking or doing is to take place at all, it can only take place in and through some individual person, some "Self" living in this real world and colouring everything that it thinks and does. Self-preservation is thus a primary need of individual and social life.

Such a statement seems to be contrary to the dictum that he who wants to save his life shall lose it. But the apparent contradiction can be resolved if we remember that primary needs are in the course of life of both individuals and groups complemented by secondary needs which are higher and in time become no less fundamental than the primary ones from which they took their rise. To say, for instance, that hunger is a fundamental human need does not mean that man lives by bread alone. Man has come to realize that there are foods which are more satisfying than bread or other physical foods and he strives more earnestly to feed himself in these higher ways. In addition to hungering after food he hungers after righteousness; but he still hungers, and he strives to satisfy that hunger. Similarly the man who goes to the stake rather than compromise on a fundamental principle is convinced that that is the best way in which to preserve his "Self". He has come to regard self-preservation as a spiritual rather than a merely physical thing. We are convinced that it would destroy the whole value of self-sacrifice in human life if we were to admit that people who sacrifice either themselves or anything that is dear to them are not thus giving expression to their best "Selves", in other words preserving their "Selves" or the things they hold dear in the best way possible. We think it is futile to deny that our sacrifice or our devotion to apparently lost causes gives us the deepest kind of satisfaction; even in death or defeat we feel that we are gaining a victory over evil. To satisfy the Self does not necessarily imply selfishness; nor does to be selfless imply finding no satisfaction in what one is doing. This is of course the attitude of the man who is constantly reminding those who have the benefit of his self-sacrifice what he has given up in order to work for their welfare. It is of such people that it is often said that whatever they may say or think to the contrary, theirs is no self-sacrifice. Unless our self-sacrifice becomes a thing of joy to us, it would appear to be resting on a fairly low plane. It is the great duty of educators of all kinds to develop in men and women such joyous self-sacrifice, and they can do that not by closing their eyes to the fact the vast majority of human actions are of the more or less crudely self-assertive type, but by facing up to it and actually using self-assertion as the raw material for joyous self-sacrifice.

Supposing for the moment that there is some truth in this idea that "self-preservation" is at the root of human action (and there must be - why else all our sermons against selfishness?), how did it become so strong? According to the theory of evolution, which may be correct or incorrect, but certainly resembles the account of the Bible very closely, the first living thing was a tiny speck of jelly-like matter in the ocean. Having to preserve its life in the face of dangers, it developed various means of self-preservation, one of the earliest being reproduction by simply dividing up into two equal halves, so that if the one half was destroyed the other half still existed. In the course of millions of years (so the evolutionists say) these means of self-preservation became increasingly effective; thus sex,[2] curiosity, pugnacity, the herd, maternal and other instincts developed, so that evolution is really an impressive pageant of struggling creatures gaining better and better modes of self-preservation in the battle of life. Some of these proved so useful that they became very important; in fact, some of them, like sex, curiosity and the mind, may in some cases be stronger than the need of physical self-preservation.

Whether we accept the theory of evolution or not, we cannot deny the tremendous power of "self". As men's minds produced more and more efficient artificial methods of self-preservation, such as writing, weapons, ships, machines, etc., they were enabled, like Caesar, Napoleon, or nineteenth century Europe, to extend the sphere of their self-assertion until it threatened to destroy the whole world if the world did not meekly submit. To try and curb these self-assertions, the League of Nations was founded. The League, still in its early twenties, has proved too weak to control an instinct developed in the course of countless centuries; but at all events more and more people are beginning to realize that another world clash of self-assertions will destroy them all. In all ages, of course, great individuals have realized this: Laotse, Buddha, Confucius, Socrates, Plato, Asoka and others have preached cooperation in all spheres of life, personal, social and international. Two thousand years ago the Founder of our faith Himself taught and lived it: "Thou shalt love thy neighbour as thyself;" indeed: "Love your enemies, bless them that curse you, do good to them that hate you." From daily experience, every one of us knows that this advice works; why then, after 2,000 years do we so seldom either in private or in public or in political life, "if a man strikes us on the one cheek, offer him the other as well"? Because that self-assertion which is the product of countless centuries is still too deeply rooted in our natures.

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2) Sex is thus a later and less fundamental instinct, although the psychoanalysts make it all-important.

Shall we leave it at that? Shall we teachers submit to the bitter hatred and chaos of crude self-preservation? Never! Above all others we are the men and women whose sacred duty it is gradually to mould a nobler future. HOW? By crushing this "diabolical" self-assertion of pupils or persons or peoples by our own self-assertion as has been done since the world began? NO! That way lies madness and hatred and bestiality from which flow continuing conflict and crime, as numberless investigations have shown. Only out of the materials that we have can we mould anything at all; only by using their self-assertion for the common weal can we develop harmonious cooperation between pupil and pupil, between people and people: only if every individual or every nation finds self-assertion in the group, only if no pupil or person or people feels physically or mentally threatened, is full cooperation possible. Our readers have but to glance around them to find hundreds of examples of this truth. In Africa, we say, our schools are founded upon the principles of love and co-operation. Yet it is one of the greatest school crimes for one pupil to help another in his work, and it is one of the greatest school honours for one pupil to come top - to assert himself over the rest. Competition, not cooperation, is what we practise and encourage; self-seeking, not self-sacrifice. And then, when a pupil or a person or a people has been guilty of asserting itself at the expense of our own self-assertion, do we try to cure it by the method that Christ practised and that we preach? Oh no! "Offering the other cheek" is too idealistic - it would never work! (What matter if psychologists and practical educators have proved that it does?) Fancy showing hospitality to a burglar or an invader! So we use cane or prison or guns in the service of "right" - our own right of course - merely perpetuating that which we profess to cure.

In despair we cry: "What can we do in school?" The world is drifting to the brink of another chaotic cataract, and this time Africa is drifting with it. This then is the teacher's main task: To refine crude self-assertion by guiding his pupils to exert themselves in the interest not merely of themselves but of a group, the size of which should gradually extend so as to include more and more people, until at last the child's interests are identified not merely with one village or one party or one language or one colour or one people, but with Humanity. Lecturing on the badness of "self" (especially if, as is usual, it is backed up by a self-assertive presentation of the villains of history - those who opposed one's own group) is worse than useless; the only way in which our pupils can learn to practise cooperation, is by practising it, and the best place for them to do so is in school.

How? In later issues we shall deal with this in detail; here we can merely suggest.

It is not only possible but advantageous in our crowded schools to get each class to organize itself into groups headed by "group leaders" in a similar manner to the Boy Scout system. In a subject like physics or mathematics each group works at its appointed task, its members discussing their difficulties among themselves, and asking the teacher's help only if they are quite baffled. In a subject like handwork or history each group works at its chosen subsection of a bigger job, the work of the various groups being brought together in the end to form (say) a "museum" case or a detailed report on the Franco-Prussian War. These are not visionary schemes; they have been and are being carried out in real schools. The whole school might be engaged in such a community project as a pageant or a swimming bath - such things, mirabile dictu, have been done as near home as our own Union of South Africa - each section, and each individual in each section, finding self-assertion in doing the best possible work, and the whole school and community rejoicing in the excellent work of their school. In these and many other ways self-assertion widens out until it passes imperceptibly into whole-hearted cooperation. That is the way in which cooperation develops in real life; it is therefore the only way in which we can develop it in the school.

This, the most vital task of our educational system, is the most grossly neglected; we think that talking about it will develop it in our pupils! We have already taken up so much space, however, that we must postpone its further discussion to a number that can be devoted chiefly to the problems of discipline and character training.

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The Editors accept sole responsibility for all unorthodox views on Education in this and all later issues of TEACHING.

MY MULTI-TRACK EDUCATIONAL PHILOSOPHY

By Alexander Kerr, M.A., L L.D.

It is by no means an easy task to confine one's 'philosophy' within the boundaries of an article capable of being accommodated in the pages of a humble little magazine like TEACHING -- the task indeed reminds me of the gentleman who wrote a penny book on the Trinity -- but the discipline of doing so may be salutary, and may succeed in suggesting, at any rate, that there is more to Life and therefore to Education, than can be expressed in the formula "Self-Preservation" even when extended to most generous limits. One may concede to Herbert Spencer and others that knowledge of how to preserve and care for body and mind is the most elementary of the concerns of human beings, and that not much in the general run of things can be accomplished by us if we do not survive. Nine children were born to the parents of Benjamin Jowett, Master of Balliol, but two only outlived those parents, an example of family mortality that does not stand alone, and from which it is arguable that health, and the conditions of its maintenance, were not known in the first half of the 19th century as they are now by the majority of educated people in England. One might, without exaggeration, go further and say that, for many people in South Africa today, knowledge of how to preserve themselves and their children in existence is the prime necessity. It is not every death that is socially significant, and for most of us a fairly long period is required if we are to contribute anything at all to the up-building of a fair society, present or future.

But when I have enjoined this -- which in fact amounts to no more than a conscious reinforcement of one of the strongest instincts -- upon myself as a citizen and above all as a teacher, I am still confronted with the problem : To what end is my survival? What cosmic necessity is there for my existence at all? The answer to this, in moments of pessimism, is devastating, and reassurance only returns with the recollection that there is one instinct which impels me to live, and I conclude that there must be purpose in life itself and for me, can I but discover what they are.

I believe that every teacher worthy of the name must have his philosophy, and that the whole of life is inadequate for a complete formulation of it, to say nothing of habitual obedience to its precepts; but I also believe that history has not left us without guide-posts to the main roads along which humanity must travel if it is to reach an end worthy of the destiny that the best in all ages have desired for it.

As teachers we cannot escape the obligation of equipping our pupils for survival, and this involves the much more complex discipline of adequate preparation for making a living. This again necessitates a knowledge of the manifold requirements of Society, and of the capacities of individuals to meet these requirements.Here the well-nigh endless variety of opportunity is both a stumbling block and a challenge to the teacher. Even before the special work that a youth is called to do is determined, there are certain intricate skills in which he must be trained, and for long and how patiently only the teacher and the child together know. For ordinary civil use Society requires skill of language in its forms of speaking, reading and writing. Tedious is the acquirement of these elements, and never, however long life lasts, do we reach perfection in them. Added to these there is the science of measurement, whether by number or by line, with its extraordinarily varied application to the practice of living. There is also to be apprehended the vast knowledge of the world as it is. Even if useless knowledge be excluded, what a life-long occupation is here! Sun and Star, Wind and Water, Land and Climate, how necessary and yet how impossible to impart to the child in any utilizable quantity! Even after this instruction he will have only a Robinson Crusoe equipment if he is unaware of the ways of man in society, how he came where we find him, and why he stays, as he does, in relatively settled groups, together with a survey, more or less complete, of the systems of morality, law, or custom, which have been built up through the ages. Moreover, no teacher or parent is ignorant of the fact that not only knowledge but incessant habituation is required in this as in other fields, and that Time is a main factor in the process. Hints only the teacher can give, warning here, encouragement there, exemplifying always his instruction as far as human nature allows, but trusting principally to the self-regulating and self-propelling powers of the young of the human species. Since specialization of function in any but the most simple of societies is necessitated, here surely is a forest in which many tracks and intercommunicating paths must be cut, lifetime occupation for teacher and pupil, as auxiliary or self-directing personalities.

Yet even if our pupil does all that he ought to do with a view ultimately to making a living, he cannot be called, in any generous or worthwhile sense of the term, educated, or even civilized. If he thinks only of what Society can give him by way of employment in order to make a living, he is but a poor featherless bi-ped. Humanity places small value on those whose labours have merely contributed to their own survival or advancement. It has a hierarchy even of benevolences, and reserves its highest admiration for those who, for the general good, have most costingly surrendered. Sometimes it is tardy in recognising such in their lifetime, but it rarely makes any

mistake in the long run. We ought, therefore, to accept its judgments as pointers for our own conduct, even though we may not be asked to travel the road of renunciation to the bitter end. We may believe or not with Tennyson that "The crags of Duty, scaled, are close upon the shining table-lands to which our God Himself is moon and sun," with its hint of reward after endeavour and endurance, but not the most realistic of us need labour under the delusion that humanity reveres those who preserve rather than those who give themselves. None of us is perfect in sacrifice or even in service, but we should be the blindest of blind leaders if we failed to recognise and uphold the ideal which we believe the whole course of History has attested for us, even at the cost of self-sacrifice.

I believe therefore that Ethics as well as Psychology is necessary for the young teacher, the 'Ought' as well as the 'Is'; that inducing to an appreciation of Truth and Beauty and Goodness is not only a prime duty of every teacher to his pupil, but a God-given privilege; that admidst all the change that eddies swirling around us, the heart of man remains true to these and finds no other resting place; and that unless we consciously set our hearts upon disclosing them, as far as in us lies, to our pupils, they will accuse us afterwards of having implanted a lie in their very souls.

'For Love and Beauty and Delight, there is no death nor change.'

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THIS "SELF-PRESERVATION" !

Dr. O.C. Jensen, lecturer in philosophy and psychology at the S.A. Native College, writes:-

Dear TEACHING,

Before aiming a blow at you, but not, I hope, below the belt, I congratulate you on your enterprise and zeal. I am sure you will help teachers to make their lessons concrete and interesting for you give practical examples of how to do this -- your method of Realism. Unfortunately you have <u>fettered</u> this method with a very questionable philosophy of education. According to you, teaching cannot be real or effective unless it panders to the student's desire to feel important: this is the interpretation of "Self-Preservation" forced upon intelligent readers by your whole tone and emphases;

and in places this interpretation is explicitly given by you.

No doubt there is a philosophical theory of self-preservation which argues that everything precious to us is part of ourselves, and therefore in doing our utmost to protect what we believe to be most precious - and this is surely highly moral - we are preserving ourselves. We are even prepared to lose our lives in so doing; i.e. we may accept self-destruction as a means of self-preservation. If this is your paradoxical and recondite philosophy of self-preservation, you ought to give it another name; for your readers will understand by self-preservation what you have encouraged them to think, viz. a desire to make oneself felt and admired, and this vulgar self-assertion, being confused with the ethical kind, will appear to have been sanctioned by you as the best Educational, if not moral, principle.

Now self-assertion in the ordinary sense of the word is destructive of all that is good, for it prostitutes all that is good in itself by making it a means to self-glorification, power, and social esteem. You should therefore never risk confusing it with an ethical principle unsuitably called self-assertion in a higher sense. But you have made this confusion with the result that you and your contributors really mean self-assertion in the vulgar sense and give it the moral aura of self-assertion in some abstruse ethical sense.

There is a vast difference between asserting, or perhaps one should say exerting myself on behalf of what is true and good, and simply throwing my weight about, using any accomplice present, of real or fictitious merit, simply to make an impression on others. In the former case I am always a little fearful that what I think is true or good may not be so, and as I want what is really true and good I shall always be ready to revise my judgments in the light of what others say. In the latter case I will defend dogmatically whatever I may have come to uphold as true or good: I do not really want to know what is true or good, I only want to appear to myself and to others to be in the right because I am too full of my own importance to admit that I could ever be in the wrong.

If it is the first kind of self-assertion you wish to evoke in education, then encourage those you seek to influence, to be self-forgetful , directing their attention to the value and importance of what you are teaching, and not to the importance they will acquire. Attention should be objective, out-looking. Appeal to self-assertion and the desire for importance in education and those you influence will pick up only what flatters their vanity, blinding themselves to anything above them that might humble them. It is only by looking outwards to what

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is good and important in its own rights and not simply as a means to enhance one's self-importance and support ones aggressiveness that life can be anything but empty, mean, shrunken and devoid of all value.

In place of your philosophy of self-assertion, I suggest self-forgetfulness, humility, the good and true as ends in themselves.

Yours,

O.C. Jensen.

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MAKING MATHEMATICS HUMAN

-- by 81018152119195121

Just imagine a big book of 650 pages, selling in South Africa at over 16/-, written about Maths of all subjects - of course only a few hundred professors would buy the thing! Yet in two months more than twenty thousand copies were printed and Hogben's "Mathematics for the Million" became the subject of animated discussion all over the world. Anybody who knows anything about publishing books, realizes that a miracle has happened. And the explanation? Simply "Realism" in the service of "Self-preservation"! With more authority than our humble little TEACHING can command, Prof. Hogben opened men's eyes to a fact that seemed revolutionary because it had never occurred to them before: that maths, like any other subject, owes its birth not to some desire for "training the intellect" but to the real needs of real men in their real everyday lives - counting their cattle, laying out their lands, building their houses, paying their taxes, calculating their calendar or their crops or their cash; nay, more than that: that maths can continue to live and grow only as long as it is not an intellectual game for developing mental muscles but a real instrument for use by real men in meeting the real needs of their real everyday lives.

"Our studies in mathematics are going to show us that whenever the culture of a people loses contact with the common life of mankind and becomes exclusively the plaything of a leisure class, it is becoming a priestcraft. It is destined to end, as does all priestcraft, in superstition.

"To be proud of intellectual isolation from the common life of mankind and to be disdainful of the great social task of education is as stupid as it is wicked. It is the end of progress in knowledge...

We live in a welter of figures: cookery recipes, railway time-tables, unemployment aggregates, fines, taxes, war debts, overtime schedules, speed limits...calories, babies' weights, clinical temperatures, rainfall, hours of sunshine, motoring records...bankrates, freight rates, death rates, discount, interest, lotteries, wave lengths, and tyre pressures.." (We may add: export quotas, maize and wool subsidies, average school attendance, salary scales, Native Development Accounts, parliamentary budgets, intelligence tests...)

In this world of figures, "the modern Diderot has got to learn the language of size in self-defence, because no society is safe in the hands of its clever people...When a committee of experts announce that the average man can live on his unemployment allowance, or the average child is getting sufficient milk, the mere mention of an average or the citation of a list of figures is enough to paralyse intelligent criticism. In reality half or more than half the population may not be getting enough to live on when the average man or child has enough... Entrusting the laws of human society, social statistics, population, man's hereditary make-up, the balance of trade, to the isolated mathematician without checking his conclusion is like letting a committee of philologists manufacture the truths of human, animal, or plant anatomy from the resources of their imaginations."

Why then, if maths is so important to human welfare in real life, is it so unexciting at school and university? Just because it has been torn away from the real life of mankind in an attempt to raise it above the debasing activities of vile man and turn it into a means of elevated spiritual "culture" - a spirit typical of the professor who gave the famous toast :

"Here's to Pure Mathematics - and may it never be of use to anybody!"

(Poor man! he was a professor of it, and he had to preserve his self-respect somehow.)

Partly this is a relic of that pernicious Medieval attitude to learning which, being too ignorantly clever to see the obvious meaning of its studies, searched for some transcendental meaning, some philosophical significance hidden to the eyes of the vulgar uneducated herd, argued acrimoniously about the number of angels who could sit on a pin-point, and pretended to be entirely intellectual and "cultural", while all the time it was narrowly

vocational, training would-be monks, priests, lawyers and doctors, and training them badly! This spirit has persisted in our modern "cultural" vocational institutions, the universities, and therefore in its products, university trained teachers. Partly, however, it is a matter beyond the control of the individual teacher, for syllabuses are prescribed by external boards, on which university professors are but too well represented. But if that is so, what can we do about it? On the one hand we can try to get it altered, and on the other we can try to counteract its evils.

First of all, we can find out what arithmetic and maths really are, and perhaps the best way of doing that is by reading Hogben's book. Then we can tell our colleagues and our teachers' associations, and they can tell the Powers that Be. It is of the utmost importance, however, to be "tactful" in doing so (that is, to introduce and intermingle our criticisms with judicious flattery), or such advocates of selfless intellectual culture as still exist will become remarkably angry at our attacking their ideas. This article, for instance, is not tactful; but then it was meant to provoke thought somehow.

While this is slowly going on - and we must warn youthful teachers to "go slow" - we can introduce "Reality" into the subject in various ways. By the principle of Realism, which will be dealt with in the August issue, is meant that we must find out how people use a particular subject in real life, and then we must try to do the same in school. One way of doing this with maths is by tracing the story of maths through the ages, as Prof. Hogben has done; thus we see how it started and developed because people had various needs to satisfy and could satisfy their needs only by using maths, and then we must copy their real needs in school and their ways of solving those real needs. When primitive people, for instance, began to keep large numbers of cattle and sheep, they were unable to recognize every animal, and had a new need: to find out quickly whether their neighbour or enemy had stolen any, or whether any had been lost. This need made them learn to count large numbers. Can we introduce such a need into school when we want our pupils to learn to count large numbers? Another example: In ancient Egypt when the Nile floods subsided, they washed away the boundaries between the farms, and as no one knew which was his ground and which his neighbours', there was much quarrelling and unpleasantness. Out of this real need developed geometry and surveying, for only by careful measurement could the position of the old boundaries be fixed. Can we introduce such a need into school geometry, and can we let our pupils solve it by actually carrying out the operations of real surveyors? We can. How? - In short : We must copy Real Life

as closely as possible in maths as in any other subject.

A word of warning : Many situations in real life do not need maths to solve them; to make our pupils solve them mathematically is therefore unlike real life. Here are two examples :-

A B School

Field

Child's Home C

Need : To reach school quickly. How solve it? The geometrician will start to prove laboriously that two sides of a triangle are together greater than the third; that CB is therefore shorter than CA plus AB; and therefore that the quickest way to reach school is straight across the field. But any child of three knows that from real experience, and before the geometrician is halfway through the proof, the child is quite across the field and doing his sums in school.

Goal posts

D A B

E

Rugby field

C

X

Need: To score a try. How best do it - by kicking the ball from E or C? The mathematician will sit down on the field and start to prove that the best point is such that $DC^2 = DA \cdot DB$. At this point C the angle ACB is greatest and thus there is the widest range to kick in for the purpose of scoring a try. If any other point E is taken along DX, the mathematician can prove to anybody still interested that the angle AEB is less than the angle ACB. By this time the try has been scored by somebody who, ever since he was six years old, knew from real experience which was the best spot to kick from; but if the mathematician has not yet been run over upon resumption of play, he has to start drawing accurately a circle and a number of lines on the field; so we might as well leave the poor fellow to his fate.

Such pretence at introducing Real Life into maths teaching is more prevalent in the case of arithmetic. Think of the numerous sums about a tank which two pipes are filling at different speeds - while all the time the water is running out

at the bottom! One would really imagine that one had by mistake come into a lunatic asylum, where people are engaged in discovering how long it would take to travel from New York to London in a motor-car averaging $27\frac{1}{2}$ miles per hour; or in selling 311 pumpkins at £8 : 7 : $11\frac{3}{4}$, 13 others at 10/$11\frac{1}{2}$d, and giving the buyer a discount of 3.99%. Perhaps even worse are sums about mercantile insurance, bankers' discount, stocks and shares, and most of the other mathematical stock-in-trade. If our children are going to need a knowledge of compound interest in real life, they must experience it in reallife under the teacher's guidance - let us open a savings bank account for them, and we'll have our work cut out to hide the facts of compound interest from them.

Having stimulated the pupils' desire to learn, our task is to give them so much practice in a wide variety of real situations that the arithmetical or mathematical processes become automatic. The common mistake in maths as in other subjects is that the necessary practice and repetition is given in an unreal, unattractive, monotonous way - think of conjugations in Latin, spelling in English, or grammar in the mother-tongue. The setting up of a classroom shop (even if it is only a play-shop) where the pupils can actually buy and sell sugar and marbles and pencils and what-not will give endless opportunities for such repetition in a real setting. In addition to gaining skill in maths, they are gaining the general knowledge that is invaluable in life : prices of various commodities, relation between quality and price, geographical origin of goods, economics of supply and demand, as well as real practice in managing money. The amazing speed and accuracy that people attain in such things in real life under the pressure of self-preservation - think of bank tellers, cashiers, bank clerks - should be proof enough that the best way of learning anything is by combining "realism" and "self-preservation"

(At the kind suggestion of Mr. J.W. Macquarrie, Principal of the Lovedale Training College, TEACHING is starting an experiment in the realistic teaching of maths in the Training College in July. Next year therefore we shall deal in greater detail with this subject.)

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THE RELIGIOUS EDUCATION OF CHILDREN - 2

By Rev. Mungo Carrick, M.A.,B.D.

We considered last month the component parts of the child's personality - his emotional life, thought life and will life; we come now to the place of education in the Christian religion. There are two things to be noticed about the Christian religion : (1) It is a fellowship. From its earliest days the adherents of its faith gathered in little groups to hear stories about Jesus and sayings of Jesus on the basis of which they attempted to construct their lives. What impressed the Romans and Greeks of the first centuries of our era was the way in which Christian people held together and the pleasantness of the relationship between them.

(2) It is a religion that can be studied in a book; the Bible presents to us the facts about the nation whose religious insight and hope made possible the advent of Christ, and the New Testament tells us of His life, death and resurrection. Thus the books of the Bible are the product of the religion which they express; they enshrine the religious experience, the faith about life, of the men of whom they tell. That is to say, there existed firstly, a religious attitude to life, and secondly, the expression of this in the words of a Book.

From these two points there follow certain clear deductions about the teaching of Christianity :

(1) The subject matter of the Christian religion is not merely information. It is possible to teach the Bible in the same way in which one teaches history; but that is not teaching religion, and it is not teaching the Christian religion. The interpretation of the literature of the Bible may miss the essential points about the literature if the exposition, meaning, and spirit of a book are not applied to the real situations of life and personality. The aim of religion, and especially of the Christian religion, is not simply that men should think differently, but that they should be different. A man is different when his heart is changed, when new sentiments of love, joy and peace dictate to his thought and will considerations and actions of charity to all. This change comes upon men and upon children when they see these new qualities of life shining out in the life of parents and teachers. Example is a powerful factor in the life of a child.

yet how many parents tell their children to go to Church or Sabbath School and do not go themselves? How many teachers reveal to their pupils a spirit which is not in keeping with the mind of Christ? The responsibility of undertaking religious instruction is that of revealing in our own life and personality the goodness of the Biblical characters whom we seek to interpret to the children.

(2) This leads us to a simple fact about Christian education. If Christianity is a fellowship, a faith, a spirit, as indeed it is, then its religious education must be carried through in an atmosphere of worship. A short prayer and a simple hymn with which a lesson is begun may enshrine more of the Graciousness of Christ's life and may make it more easily available for the children than much lengthy exposition of a book. The hymns and prayers can often be chosen to fit in with the subject on hand.

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FLYING OVER AFRICA - III.

by Z.K. Matthews.

Our port of entry into East Africa was Mombasa. As Julian Huxley puts it in his well-known book "Africa View", "it is impressive to sail into Kilindini and see here, in the heart of the tropics, a fine harbour with berthing accommodation for five large ships, as well as anchorage for innumerable others". There is an old harbour in which you may see canoes, Arab dhows, in fact all the different types of craft used for generations by East African natives and the Asiatics who first made contact with them. Then you see the new harbour representing the last word in modern commercial equipment and warehouses. Everywhere one is struck by the contrast between the old and the new, the old Africa quietly pursuing the even tenor of its course, and the new with its ceaseless hustle and bustle - the stately buildings which have been put up for the use of the new Government and its officials and other European residents in the country, and behind this attractive facade the native quarters which, taken as a whole, are the very reverse of attractive, except perhaps to globe-trotters. To remove these unsightly contrasts is the endless task of men of goodwill not only in Africa but in every

part of the world, and there is plenty of evidence in East Africa that these problems are being tackled in the right spirit, or at least increasingly in that spirit.

One of the inconveniences of travelling in foreign countries is the difficulty of convincing the immigration and customs officials of the country you are visiting that you are a fit and proper person to associate with the inhabitants of their country. One has to be prepared to answer all kinds of qestions, some rather personal, but what is even more irritating is the amount of time this inquisition consumes. We were saved much of this bother by the fact that the Uganda Government, at whose invitation we had gone to East Africa, has at Mombasa what is known as the Coast Agent, a man whose duty it is to vouch for Government visitors and to pilot them through the immigration and customs requirements. Through the good offices of this gentleman we found ourselves with time enough to take a drive through the town and do a bit of sight-seeing before taking the train for Nairobi.

It was not without a certain amount of trepidation that we felt the train moving away from the coast into the hinterland about whose mosquitoes, tsetse-flies and jiggers we had heard and read so much, to say nothing of the heat. One was somewhat comforted by the fact that the compartments in which we were travelling were provided with electric fans, while the windows were provided with mosquito-netting which, according to a notice in the compartment, would be put up at appropriate places by the attendant. Being a South African, I was somewhat horrified to discover that this attendant was black and that, when at his invitation I went to the Dining Car, not only did this occasion no consternation among my white fellow-passengers, but all the attendants there seemed to have somewhat more than their fair share of pigmentation. Gradually one discovered that the non-white staff on the Kenya and Uganda Railways is fairly considerable and is not confined to the less responsible posts. The general unkindness of the East African climate has forced upon the Government there the greater use in their service of the native inhabitants of the country and people from different parts of Asia who can stand the climatic conditions better. Station-masters, guards, engine-drivers, shunters, stewards, etc., are being increasingly drawn from the ranks of the non-whites, with apparently no loss of efficiency in the railway service. For the purpose of training these people in their various duties the Kenya and Uganda Railways run

a special school in Nairobi attended by Africans from different parts of the country and on the basis of the small amount of education that they are able to receive in their elementary schools is built the superstructure of the technical efficiency necessary for the successful running of East African trains. As educational standards improve, better educational qualifications are expected from the recruits and, according to reports, better service is given. Admittedly the wages received by these useful Africans and Asiatics is not very high, but the important thing is that they have the opportunity to work in directions denied to many in more highly civilised countries in this continent, and that they discharge their duties to the satisfaction of those who employ them.

Before one reaches Nairobi, one gets an opportunity of seeing something of the game which is so plentiful in Africa. On the Athi plains made famous by the writer of "The Man-Eaters of Tsavo" may be seen quite close to the railway line, roaming about qite leisurely, gazelle and giraffe, zebra and wildebeest - indeed, game of every variety, a picturesque sight which ought to be preserved as long as possible. An American tourist who had spent much time hunting in East Africa told me that he had lost much weight through chasing koodoo for two weeks, without any success. My sympathy was, I need hardly say, with the koodoo.

Nairobi is, if anything, even more impressive than Mombasa. For one thing it is further inland and yet it strikes one as about as up-to-date a town as one can expect to find in the Dark Continent, with a population of about 50,000, many imposing buildings, the centre of trade and transport by road, rail or air, with a fairly cool climate, although close to the Equator, being some 6000 feet above sea-level.

While in Kenya we made our headquarters at Kikuyu, a mission station of the Church of Scotland Mission, about 14 miles outside Nairobi. Being about 7000 feet above sea-level, it is even cooler than Nairobi. As a matter of fact it was so cold on our first night that we were grateful to our hostess for providing a fire - this in Summer on the Equator! The Kikuyu Mission Station is situated among the Kikuyu, one of the most important African tribes in East Africa, one of whose chief faults in the view of some is that they are settled in a part of Kenya which is eminently suited for white settlement. Another of their vices is that they have taken up coffee-growing in competition with white settlers, much to the annoyance of the latter who complain that native grown coffee is inferior in quality and therefore brings down the price of all types of Kenya coffee.

But the Kikuyu are a determined people who are working hard to retain their rights by means of organisation and the improvement of their methods of cultivation under the guidance of the officials of the Department of Agriculture.

One of the most impressive things in Kikuyu is the magnificent Church of the Torch erected there by the Church of Scotland Mission. It took five years to build, and it was interesting to discover that this fine piece of architecture was put up almost entirely by African labour, with only one European master builder to direct operations. Built entirely of stone cut and prepared by those labourers, with fine stained glass windows and torches dedicated to outstanding workers in the history of the C.S.M., it is a splendid monument to their devotion to the cause of African upliftment.

Another noteworthy fact about Kikuyu M.S. is the Alliance High School which was founded about ten years ago, one of the few secondary schools in Kenya. As its name indicates it is a school in which the various Protestant missionary societies are collaberating in educational work. It is run by a Board of Governors on which these missions and the Government are represented, and for some years it has been taking boys up to about the Junior Certificate stage. Beginning from next year, the school is to become co-educational and to take its students a stage further, i.e. to the Matriculation stage. For us at Fort Hare one of the most interesting things about this schook is that a former student of Fort Hare, Mr. E. Mathu, is a worthy member of its staff. Such an instance of patriotism and service that is really African in its scope, makes us hope that the day is not far distant when Bantu men and women trained in the Union will be serving their people in all parts of Africa.

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PUTTING LIFE INTO LANGUAGE TEACHING

The main principles of language teaching are stated in our April issue, pp. 14 - 18. These principles may be summed up in the phrase : Realism in the service of Self-preservation; that is, we must find out how people in Real Life satisfy their needs (hunger, clothes, etc.) by using language, and then we must copy Real Life in school.

Various articles on this subject will be published in our August issue. They will deal not only with the Official Languages but also with the Home Languages, for the latter are in even greater need of better methods of teaching. In the meantime we suggest the following questions for careful consideration :-

(1) What language do our children speak best? How did they learn it - by reading? by writing? by translating (to explain new words)? by learning grammar rules? What did they learn first - reading, writing or speaking?

(2) What kinds of things did they speak about first? What kinds of things do they speak about most? Why, then, do people speak? About what things do people speak most eargerly and most eloquently? Did they speak perfectly from the first? How did they improve? Did they use the whole vocabulary of the language from the first? How did they learn new words? How did their pronunciation improve - as the result of lessons on vocal cords, larynxes and vowel charts?

(3) Why do people read in Real Life - to improve their pronunciation or their grammar, or to gain information about something, or for enjoyment? How do people read - aloud or silently, all together or separately? whole sentences at a time, or words, or letters? for instance "Tee aitch ee, the; see ay tee, cat; ess ay tee, sat; oh en, on; tee aitch ee, the; em ay tee, mat", or "The - cat - sat - on - the - mat", or : "The cat sat on the mat"? (Who wants to read such rubbish anyway!)

(4) Why do people write in Real Life - to get scolded, or punished, or praised, or marks, or money, or shoes (from a store), or news or love (from some person)? How do they write - a stroke at a time, or a letter at a time, or a word at a time; for instance :

llllllllll } OR { g g g g g g g g
gain gain gain g

OR: { Dear Mr. Smith, This morning your cat
again scratched my little brother, and so ...

When do people have to spell, when they speak or when they write? What do people have to write most - letters, articles, stories, essays, explanations (paraphrases), or summaries?

(5) In what ways can Real Life not be copied in School? In what ways can we, but don't we, copy Real Life in school?

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TRAINING AFRICANS FOR BUSINESS.

By Eric H. McAllister, A.I.A.C., Nat. Com. Teacher's Cert.

Looking around us at Africa in the realistic way that TEACHING advocates, we see the Africans, in their search for better methods of "self-preservation", combining more and more of what appeals to them in European civilization with what appeals to them in African civilization. The final result will be neither wholly European nor wholly African, but a synthesis that will undoubtedly make valuable contributions to the progress of Mankind as a whole. If any solid progress is to be made in matters spiritual and cultural, however, it must be based on solid progress in matters physical and economic - in health, agriculture, trade, industry. When Christ said, "Man cannot live by bread alone," He considered that food was such an obviously necessary foundation for living that there was no need for Him specially to say so. Unfortunately the spirit of the Middle Ages, when intellectuals spoke and wrote as if they were angels who could live without bread, and consequently despised the base occupations of farming, manufacturing and trading which catered for the animal part of Man, is still too much with us. We smile apologetically and patronizingly at the commercial and technical courses in our schools, and gaze with earnest admiration at the academic pupils who are of course going to be our intellectual leaders. We forget that even the greatest of leaders - teacher, minister, lawyer, doctor -

can neither lead nor even exist unless there is a vast number of people who, by the fruits of their daily toil, support his life and his cause. The Africans are beginning to realize this, and, largely by their own efforts, are establishing shops, stores, cooperative societies, etc. These in turn must depend on progressive farmers producing more and better maize, corn, cattle, wool, cheese and so on. To sum up ! In the future Africans will need to know more and more about the commercial methods that have been found best in the experience of hundreds of years.

But how should we train the future leaders of African commerce? It is agreed by those most competent to judge, that a general, theoretical training is useless by itself; in fact, most business firms prefer matriculated boys with a technical college training to B.Com.'s from a university, for in the case of the former practice and theory go hand in hand. It is a striking fact, too, that many of the most successful business men conspicuously lack theoretical knowledge and "culture". Their success has been due to the fact that they gained their experience under pressure of the needs of real life; and if we want our pupils to be successful, we must copy real life as closely as possible. In an Institution, for instance, there is always a requisites store and sometimes a general dealer's or other store. We submit that these may easily be used for the training of our commercial pupils, who should staff them in turn under the supervision of the teacher of Commerce in conjunction with the manager concerned. Only such a training in the real situation is definitely useful.

The writer, however, is the last person to advocate a narrowly vocational training which will make the pupil blind to all the other important things in life. It is essential to have a wide general knowledge of the other spheres of life related to one's own sphere, and there is hardly any sphere that can coordinate and explain social life so well as Commerce. Modern civilization has become so complicated that the study of Commerce and Economics ("the study of mankind in the ordinary everyday business of life") has become essential if one is not content to remain a mere cog in a great machine. In fact, without a grasp of these subjects, no man, be he ever so learned, can really understand what is going on in the world around him - why we are getting more for our wool now than a year ago, why we get better prices in some towns than in others, why the whole world is fighting unofficially in Spain, why African associations so often crash financially, why

why an anti-Jewish movement has started in South Africa, etc. - and without such an intelligent participation in the affairs of his community no man can be "cultured". For instance, very few housewives (or husbands for that matter) understand their obligations under contracts of purchase and sale into which they enter so lightly. But "ignorance of the law is no excuse", and though the law has been made for our protection, through our lack of knowlwdge we suffer many unnecessary hardships. Some housewives for example unwittingly pay as much as 16% interest on furniture purchased in some Hire-Purchase agreements. To take another example: how many of us know where the ingredients of that chocolate we enjoy come from, and the organization behind the manufacture and sale of such a popular article? Or again, do we realize and understand the various services the post offices and banks offer us?

Education has been defined as a preparation for life, yet so often one hears parents say to their children: "You cannot expect me to help you with your homework; I have forgotten all I ever learnt at school." But if we conclude that for them education has apparently been no preparation for life, having been cast overboard as so much mental ballast, we are told that education is what remains when one has forgotten everything one learnt at school; and if we argue that education must then be equal to 0, we hear vague remarks about "character training" and "mental discipline" as the really important thing in education. This floors us, for it is comfortably metaphysical and not open to our crude physical means of investigation. Quibbling apart, however, have we as educationists truly prepared a man or woman for the important role he or she has to play in life if we have given them no commercial or domestic science training? How many homes are wrecked because either party does not understand how to spend or save or cook or look after the children wisely! It is said that education must be centered round the child and aim solely at his benefit; yet we continue to pour into him a mass of facts that benefit him only in the examination room - if it does there! In fact, even from the "character training" aspect, "real" subjects are to be preferred to subjects that profess to train character by their difficulty and unreality. Even in the writer's short teaching career he has seen students develop a dull, deadening sense of inferiority because of their repeated failure to master the ordinary academic subjects; as long as they continued thus, they could never taste the joy of healthy achievement

which is the basis of self-respect and therefore essential to good work in any branch of life. Why was this mastery impossible? The simple reason was that the students could not see the real value of the subjects they were studying, found them difficult to grasp because they had never had any experience in dealing with them in real life as they had had with (say) geography or English, and thus lost interest. The writer has seen these same students turn to commercial, domestic science or technical courses, and life to them has become worth living once more, because they were now studying subjects which to them were filled with the living interest of their own lives and which enabled them, not only in school but in the life that was to follow, to achieve, to do things themselves, instead of always being done things to by other people - being put at the bottom of the class, or scolded or punished, or laughed at. The highest educational authority in South Africa, the Union Education Department, has realized the importance of Commercial Education, and last year the Public Service Commission announced that the respective Commercial Certificates would be recognized as equivalent to the respective Academic Certificates, the Commercial Junior Certificate standing on the same basis as the Academic Junior Certificate, and the Senior Certificates similarly. Unfortunately the Universities insist on academic subjects as an entrance qualification; but we may rest assured that even the Universities will before very long have to yield to the slashing onslaught of surrounding Reality, as they did in the case of Science under pressure of the Industrial Revolution during the 19th century, and as they are doing today in the introduction of Geography, Economics, Social Science, Domestic Science, Agriculture, Education and many others, which to-day have left to Plato and St Thomas Aquinas a very small share of their hitherto undivided honours.

In the August issue the writer hopes to deal with the best methods of teaching Commerce.

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EMPLOYMENT BUREAU (See also p. 33)

Teachers Wanted:-

4. TRANSKEI (Butterworth): Presbyterian; Training School assistant; Graduate with teaching certificate.
5. TRANSVAAL (Pretoria): High School; assistants; two Graduates with teaching certificates; to take Native students up to Junior Cert.

AFRICAN TEACHERS AND RESEARCH

By Z.K. Matthews

In the last issue of "Teaching" we decided that we would look beyond our own country and find out what is being done by the Negroes in the field of research into Negro Life and History.

All of us know that the Negroes have for centuries been living in America in close contact with Western civilisation both during the days of their slavery and since. Their long association with white people almost obliterated entirely their African background, their Negro songs, their cheerful disposition and their physical features being among the main elements which remained to betray their origin. When they obtained their emancipation there was a tendency among some Negroes to look down upon their African background and to teach their children to regard their past as being unworthy of remembrance and to make them believe that their future lay in their complete identification with Western civilisation. On the other hand some felt that while the future of American Negroes naturally depended upon the extent to which they could co-operate with white Americans in the building up of an American civilisation, it would not be out of place for Negroes to study and to make better known their African background. Accordingly they founded what is known as the Association for the Study of Negro Life and History. The association took as its main objects :-
(1) To collect sociological and historical data; (2) to publish books on Negro Life and History; (3) to promote the study of the Negro through clubs and schools; (4) to bring about harmony between the races by interpreting the one to the other.

This seemed a hopeless task. For there is nothing more difficult than to persuade a generally despised group of people that they do not in fact deserve all the contumely which is heaped upon them and that there are aspects of their lives and characters which entitle them to a better place in their own estimation and in that of their neighbours. They believed that by patient research into Negro Life and History, both past and present, they could show that the record of the Negro in the history of peoples generally was no mean one and need not be forgotten by anyone, much less by the Negro himself. This record, in the words of one of the most active members of the Association, Dr. Charles

H. Wesley of Howard University, "must be dug up from the past and presented to the circle of scholars in scientific form and then through stories and dramatizations that will permeate our educational system." Convinced that the achievements of the Negro properly set forth will crown him as a factor in early human progress and a maker of modern civilization, the members of the Association have undertaken investigations into the social and economic conditions of the Negro and have disseminated the information thus arrived at throughout the length and breadth of their country. The result of their work has been, among other things, to direct the attention of students and of the public generally to the importance of the Negro as a factor in American and in world civilization. Negro history is studied as a subject in all American schools and colleges and the celebration of Negro History Week, an annual event in America, is of nation-wide importance and has led to the keener appreciation of the Negro all round. Their numerous publications have made the Negro the best known group of African origin, with the possible exception of the Egyptians, in the whole world.

All this work has been done principally by Negro teachers of schools and colleges, who are no less busy than people following the same profession anywhere else. Starting from small beginnings, with little groups here and there willing to spend a little of their spare time in probing into the social and economic problems of their own people, they have been able to achieve significant results in matters of local and of national importance.

I submit that our African teachers can by like application and devotion achieve similar results in our own country. Our Teachers' Associations could, for example, develop research committees which might make it their duty to undertake investigations, limited in scope to begin with, into social, economic and educational problems affecting their people, and encourage those among them who are keen to undertake such investigations on behalf of the Teachers' Associations. The discussion of the results of such investigations in both branch and general meeting would add much to their general interest and to the development of a wider professional outlook among African teachers. A beginning has already been made by the Natal Teachers' Society which has organised within its ranks an Association for the Study of the Zulu Language and Literature, which has already received Departmental recognition in Natal. No doubt similar associations for

the study of other aspects of Zulu life will follow. These sectional associations will in time develop into one big movement for the study of all problems connected with that important tribe. When similar societies have been organised among the other tribal groups, the stage will be set for the combination of these reginal associations into an African Association for the Study of African Life and History.

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THE PLACE OF AFRICAN MUSIC IN OUR SCHOOLS

By Mrs. Z.K. Matthews.

Before we can show what place this very important branch of art can and should occupy in the curricula of our schools and colleges it would do us good to go back a few decades and see what harm has already been done by well meaning friends to destroy this aspect of Bantu life.

It is perhaps no exaggeration to say that more harm has been done in South Africa - with the best intentions of course - to African forms of recreation than to perhaps any other sphere of African life. In their earnest zeal to uproot all that was savage and barbaric in African life, the settler and the missionary alike stamped out and discouraged everything which they considered inconsistent with their new teaching or which interfered with their opening up of the country for development. Forms of recreation had to give way to new ideas of work or religious belief. Thus in the very laudable desire to improve the African's status in various directions more pressing than forms of recreation, one of the most fundamental aspects of his life suffered eclipse, the coming together of young and old to participate in singing and dancing and other ceremonial functions. Today one of the commonest criticisms of African boys and girls, for example in our boarding schools, is that they are too dull and will not readily take part in games. One of the most trying jobs in such schools is to be games-master. Unless games and music are definitely included in the time-table they are not ready to take part in them, except for just a few. One reason for this is probably the fact that many of our present day pupils

are in the third or fourth generation of Christian upbringing and white contact. Years before them their grandparents and parents were being taught how to work and stop playing. While they may have learnt the lesson of the dignity of labour in a rather imperfect way, still they have also begun to teach their children that play is silvern but work is golden. And as African song was almost inextricably interwoven with play, dancing, story-telling, witchcraft, hunting, fighting; whenever these forms of activity disappeared, music follow the same course. Most of the songs that have disappeared are those that deal with the most colourful aspect of African life - songs sung at initiation and other ceremonial functions - and what we have left are some of the monotonous work songs and lullabies, the only colourful songs that have been retained being war-songs which in Natal especially are often heard at war-dances held for the entertainment of distinguished visitors like the Prince of Wales, or the Governor General or American Tourists.

Thus in Southern Africa at least, it is today very difficult to find anything original in African music. Most folk-songs have undergone changes either in their words or in the situation under which they are sung in order not to offend the susceptibilities of Christian parents and teachers, and this has affected the structure of African songs very considerably. In taking away action and dance you took away what had given form and added to the rhythm of the song, and being compelled to sing Western music, especially in the form of hymns requiring much solemnity and decorum, has not tended to the preservation of African music or to its development along African lines. Fortunately the African manner of singing still remains.

Now then, what we as teachers have to realise is that this whole situation is most deplorable and something will have to be done and pretty soon too to mend matters and see to it that the little that is left in our music is captured before it is too late. We must understand that we owe it to the future composers and musicians to preserve for them what will be the basic themes in their works - the folk songs of their own people. Only that will give to African music its distinctive characteristics and qualities, not, as so many friends would like to tell us, development along its own lines. We must encourage all we can the study of Western music because only when we know all we can about it shall we be able to appreciate and develop our own. A very great deal can be said on

this subject and this little article has barely touched the real problem we are after solving, viz. what to do in our schools to help preserve African Music.

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NOTES

OUR SUBSCRIBERS : As it costs about 1d. to send a receipt to every reader who has paid his 2/6, we publish a list of new subscribers every two months as an official acknowledgement. We do so this month.

We shall be greatly indebted to our readers if they will tell their colleagues about TEACHING, and send us the names and addresses of any who are likely to subscribe. We want to record our particular appreciation of the help the Director of Native Education for Southern Rhodesia has given us by publishing a note about TEACHING in the Education Circular.

S.A.N.C. : We should also appreciate it if readers would make out lists of the names and present addresses of all ex-students of the S.A. Native College that they can think of, and send them to us.

OUR CONTRIBUTORS : Among our new contributors this month are Dr. Kerr, Principal of the S.A. Native College, and Mr. E.H. McAllister, who has charge of the Commercial Department at Lovedale. We appreciate such signs of widening interest, and assure our readers once more that we shall always welcome both their articles and their criticisms. We thank them the more sincerely because we realize how much other work they have to do.

WHAT SHOULD I BECOME?

The Real Business of Life: by A. N. Other.

When a factory has spent £30 in making a typewriter-de-luxe, or £60 in making a motorcycle-and-sidecar-de-luxe, or £120 in making a motorcar, it doesn't just push them outside its gates to stay there forgotten in the rain and dust. No! It carefully organizes hundreds of shops, thousands of men, and millions of advertisements all over the world with one single aim: To send its products to the places where they are most needed. Even then a good factory does not wash its hands of its products, but keeps in touch with them in order to keep on helping and advising.

In South Africa the factories that produce the most costly products are the schools. By the time a Bantu pupil has completed Std. 6, more than £30 has been spent on him by the Government, the school, and his parents; by Junior Certificate, £60; by Matric, £120. (For other non-European pupils the expenditures are: £60; £120; £180.) And when we have spent so much money and trouble on our products and are sending them out, do we take care to place them where they are most needed and where the money and trouble we have put into them will not be wasted? And do we keep on helping and advising? No! The school thinks it has done its duty; its duty is to impart "culture", the essential part of which is that it keeps away from "utility" or usefulness in daily life - it refuses to soil its hands with the menial business of earning a living in Real Life. So the school pushes its pupils outside and forgets about them - there are so many other pupils in school clamouring for culture! The value of the factory's products will steadily fall; the value of ours should steadily rise! After ten years the motorcar will be worth £10: and our pupil should be worth £1,000 or more. Yet we seem to care less about what happens to our human products than the factory cares about its dead products. If a factory were to carry on business in the way that the school does, it would be bankrupt in less than no time. And so the factory, influenced by crude self-preservation, takes more trouble to help its products and the community than does the school, which claims to be influenced only by the wish to help its pupils and the community into which the pupils go. We may ask any school in our neighbourhood what has become of its pupils, and we shall find that, unless they have settled near to the school, it can seldom if ever tell us.

The Editors ask me to stress that no educationist wants schools to be factories turning out hundreds of pupils exactly alike. A school based on the principle of "physical and mental self-preservation", they say, will give every separate pupil the particular education that is best for its "self-preservation", and not force all of their pupils through the same subjects at the same speed. Thus a pupil who is no good at arithmetic but good at drawing, is not to be forced to learn decimal fractions and milligrams but to be given special help in drawing. We must ask TEACHING to show us how to do this, for at present examinations and inspections must find every pupil at the same point.

We teachers cannot continue to neglect our pupils' fate in Real Life like this, even if we gain nothing ourselves except extra work. It's easy to talk about "serving our people" and "self-sacrifice", but talk does no good. Going out of school into the Real Business of Life is the most serious thing a child can do. If a child who has the ability and character that will make him a good carpenter gets no sound advice and becomes a doctor, we lose a good car-

penter and get a bad doctor who makes both himself and his community unhappy. If a child who could become a good doctor through lack of advice and help becomes a carpenter, we lose a good doctor and get a carpenter who makes chairs we can't sit on. Such a person can never find real happiness in his work; he is "a round peg in a square hole". In short, the child needs advice and help in stepping out into the world; we must give it to him, for few parents possess the necessary knowledge. To do that well, we must know: a) the pupil; b) Life.

a). What is his own desire? It is a great mistake to force him into some occupation. On the other hand before he is about 14 his own wish may just be a passing one. Therefore -

Has he had any experience of the kind of work he wants?

What do his parents think about the matter?

How does he stand in the various school subjects? If he dislikes arithmetic or maths, for instance, he cannot take a science course or become a doctor. If he is weak at English or Latin he cannot become a lawyer. If he is 5% below average he probably won't pass J.C., and unless he is about 10% above the average he won't pass matric; in either case it is a waste of time teaching him subjects like physics, chemistry, maths or Latin.

Does he have any special talents?

What are his interests out of school?

What kind of character does he have? - what kind of brain? - health?

To what institution does he intend to go next?

b). In this series of articles the Editors will examine the different occupations available and try to show what kind of child is needed for each one. It is important to advise strictly according to the facts thus obtained about the particular pupil, and not to be influenced by our own likes and dislikes. Each principal should keep a record of the pupils in his school, for instance in a big note book like this:-

VOCATIONAL RECORD

NAME	Date of Birth	Wish of- Pupil	Parent	Experience	Subjects- Good	Weak	Special talents	Out of School	Character	Brain	Body	Intends to go to	Remarks
Mabuta L.	5.7.9	Engineer	Minis	1 mo. Garage	E, H, X	A, B	Debat-		Lazy, hon., calm, happy	Aver.	Not Strong T.B.	Res-t.	
Mbeka Z.													

The information in columns 3 and 4 may be obtained by direct questions, or by oral or written compositions about "What I want to become". As part of the language work groups of pupils may be set to collect information about the different occupations both from people and from books. The members of each group pool their information (added to by the teacher if necessary), and appoint one of their number to present this information to the rest of the class; a discussion follows; both lecture and chief points of discussion are recorded in the class journal. Next week another group presents another occupation; and so on, according to the plan developed by the class at the beginning of the year or term under the teacher's guidance. In this way the pupils are gaining not only the knowledge of the different occupations without which they cannot make an intelligent choice, but "culture" - an intelligent interest in the lives of other people - as well as language practice, habits of cooperation and initiative. Valuable guidance will be obtained from a study of the problem: "What

happens to our pupils when they leave us?" If we can find out what percentage of our past pupils have gone into the different occupations over a number of years, we have a fairly safe prophecy of what is going to happen to our present pupils, and we can teach the school subjects in ways that lend interest to and illuminate not only those occupations but the subjects as well.

These are a few of the many ways in which we can - and must - bring Real Life into the schoolroom. In the case of particular children, the Editors tell me, they are prepared to give advice on the same conditions as those mentioned in the PROBLEM section.

----oOo----

1. Should I Become a Minister of Religion?.........by Rev. M. Carrick, M.A., B.D.

For long, men have thought it to be the exclusive right of ministers to say that they had been called to their task. We realize now that any noble and honest work is a divine vocation, for God and His world need teachers, doctors, businessmen, interpreters, carpenters, and so on. But unlike men of these professions the Christian minister must know that the hand of God has been laid upon him for this special task; if he embarks upon it without this conviction he will soon fall by the way.

But let us turn to the qualities required of him.

1). He must be a prophet, and he must be able to model himself upon the prophets of the Old Testament and upon Jesus Christ in order to proclaim effectively the message of God for them. He is a seer who can watch the trend of thought and spirit in the lives of his contemporaries and tell them when their thinking and spirit are contrary to God's will. He thus requires powers of eloquence and simple statement of eternal truths, as well as vision of the people's needs.

2). He must be a priest, and thus represent God to His people. From one point of view when a congregation calls a minister to them they are saying, "We have to live a hard life on the land or at our trade and we are inclined to miss the sense of things divine and lose touch with God: now we want you to live close to God all week and when Sabbath comes to interpret God and His will to us, so keeping eternal truths alive in our minds." Therefore the minister's private life needs careful watching. But no priest lives unto himself, and so he does not close himself up in the manse all day to commune with God, he must go out among his congregation and impart the spirit of Christ to their daily lives. If a minister has the priestly qualities of sympathy and spiritual understanding he will find his people coming to him about all their needs - material and spiritual, and then he has an opportunity of leading them into yet deeper knowledge of God and fellowship with Him.

What are the prospects in the vocation of the Holy Ministry? The prospect is the establishment of the Kingdom of God upon earth - leadership in the most glorious and most needed task in the world today, the bringing in of a right spirit between God and men and the conquest of sin and the power of Satan in human life. The opportunities for African ministers are wellnigh inexhaustible, for the problems of the work are real. Men with a talent for organization, for planning the work of their congregation, are badly needed, for much of the work is ineffective because it is not planned. Here are some of the items requiring thoughtful organization: the teaching of Scripture in the day-school and its supervision; the systematic visitation of out-stations and of the people in their homes; the cooperation of the minister, as school manager, with his teachers; the training of leaders for the Sabbath school, the Pathfinder Scouts and the Wayfarer Guides; the enlisting of the children into

these movements; the stimulation of Bible Study; and so on.

The ordinary questions that men ask of other professions such as, What will be my salary? What are my chances of promotion? What will be my status? cannot be applied to the Ministry, for the ordinary rules of worldly preferment do not apply. I should like to suggest that the less these questions apply in all professions, the better it will be for all concerned. In every vocation, but especially in the ministry, a man must enter because he loves the work.

Training for the Ministry: Every Church trains its own candidates, or makes provision for their training, so that it is impossible to take a theological course and then decide with which Church one will serve. A candidate for the ministry must therefore be accepted as such before he can commence training at all.

The details of courses and training offered by those Churches which train African ministers are too lengthy for incorporation in TEACHING, but those who desire it can obtain full information about entrance qualifications, duration and cost of training, bursaries, etc., from the following centres:-

Methodist Church of South Africa: Rev. A.J.Cook, Wesley House, Fort Hare, Alice, C.P.

Bantu Presbyterian Church of S.A.: Rev. Mungo Carrick, Iona House, Fort Hare, Alice, C.P.

Church of the Province (Anglican): Write to the Bishop of your own Diocese.

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EMPLOYMENT BUREAU

BUREAU COUPON
JUNE
1937
TEACHING

The object of this Bureau is to bring together the teachers who want posts, and the Schools which want Teachers - anywhere in Africa. If you are either of these, write to TEACHING, enclosing the Bureau Coupon and 6d. stamps to cover postage. All information will be dealt with in the strictest confidence.

Teachers Wanted:- (N.B. See also page 24.)

1. S.RHODESIA (Bulawayo): L.M.S.; Training school; Male assistant with at least J.C. & teaching certificate; must be definitely missionary-minded; urgent.
2. TRANSVAAL (Witbank): Board; Female teacher for Std. 7, with Matric or B.A. I & teaching certificate; as soon as possible.
3. TRANSKEI (Tsomo): Bantu Presbyterian; Male Principal teaching Stds. 5 & 6, with Matric or B.A. I & teaching certificate; social service a recommendation; start January 1938, but apply immediately.

Posts Wanted:-

101. About 25 years; Male; B.Sc. III & S.A.Native College Education Diploma; six months' experience; free now.

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IS THIS YOUR PROBLEM TOO?

PROBLEM COUPON-
JUNE
1937
TEACHING

Every second month TEACHING answers difficulties sent in by its subscribers. Send your problem with the Problem Coupon & 1d. stamp. We have been asked to explain how to make a good, but cheap duplicator. At present we are carrying out experiments with two types; next month we publish the better one.

List of Subscribers

We sincerely appreciate our Subscribers' good wishes, publicity, and subscriptions. --We regret that no back numbers are available. --For six or more copies sent monthly to the same address the annual subscription is 2/- per copy. --The following list is the only official receipt we issue:-

Mr Baldry, University of Cape Town; Mr Ball, Wesley College, Salt River; Mr Bopela, Ohlange Institute, Natal; Mr Bourgaize, Mtoko, S.Rhodesia; Mr Brand, Morgenster, S.R.; Mr Brown, Lovedale; Mr Bulube, Aliwal North; Mr Chabeli, Leribe, Basutoland; Prof. dr. Coetzee, Potchefstroom; Maj. Cowan, Sinoia, S.R.; Rev. D.J.Darlow, Fort Hare; Bantu Reading Room, c/o Prof. Doke, Johannesburg; Mr. J. Dugard, Healdtown; Maj. Durman, Salisbury; Miss Ellenu, Mutambara, S.R.; Bishop Ferguson-Davie, Fort Hare; Bishop Fuller, Pietersburg (2 copies); Mr Giffen, Fort Hare; Miss Grieve, Lovedale; Mr Habedi, Rosettenville; Miss Henderson, Lovedale; Mr Hlubi, Koenigsberg, Natal; Prof. Hoernle, Johannesburg; Miss Hubbard, All Saints; Miss Hudson, Hope Fountain, S.R.; Dr Jensen, Fort Hare; Mr Jijana, Clarkebury; Mr Johnson, Chief Inspector, Zanzibar; Mrs Rheinallt Jones, Johannesburg; Mr Jordan, Kroonstad; Mr Kallichurun, Ladysmith; Principal Dr A. Kerr, Fort Hare; Rev. Fr. Ketterer, Salisbury; Mr Kwinana, St Matthews; Miss Lyle, Fort Hare; Mr Mabude, Flagstaff; Miss McCall, Fort Hare; Mr Macquarrie, Lovedale; Mr Makalima, Fort Hare; Mr Mahlasela, Clarkebury; Miss Mahlangeni, Indaleni, Natal; Mr Malcolm, Chief Inspector, Natal; Mr Mashologu, Morija, Basutoland; Mr Mathu, Kikuyu, Kenya; Mr Matthews, Kimberley; Mr Mdlatu, Clarkebury; Mr Mdledle, Lovedale; Mr Mdondolo, Clarkebury; Mr Mjamba, Impolweni; Mr Mothusi, Mochudi; Mr Mpumlwana, St Matthews; Miss Mpumlwana, Fort Hare; Rev. F. Mussel, Selukwe, S.R. (8 copies); Mr Myambo, Salisbury; Mr Naidoo, Ladysmith ; Miss Ntantale, Kroonstad; Mr Ntja, Modderpoort; Mr Ntola, Emfundisweni; Mr Ntusi, Adams College, Natal; Mr Owen, Inyazura, S.R.; Sister Peter, Salisbury; The Principal, Training College, Grahamstown; Mr Qunta, Langa, CapeTown; Director of Native Education, S.R. (2 copies); Miss Rogers, Lovedale; Prof. Scrimgeour, Cape Town; Mr Shembe, Fort Hare; Mr Sikunyana, Serowe, Bechuanaland; Miss Soga, Kroonstad; Superintendent of Education, Swaziland (2 copies); Maj. Tabor, Glendale, S.R.; Mr Tau, Maseru, Basutoland; Mr Thelejane, Emfundisweni; Miss Tooke, Fort Hare; Rev. P. True, Modderpoort, O.F.S.; Mr Tsotsi, Blythswood; Mr Whiteford, University of Cape Town; Miss William, Riversdalc; Rev. A. Winter, Penhalonga, S.R.; Mr Zwakala, Ohlange Institute, Natal.

Mr Bacon, St Cuthbert's, C.P.; Mr Gcanga, Box 30, Engcobo; Inspector Mr Marambana, Engcobo; Mr J.T.Mohapeloa, Fort Hare; Mr Sikunyana, Serowe, Bechuanaland; Dr Strachan, Fort Hare; Mr Voyi, All Saints; Principal, Training College, Zonnebloem, Cape Town.

STOP PRESS NEWS!!!

1.

The Editors have discovered that they are not infallible after all - they don't know everything, and they do make mistakes. But they assure you that they do that without trying, and that they will always be very glad if you will point out their mistakes, and gladder still if you will send them advice on how the articles in TEACHING should be written. Perhaps some of our articles have so far been rather high-faluting but TEACHING is determined, with your help, to be really useful.

2.

The Editors are very sorry, but after this issue they will be forced to stop being generous and send TEACHING only to Subscribers. So if you want TEACHING send 2/6!

3.

If TEACHING were printed it would look grander, but it would cost five or six times more. The Editors prefer to spend the money on making it useful rather than grand.

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Sunday School Competition for Bantu

Subject: "From the Parable of the Wheat and the Tares name two lessons suitable for Bantu children, and say how you would teach them."
Three cash prizes, and three book prizes.
No entrance fee. Full information from:-
The National Sunday School Association,
P.O.Box 17, Port Elizabeth.

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Bantu Welfare Trust Lectures.

Under the auspices of the Bantu Welfare Trust, the well-known authority on Bantu languages, Prof. Lestrade of the University of Cape Town, will deliver a series of lectures on:-

"Some Aspects of the Bantu Languages",

at Fort Hare, from 19th to 23rd July, 1937. The past, the present and the future of these languages will be dealt with. All interested are cordially invited. We hope to refer to these lectures in our next issue.

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Bantu Arts and Crafts Museum.

The Department of African Studies at Fort Hare is building up a collection of specimens of our Bantu Arts and Crafts. Readers who possess or come across specimens that they would like to have included in such a collection, are asked to write to Mr Z.K.Matthews regarding the conditions under which these may be obtained.

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THIS MONTH'S MOTTO:-

The difficult thing is what takes a little time, and the impossible thing is what takes a little longer. --

The famous explorer Nansen.

What Others Say

"Grammar - a great deal of nonsense; arithmetic - an obsession." -- Sir William M'Kechnie.

SOUTH AFRICAN NATIVE COLLEGE

FORT HARE

MAY ESTHER BEDFORD COMPETITION

PRIZES FOR BANTU LITERATURE, ART AND MUSIC.

In 1935, by the kind iterest of Dr. and Mrs. Mumford, formerly of Tanganyika Territory, and now of the Institute of Education, London University, a sum of £50 annually, for three years, was made available for prizes to be awarded for the best original work in Bantu Literature, Art and Music. Two competitions have been held so far, the subjects for 1935 being Wood-carving and Sculpture or Modelling, and a prose work in a Bantu Language; and those for 1936 being Music and Poetry. The results of those competitions have shown that Bantu talent in these spheres of work is deserving of encouragement.

Now contributions are being invited for the final competition under the original scheme and it is hoped that the work submitted will encourage the Committee responsible for it to approach the donors for a further grant for the promotion of Bantu Literature, Art and Music.

The competition for 1937 is as follows:-

(a) LITERATURE: The best original unpublished work in Drama in a Bantu Language, with English translation.

(b) ART: The best original work in Painting or Drawing.

1. The Committee reserves the right to withhold award if work submitted be not up to the standard required, and also to divide the prize if necessary.

2. The work, which will remain the property of the competitor, must be submitted by October 1st, 1937, addressed to the Principal, South African Native College, Fort Hare, Alice, C.P. Notice of dispatch should be sent at the same time.

3. English tranlations must be literal enough to convey Bantu idiom. They must be written on the pages opposite the Bantu version so that they may be read together. They need not be by the authors of the Bantu version.

4. Each entry must be accompanied by a written declaration that it is the unaided work of the competitor.

5. Work must be sent at the owner's risk; its safety will not be guaranteed. Packing should be carefully done.

6. The College cannot undertake to answer any letters concerning this competition.

Our August Number

Bring the World into the School

Putting Life into Language Teaching

Shall I Become a Teacher?

Flying over Africa

News of the Teaching World

Notes of the Month

What Our Colleagues Are Doing

Training for Physical Fitness

Employment Bureau

How to make your own Duplicator

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Vol. I, No. 4 — August 1937.

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Please Keep This Copy Carefull

T E A C H I N G

A MONTHLY MAGAZINE FOR TEACHERS IN AFRICA

Vol. I., No. 4. August, 1937 2/6 per annum.

Z. K. Matthews, M.A., LL.B. --EDITORS-IN-CHIEF-- H. J. Rousseau, M.A., B.Ed., D.Litt.

EDITORIAL NOTES.

Realism in School.

To leave as much space as possible for other articles, and not to bore their readers with long editorials, the editors are postponing the promised Editorial on "Realism" till next month. As all the articles on Language teaching are based on "Realism", however, a few simple explanations are necessary.

"Realism" answers our questions about every part of the school work: (1) Which subjects should I teach, and which parts of them? (2) Which methods should I use to teach them? (3) How should I organize or arrange my subjects, my lessons, my pupils and my school? The Answer is: "Copy Real Life!"

Very few of us are allowed to decide the first question, for what we must teach is fixed by other people. But we can do two things about it: (a) We can think about it, and try to make other people think about it until through our principals and our Teachers' Associations we can influence the people who fix our syllabuses. (b) That will take a long time. In the meantime we have to teach syllabuses that are often "unrealistic". TEACHING suggests that in such a case the unrealistic bits should be either left out, or else taught without spending too much time on them, or else taught by methods that are as realistic as possible.

Fortunately we or our principals can decide questions 2 and 3 : our methods and our organization. It is in these two matters that "Realism" can be of greatest immediate use, although the syllabus taught is really the fundamental thing.

What then is this "Realism"? Just this: We learn to do a thing only by doing that thing, not by doing something else. We don't learn to play the piano by practising on a petrol tin; we don't learn to swim by practising riding a bicycle, or even by reading a lot of books or listening to a lot of lectures on swimming, No: we learn to play the piano by playing the piano; we learn to swim by getting into the water and swimming. Of course we swallow mouthfuls of water, but they make us so much keener to swim well. In short: Practise on the Real Thing itself. Now, in school we say we want the pupils to learn to deal successfully with Real Life outside the school -- its diseases, its crops, its business, and so on. It follows that we must let them practise on Real Life itself. But what do we do? We try to teach our pupils how to make health conditions better not by going outside and trying to make them better, but by teaching long lists of words, words, words: innominate bones, olecranon, pronation, thorax, metacarpal bones, glottis, epiglottis

. . . . . And then we wonder why they never think of trying to make their homes more healthy!

Here are some examples of the questions that every teacher has to answer, and of the way in which the motto "Copy Real Life outside the School" solves them:-

(Syllabus) Should we teach English, or Chinese or neither? (What is necessary in Real Life outside the school?) What should our pupils learn to read: Chaucer, or English newspapers? (What is needed in Real Life?) What should we teach: Physics, or Cookery?

(Method) How should children learn to add and subtract money: from books, or in a shop? (When do people use money in Real Life?) How should they learn to sew: by reading books, by making the different kinds of stitches, or by sewing clothes? (What do women do in Real Life?) How should drill be taught: by explaining in words, or by making the pupils imitate you? (How do people learn to make bodily movements in Real Life?) by starting with simple arm movements, or by starting with games? (What kind of movements do they like to make in Real Life?)

(Organization) Should girls and boys go to separate schools? (Are men and women separated in Real Life?) Should we teach our subject in their home-language, or in a foreign language? (What language is used in their Real Life outside the School?)

But sometimes the conditions of Real Life are bad -- should we copy the slums? gangsters? prison treatment of offenders? No: that is where "physical and mental self-preservation" helps us to avoid the mistakes and evils of Real Life. This is dealt with on page 3.

TWO COMPETITIONS

"TEACHING" is sure that its readers have discovered many excellent ideas about teaching during their experience as teachers, and that they also see some weaknesses in the ideas put forward by "TEACHING". Therefore it will from time to time offer prizes for such ideas (so that other teachers may also benefit) and for such difficulties (so that "TEACHING" may try to help). In connection with our articles on Language Teaching, we offer two prizes of 5/- each for the two best letters on:

"Ideas I have found useful in teaching the Official Language";
and: "Difficulties that are hard to overcome in teaching the Official Language".

Entries must reach "TEACHING" before the end of December, 1937. Readers do not need to write compositions on these subjects; what "TEACHING" wants is lists of good ideas (with brief explanations) and of difficulties (with brief explanations).

A Recent Conference

During the holidays one of the editors had the privilege of attending the annual conference of the Teachers' League of South Africa meeting in Port Elizabeth this year under the presidency of the Principal of the Livingstone High School, Cape Town, Mr E.C.Roberts, B.A. This association of Coloured teachers has as its motto "Let us live for our Children" -- a watch-word that should be written on the heart of every teacher. The discussions showed that it was not a mere catch-word.
Other Conferences are reported on page 20.

May we be Practical?

Last month's Editorial on "physical and mental self-preservation" was rather philosophical and perhaps difficult to understand. It was stated there that the need for "self-preservation" is the cause of everything that human beings do; in other words, we do the things we do, because we have to keep our bodies and our minds alive. For instance, if someone threatens our bodies by taking our food away or beating us, or threatens our minds by saying that our opinions are wrong or stupid, we try to stop him from doing so — we defend ourselves with words or with weapons.

Now what has this got to do with teachers? This: If a teacher wants to influence his pupils or other people for good, he must make use of their need for "self-preservation". If for instance he wants to persuade them to move a cattle-kraal away from their houses, he must be very careful not to attack their ideas about these things. In later issues we shall give advice on how to use it in deciding which subjects to teach, how to teach them, and how to arrange one's classes and lessons; in dealing with other people (like parents, principals, teachers, inspectors); in delivering a speech; in business; and so on. Here we can only give a few examples to show how it should guide one in dealing with one's pupils. We give two general rules:

(a) Never let people feel that they are in any danger from you, either in body or in mind;

(b) Give them as many chances for success as you can, especially in ways that help others also (never in ways that harm them).

There is not enough space to deal with (b) this month, so we give some examples of (a):-

"I must never make a pupil feel inferior."

I must punish a pupil only when it is absolutely necessary; I must never scold him or call him "a fool", "stupid", "lazy", "liar"; I must never make him wear a dunce-cap or stand in a corner or make a fool of him in any way. It may be difficult not to do one or other of these things, for we are all human. When a child fails to understand our explanations, he seems to say that we give bad explanations; so we attempt to preserve ourselves by calling him a fool. (How often a teacher tells his principal that his class is unusually stupid! He is afraid to be blamed if they do badly, so he blames them). If we become angry when a pupil is "stupid", we show that we care more about our own self-preservation than about his — about helping him to improve. But if we are always friendly and helpful, he will feel that we are really trying to help him and he will be eager to do what we advise him. On the other hand, pupils who are always criticized dislike their teacher, make life unpleasant for him if they can, and do bad work. Children want to be friends with their teachers and to be praised, and if we again and again criticize their attempts we may spoil their lives not only at school but ever after. So:

"I must praise every bit of good work and not take too much notice of mistakes." Our pupils, like ourselves, are not perfect; but our pupils, like ourselves, improve most if their work is praised, and if they are then

shown how they may make it even better: "That's really good, John. You are getting on very well. But supposing you had just done this — see the difference it makes? Try that next time." This may be stated in another way:

"I must never ridicule a child, or let others ridicule him." We dislike being laughed at and made to seem foolish; others dislike it just as much as we do. Scientists have found that the commonest reason why children dislike a teacher and his subjects, is that he is sarcastic, saying biting things that make them feel fools in front of everybody. Teachers often do that with a new pupil from another school. Pupils don't work any harder, but get to hate the teacher and his work. We must also never let one child get success by making another suffer; for instance, a clever child should not laugh at a duller child who can't do the work so well. Because children feel inferior to the big grown-ups but can't "get their own back", they are often little savages to any child who seems inferior to them. (So:

"I must never make any child feel I can order him about just because I am bigger than he.")

A child is usually teased and played the fool with if he has some visible defect — ragged or strange clothes, a weak body, an ugly face, a stammer, weak eyes, a hunch-back, etc. This should not happen, and the teacher should try to be his friend and to help him (e.g. have ears or adenoids attended to): that is —

"I must remove or remedy noticeable defects" if at all possible. Never should the teacher make fun of him by imitating his stutter, by nicknames like "Baby Face", "Tom Thumb" or "Tatters", or by saying things like: "Can't you hear? Go and wash your ears," or: "Look at the big lump of meat standing there!" A teacher who does such things is a criminal. But the real teacher will try to make no pupil even feel different from the rest. If a pupil cannot see very well on the blackboard, such a teacher will move him to the front quietly so that nobody notices it; otherwise the pupil may feel shy and unhappy. One last rule:

"I must be equally friendly and sympathetic to all." To have favourites is to make the rest of the class feel inferior, and then they will hate the teacher and his favourites. To be equally friendly to all is to make them feel that one wants to help all of them.

In short:

"I must never let any pupil feel that his personality (ubuntu) is in danger of being destroyed."

(Continued from p. 15: Hearing People Speak)

Stories told outside will be told in the teacher's basic English in school, stories will be made up by the teacher about the kind of life that his pupils live outside, and so on. In a later issue of TEACHING we shall show carefully how this may be done. Here we just emphasize: First things first. The pupils can go on to less necessary things when they have thoroughly mastered the most necessary ones. (To be continued).

FLYING OVER AFRICA: IV.

by Z. K. Matthews

One of the most interesting educational experiments in Kenya is that of the training of Jeanes teachers. The conception of the Jeanes teacher, like so many other dynamic ideas in the field of education, was first put into practice and developed in America by educationists interested in Negro welfare. In the Southern States, for many years it was felt that the ordinary school in the Negro community was not discharging adequately its social functions as an agency for the promotion of community welfare. This unsatisfactory state of affairs was due to the fact that the ordinary teacher, partly because of his training or lack of it and partly because of his preoccupation with the routine task of imparting knowledge and skill to his pupils, did not, in fact could not address himself with anything like the required degree of application to the task of bringing about desirable social improvements in the community from which his pupils were drawn. A solution for this problem was sought not along the lines of merely increasing the staff of the school but rather by providing a type of worker who could form a link between the school and the community; who, through periodical visits to the schools in her district could attempt to do two things, namely: (1) to encourage and help the ordinary school teachers to make their schools better educational centres basing their work upon the needs of the community; and (2) to encourage and help parents by means of careful demonstrations to make their homes more attractive to their children and their neighbours and to take a more intelligent interest in the local school. Through the generosity of Miss Anna T. Jeanes, a wealthy American lady, this type of worker, so essential to backward communities which generally lack the usual amenities of civilised life, was put into the field, and the name of Miss Virginia Randolph, the first Jeanes teacher, whose unusual skill and persistance soon put the movement on a sound footing, will live forever in the annals of Negro Education. To-day the Jeanes teacher in America has a well-known and highly appreciated place in the system of Negro upliftment. In due course, especially after the visit of the two Phelps-Stokes Commissions to Africa, the idea was conceived of trying to do the same kind of thing in Africa. The result is that a modified system of Jeanes training has been started in different parts of the continent, e.g. at Hope Fountain in Southern Rhodesia, at Mazabuka in Northern Rhodesia, at Kabete in Kenya, and elsewhere. That a fair amount of progress in the transplanting of the Jeanes plan has been made may be gathered from the fact that two years ago the Jeanes Schools in Africa held an important conference in Salisbury, Southern Rhodesia, which was attended by many distinguished educationists. The report of that conference has been published under the title "Village Education in Africa" and every African teacher ought to read and digest it. As Dr. Keppel, President of the Carnegie Corporation, New York, says in his introduction to this report, "As an educational and sociological document, this record is not merely of current interest, but of permanent usefulness."

During my trip to East Africa, I had the pleasure of visiting two Jeanes Training Schools, namely, the one at Kabete in Kenya and the one

at Mazabuka in Northern Rhodesia. The former is situated right in the middle of the KikuyuReserve and so is within easy reach of the type of community it seeks to serve. The latter is rather distant from the Reserves and was unfortunately for purposes of convenience placed close to the Railway Line and in close proximity to the Agricultural Experimenttal Station of the Government of Northern Rhodesia. In both of these schools the authorities concentrate upon the training of married men and their wives, departing in this respect from American practice where most of the Jeanes teachers are women. Both schools are Government concerns to which teachers of some experience are sent for special training by various Missions or by Government. At the end of their training, which lasts for two years, they return to their Missions or to Government posts to undertake the supervision of a number of schools and the direction of social activities calculated to improve community standards in health, hygiene and sanitation, agriculture and home life generally.

The Jeanes school at Kabete is itself a model village, for during term the teachers in training, together with their wives and children, live in two-roomed cottages made of brick, with a small garden surrounding each cottage. Here they live as far as possible an ordinary home life, and fathers, mothers and children all have an opportunity of being better fitted for the life they will lead after their stay at the Jeanes School. The teachers in training run a Co-operative Store and a Bank in which they learn something about these important economic ventures. In the local village they have an opportunity to try out the methods of social work which they are being taught. An important aspect of the work of the staff, which is mainly European, is to keep in touch with the students after they have returned to their ordinary work. A member of the staff visits all the Jeanes teachers, finds out what they are doing, discusses with them their difficulties, and so collects information that helps the staff in the re-organisation of their work to meet African conditions. At regular intervals Refresher Courses are held at the Jeanes School and those already in the field return to the school and endeavour to keep up-to-date in their methods and fresh in their outlook.

Altogether the Jeanes School is a commendable type of adult education. While the ordinary school takes proper care of the education of the young, some sort of attack must be made upon the problems of the grown-ups in the village, for the latter, if they are not in sympathy with the aims and objectives of the school, can act as an effective brake on the progress of the community. The Jeans teacher endeavours to break down the natural conservatism of the adult who is loath to try out new ways of doing things both in his individual life and in the life of the community as a whole.

PUTTING LIFE INTO LANGUAGE TEACHING

by M.J. Rousseau.

The main principles of language teaching are stated in our April issue, pp. 14 - 18. These principles may be summed up in the phrase : Realism in the service of Self-preservation; that is, we must find out how people in Real Life satisfy their needs (hunger, clothes, etc.) by using language, and then we must copy Real Life in school.

Various articles on this subject will be published in future issues. They will deal not only with the Official languages but also with the Home Languages, for the latter are in even greater need of better methods of teaching. In the meantime we suggest the following questions for careful consideration :-

(1) What language do our children speak best? How did they learn it - by reading? by writing? by translating (to explain new words)? by learning grammar rules? What did they learn first - reading, writing or speaking?

(2) What kinds of things did they speak about first? What kinds of things do they speak about most? Why, then, do people speak? About what things do people speak most eargerly and most eloquently? Did they speak perfectly from the first? How did they improve? Did they use the whole vocabulary of the language from the first? How did they learn new words? How did their pronunciation improve - as the result of lessons on vocal cords, larynxes and vowel charts?

(3) Why do people read in Real Life - to improve their pronunciation or their grammar, or to gain information about something, or for enjoyment? How do people read - aloud or silently, all together or separately? whole sentences at a time, or words, or letters; for instance "Tee aitch ee, the; see ay tee, cat; ess ay tee, sat; oh en, on; tee aitch ee, the; em ay tee, mat", or "The - cat - sat - on - the - mat", or : "The cat sat on the mat"? (Who wants to read such rubbish anyway!)

(4) Why do people write in Real Life - to get scolded, or punished, or praised, or marks, or money, or shoes (from a store), or news or love (from some person)? How do they write - a stroke at a time, or a letter at a time, or a word at a time; for instance :

(handwriting examples:) l l l l l l l l l l } OR { g g g g g g g gain gain gain g

OR: { Dear Mr Smith, This morning your cat again scratched my little brother, and so ...

When do people have to spell, when they speak or when they write? What do people have to write most - letters, articles, stories, essays, explanations (paraphrases), or summaries?

(5) In what ways can Real Life not be copied in School? In what ways can we, but don't we, copy Real Life in school?

General: The most important of all subjects in school is language, because it is the most important of all subjects in life outside the school. People can live without arithmetic, without geography, without history, but they cannot live together without some sort of language. In fact, language is the foundation of every other subject, for they all need it. If the foundation is weak, the whole building is weak. That is why it is the first subject to be discussed by TEACHING. It is such a big subject, however, that we should need to write several thick books if we wanted to discuss it fully. Instead we shall later give a list of books that will help our readers. It is fortunate for us that there are more and better books in English on language teaching than in any other language. In these articles just a simple outline can be given, with as many useful hints as possible - lists of composition subjects, advice on letter writing, on correcting written and oral work, etc. We start with the usual method of studying any language -- grammar.

"GRAMMAR -- A GREAT DEAL OF NONSENSE."

The greatest experts on language teaching agree that grammar is useless for learning any language. Many years ago the famous educationist Herbert Spencer condemned "That intensely stupid custom, the teaching of grammar to children". In 1905 the official English handbook of "Suggestions to Teachers" suggested that it should not be taught and stated: "With the younger scholars it should be discontinued altogether". The greatest language scholar of to-day, who has written a valuable book on the teaching of language, Prof. Jespersen, condemns it. Dr Ballard, one of the foremost English educationists and the best writer on the teaching of English, of which he has had wide experience as teacher and His Majesty's Inspector of schools in England, says: "It is just as reasonable for children of thirteen to practise needlwork in order to improve their geography as to study grammar in order to improve their composition." And so we could quote many others.

But if it is useless, why does every pupil study it in school, not only when they are learning a new language, but even when they are learning their own? Just the traditions of the ignorant Middle Ages. It happened like this:-

For about 1,500 years after Christ was born, Latin was taught all over Western Europe as the only educated language of the time, even though after 500

A.D. it was dead - no more spoken by people in their real, every-day lives - in their houses, on their farms, in their shops, on the streets. In other words, it did not any more help people to preserve themselves in Real Life. Now, when anything, whether it is an ox-wagon or a language or a school subject, does not help people's self-preservation in Real Life any more, they throw it away and use something that does help their self-preservation - a lorry or a railway or a different language, etc. Usually it is a long time before people make up their minds to throw such a thing away. They like the old thing because they know so well how to control it, and dislike the "new-fangled" thing because they don't know how to use it and so are afraid of it. So people usually put the old thing in a museum, where it is studied as a dead thing of the past. That was what happened to Latin: it was put away in grammar-books, and people studied these to find out what Latin was like when it was alive. But in the end the people of Western Europe became tired of writing and studying only Latin and began writing and studying their own living languages as well. In England this happened about the year 1400. Latin itself, however, was also studied, and it is only to-day that it is at last being pushed right out of the schools of Europe.

Unfortunately, when about 1400 the Real Life surrounding the school in England forced English into the school, the teachers were so used to teaching Latin from grammar-books that they began teaching English in the same way, and made the English grammar as like that of Latin as possible, although the two languages were quite different. The same kind of thing happened to the study of French in France, Dutch in Holland, German in Germany, and so on. When these languages came to Africa, they did the same thing to the African languages: the Europeans studied them by the "Latin Grammar Method" to which they were accustomed, and the little Africans had to do so too in school, although the Latin Grammar Method is far more unsuitable for the African languages. It is a pity that this method should have been imposed on the African languages just when it is at last being thrown off by the European languages. This "old grammar of parsing and analysis, which cast a blight on the elementary schools of England", as Dr Ballard says, is so different from the way in which we speak in Real Life outside the school that it is useless and unreal and therefore one of the most hated subjects in primary schools. Unfortunately the teacher seldom sees that his pupils dislike it, for (in Dr Ballard's words):

> "When I taught English grammar, as I did for many years to all grades of pupils, I thoroughly enjoyed the experience. And I imagined that my pupils enjoyed it too. Looking back at those days through the experience of later years, I cannot but think that I was deceived. The bore never bores himself; he only bores others. And the trouble is that he doesn't know it."

There are of course many people who think that the very fact that the pupils dislike the subject is good for them, because it trains their wills for overcoming all the unpleasant tasks of later life. We shall have to discussthis idea at some later time, for it is very prevalent; but here we need just say it is a quite wrong idea. The writer of this article is convinced that the sooner grammar is thrown out of school, the better. He has himself taught English, Afrikaans and Latin with and without grammar, and he sees no reason why other languages should be different in this respect. For most teachers Latin will have to be an exception, because we know it badly. The grammar method wastes the teacher's and pupils' time and energy learning with difficulty useless, uninteresting terms like "gerund", "predicative", "voiced labiodental fricative"; time and energy which might be so much better used learning new, real sentences and words. In "young" languages like the African the danger is particularly great that the teacher may

adopt "the grammar-book attitude" and try to force the real, living language outside the school to agree with the grammar-book, instead of the other way about: Pupils must know the terms and rules, and must pronounce their own language according to the grammar-book and the spelling; if they don't, says the "grammar-book teacher", they speak it badly.

There are numerous arguments to prove that grammar helps the pupil neither to speak and write his own language better, nor to learn a new language. Many exact experiments have been made to find out, and every one agrees with our statement above. At the end of this series of articles we shall describe how our readers can make such experiments themselves; after all, that is the only way to decide the matter. The trouble is that the people who say that grammar is good have never tried to find out by experiment whether it does any good. They have been so used to it themselves that they have never doubted its value. If they didn't have the grammar-book to follow, page by page, they would be lost - and they are afraid of that. So they just say, without the tiniest bit of scientific proof, that grammar is absolutely necessary. Just a few facts in support of our view:-

The greatest writers in the two greatest literatures the world has ever known, Greek and English, never studied the grammar of their own languages - Homer and Plato never saw a Greek grammar, and Shakespeare never saw an English one. The Italian Dante, perhaps the greatest writer who has ever lived, never saw an Italian grammar. - But we know it from our own lives:

Who are the people who can use our own languages best? Those who have studied grammar, grammar, grammar at school and at the university, or those who would not know what a "Noun" was if we asked them? - And

Which of us can explain anything at all in any language by means of grammar? All we can do is to find out how people speak, and then say: "They speak like that - because they speak like that!" To say that "He write a letter" is wrong and "He writes" is correct because the third person singular present tense of the indicative mood of the English verb takes s, explains nothing. Why does it take s? Besides, it isn't true: We don't say "He wills write" or "He cans write."

Even the greatest grammatical experts can't explain anything. That is why they so often quarrel with one another because they "explain" things differently.

How then can we expect children to understand why one thing is right and another is wrong? But more than that: How can we expect the child to avoid the wrong thing by learning grammar? Here are some common mistakes made by Bantu pupils when speaking English; can any reader explain grammatically why they are wrong?

As best as I could; He was ill, insomuch that he died; It is there where he lives; All what he says is true; This is your coat which you bought; The other was a man, the other a girl; A Zulu big village; Dear Friend; Honoured Sir; Please give me little money; The Responsible Government was introduced; He gave me many advices; Religious instructions; He played a fool of her; I fill the telegram; He did it in this method, and she by this way; I made him to learn; I am understanding him; He walked there, isn't it?; I donot write; They siezed the castle after the seige; My laces are lose.

Some of these one can explain, but the explanation would confuse the child still further. Even if the child could understand the explanation, he would have to think of it every time he wanted to use that phrase, which would waste a lot of time and energy. Imagine a child speaking to a friend: "Perhaps I will come to..." - then he stops and thinks to himself: "No, that is wrong. Yesterday Teacher taught us that I will does not express mere futurity, but a promise, threat or command. Now, here I am neither promising, threatening, nor commanding, for I can't say that I am perhaps promising, threatening or commanding to come. If I promised, threatened or commanded there could be no perhaps

about it - it would be certain. So I must say: 'Perhaps I shall come to school!" After standing dumb like this for a minute or so while his friend is wondering whether he has taken leave of his senses, he begins again: "No, perhaps I shall come to school." Can we blame any pupil for not speaking in such a stupid way? How often one hears a grown-up with B.A. in English saying things like: "It could be possible if one had the money." If one drew his attention to it, he might be able to see the mistake, and would certainly, once he saw it, be able to explain why it was wrong; but next time he does it again. The only reason worth anything at all is this: "English people don't say that. They say; "It might be possible." Now you say that.....Good. Now supposing I had no books and you had no books, would it be possible to teach you English? Yes, it---be possible. Everybody say that. Good. Peter, say it," etc. (Each example goes on the blackboard. The class say it in chorus and singly; make examples of their own; write further ones for home-work; revise quickly next day, and later too.)

Another example: We are told we must learn to parse and analyze because we shall then be able to speak better. Here are some simple sentences everyone uses. The writer has never yet found anybody who could parse or analyze them correctly: (Parse) Re your letter: This was asked for; (Analyze) He had a fine house in which to live; By the time the work has been finished, nobody will want it. We can't parse or analyze these correctly, but we can use them correctly. So why waste time on parsing and analyzing? No child has ever since the world began done the kind of thing that the official teachers' handbook of the most advanced Department of Education in Africa says he does in the following paragraph: "There is no doubt that it is helpful to the child if he has made a long, involved sentence to be able to look critically at a subordinate clause and say to himself: 'It is assumed that this subordinate clause performs the work of an adverb (or an adjective, as the case may be); therefore I must alter my sentence in such a way that it is quite clear to everybody that the sentence really performs that work.'" Here is such an involved sentence, and our readers can judge for themselves which is better - to train the pupils to make simple, short, clear sentences; or to train them to analyze grammatically every sentence they speak or write:-

"For seeing those things which are equal must needs all have one measure, if I cannot but wish to receive all good, even as much at every man's hand as any man can wish unto his own soul, how should I look to have any part of my desire herein satisfied, unless myself be careful to satisfy the like desire which is in other men."

Has any reader analyzed this? How then can we expect any child to do it?

There are many other arguments against teaching grammar, but we must stop. The teacher, however, may well ask: "If grammar is useless, what can I do about it?" In the first place, his pupils must pass, and the inspectors and examiners ask for grammar. In the second place, how should he teach his pupils to use their own language and the official language if he does not teach grammar? The second question will be answered in the next article on "Speaking in Real Life". The first was answered on page 1: (a) Prove to other people that it is useless. Think about the matter; collect arguments; make experiments. Persuade your Teachers' Associations to discuss it. Write to TEACHING and we shall try to help. In the end it will be possible to influence the Education Departments, Examiners and Inspectors.

(b) Meanwhile, waste as little time as possible on grammar. Teach only what the Examiners or Inspectors want - nothing more. And teach that little in a way as close to the way of Real Life as possible, as we shall try to show now.........

SPEAKING IN REAL LIFE.

Learning. Our advice is simple: Copy Real Life! Why do we use a language in real life outside the school? To get what want - food, help, etc. The better we use the language, the better we get what we want, and so we improve. If we didn't want anything we should never learn to use the language. How do we learn to use it? Just as we learn to swim by swimming, so we learn to use any language by using it - not by using some other language, or by letting someone else use it for us. If our readers think of the Europeans they know, they will agree that those who "picked it up" in trying to get what they wanted as traders or farmers or children often speak the local Bantu language as if it were their home-language. What about those who learnt it from books? In the same way it is well-known that the best Bantu interpreters are those who have learnt the official languages in the business of daily life. All languages, whether home or foreign, should be learnt by the Real Life Method. That does not mean that they should not be studied; in Real Life people often think and argue about the exact meaning of a sentence or word, and that is the kind of language study that ought to go on in school, at least in the higher standards. But not to begin with. Now when a baby is born, it does not know any language, but has to learn its unknown home-language in the same way as it later learns an unknown foreign language.

How does the baby learn its home-language, or the adult a foreign language in Real Life? (Please think of some real baby you know, and some real adult you know, e.g. a trader). (1)They live among real things that make them want something - the baby is hungry and wants food, the trader may also be hungry and certainly wants to sell his goods. This want is absolutely essential. (2)Then they hear certain sentences again and again. The hungry baby cries, his mother comes, and while she says something like this: "Mama's darling! Mama gives nice food," she feeds him. He hears such sentences for about 12 months, until, when he wants her, he shouts: "Mama!" In the same way the trader hears his customers, while they point to [kettle], saying: "Ndifuna iketile," until he himself says: "Iketile?" (3)So they begin using these sentences to get what they want. If successful (4)they keep on saying the sentences that helped them. (5)Years later, the baby learns to read, (6)later still to write.

These six things are important in the order given: Wanting is the most important; hearing comes next and is more important than speaking; but speaking is more important than reading; and writing is least important of all. We speak less than we hear; read less than we speak; and write least of all. In school we should give them in that order too. In this article we can only write about 1 and 2: Wanting, and hearing (and part of 2 will have to stay over for Sept.).

In school the child must learn in the same way.

(1) WANTING TO SPEAK

Fortunately, as far as English is concerned, our pupils want to learn very much. Unfortunately, when they come to school they already have a language with which they can get most of the things they want; and besides, the school does not have things which make them want to speak as much as the baby's hunger makes him want to speak. So we must try to collect as many situations as we can that do make them want to speak in life outside, and copy them in school. Here are a few examples:- We speak best in real life when (a)we are not afraid, and (b)are telling others about something fine that we have done, or (c)something of importance to us; (d)when we are trying to persuade others to do something we want, or (e) feel that we are using the language well, or (f)feel that we are succeeding.

In school: (a)The teacher must not make his pupils afraid or shy (e.g. by criticizing their mistakes), but be friendly and encourage them.

(b)The children should do things, and tell the others what they are doing, e.g. "I am cleaning the blackboard", "Cluck-cluck-cluck, I am a hen and I am looking for my chickens"; or what they have done, e.g. "How I made these clay oxen", "How I killed the snake", "What to do with old motorcar tyres".

(c)Dr Ballard says: (Food) "Children of all ages are interested in food and drink - all ages from the cradle to the crypt. If they are not, we had better call in a doctor...Advancing years will bring reticence, but they willnot bring a change of heart." (Money) "To get the maximum of fun out of the minimum of money is to these young people a perennial problem." (Clothes) Girls especially like to talk about clothes. Other things they like to talk about: "our new baby", "how father got such a good crop", "what I want to be", "what my brother writes from the mines" -- in short, anything that makes them feel important. As Dr Ballard says: "If we are to be true to our principle of letting the mouth speak out of the fullness of the heart, we must not exclude these human interests from our lessons. Morally they are neutral things; neither good nor bad in themselves, but things to be woven frankly and wisely into the fabric of the child's experience...It is certain that children have clearer and more authentic ideas about jam-tarts (or amasi) and frocks than they have about moonbeams, rippling water, and fairies at the bottom of the garden" (or: A Spring Morning).

(d)Very often pupils are more eager to speak if the subject is so put as to hit them, and they have to try to persuade others to agree with them. Thus "Boys must learn to cook and sew" is a better subject for debate than "Should we learn to cook and sew?" Girls will be more eager to prove that "Girls must learn English" than to answer the question: "Should girls learn English?"

(e)Most pupils enjoy feeling that they can understand and use the new language immediately; especially if the rule is made (and kept) that only that language is to be used during the periods when it is being taught, the pupils will have to speak it if they want to get anything. A more advanced pupil helping the teacher (e.g. by taking a small group in the class, or by carrying on a conversation with the teacher in the first few lessons - to be described later) feels pleased that he can do something important in the language. This kind of thing is possible with the Real Life Method, but not with the grammar method.

(f)In every case the teacher must see that his pupils enjoy success - his praise and encouragement, being asked to help, getting what they want, etc. The teacher knows much more than the pupil; what seems easy to the teacher may be very difficult for the pupil; therefore the teacher must be very patient, simple and clear, never expect the pupils to be perfect at once, and never become irritable. If a pupil succeeds, he is happy; if he fails, he is gloomy and angry and unwillimg to try and improve. We must aim at stimulating the pupils to want to speak rather than continually insisting on correctness, for that spoils the enjoyment of speaking. So the teacher must not criticize the mistakes, but praise the good points. In a composition he should mark not the bad words, sentences & paragraphs, but the good ones, for then the pupil will feel eager to do even better, and his attention will be drawn to the things to be copied, not to the mistakes to be avoided. Oral or written compositions which need many corrections should never have been set, for pupils, like us, learn far more from success than from failure. If corrections are numerous, the pupils are discouraged and then have no desire to do better; but even if they wanted to do better, they would be unable to remember the corrections because there are too many. If the work (oral or written) is slovenly, or unprepared, the teacher should build up in the class an attitude of: "One can't hand in stuff like that." To sum up: The pupils must have something to say and be as eager as possible to say it. The teacher should

make sure that they know exactly what they intend to say before they begin, by leading them to talk it over first; the pupil should never be told to speak or write about something he has never thought of before.

Later sections will suggest more ways of making pupils want to speak.

(2)

HEARING PEOPLE SPEAK

In school the pupil, unlike the baby, does not have 12 hours a day for years in which he can hear and slowly pick up the language. The language is studied for about 30 minutes a day to start with, and even then the teacher usually speaks for more than 25 minutes, so that each of the 40 or 50 pupils gets not more than 5 seconds for speaking the language. Remedy: Use the time carefully: The teacher must work out his scheme carefully, and prepare every lesson well. Many teachers think that real teaching means reading from a book or writing in a book, and that an oral lesson is just a joke for which they need not prepare. This is quite a wrong idea. Oral work (as we explained on p. 12) is the foundation of all reading and writing, and needs careful preparation by the teacher. Not a minute must be wasted by the teacher's not knowing what to do next, but every minute must be used for hearing and using the language clearly and correctly (The teacher must speak very carefully: he is the pupils' model). In the lesson as much time as possible must be spent in using the language to be learnt. If it is a home-language lesson, the pupils must get practice in hearing and speaking their home-language and not English; if it is an English lesson, they must use English alone - not their home-language. Further, they will learn to use it if they use it as much as possible, not if the teacher does most of the talking. To give them as much practice as possible in the time, the teacher should very early accustom them to useful habits of repetition; e.g. when teacher (or pupil) asks question and correct answer is given (perhaps with help of teacher) first the teacher and then the whole class should repeat the answer. This is an example of --

Concentrated Real Life:

The teacher has a great advantage over Real Life. In life outside the school the time is not carefully used. The child hears a word or a sentence once, and then perhaps has to wait hours before he has a chance of hearing it again. In school we can give concentrated Real Life: the child must hear (and later use it) many times over in the lesson so that he can remember it better. But we must be careful never to make this unlike Real Life, and therefore monotonous. This must therefore be done as like life outside as possible; e.g. when a pupil is practising sentences like "I go from the one boy to the other", "This is the one end and that is the other", he must do these things. The idea of concentrating Real Life helps us to (a)choose the words, sentences, expressions to be learnt first, and (b)give practice in them.

(a) What should be learnt first?

Let us copy the baby in Real Life. The baby hears the most important words most often (e.g. mama, baba, eat, drink, sleep), and therefore learns them soonest. So when he comes to school, he should learn first the words he needs most in his life outside the school. In a town school he might learn "motor-car" or "post-office" in his first six months; but far away from a town he does not need these words so much, and can learn them much later. But it doesn't matter where he lives - he will never need words like abbot:abbess, he-goat :she-goat, thou dost make me to go, thither, bid, bade, bidden, and much else that children now have to learn in Stds. 1, 2 or 3 simply because they have been put into books by people with the grammarbook mind. In the same way we should first teach the constructions that the child needs most; e.g. "a man" is more necessary than "an umbrella", "If I had taken it" than "Had I taken it". The writer would ad-

vise teachers to get a good "Basic English" reader or dictionary, and with their help select the most necessary words to be taught first. Such a reader uses the words in the order of their importance to an English child, however, so that the teacher will have to omit some and put in others according to the Real Life outside his particular school in Africa. Even a child in a mining city like Johannesburg wants to speak about different things from a child in a seaport like Cape Town, or a child in a farming area like the Transkei. Until we have a good book, therefore, the teacher should make up his own course by finding out which words and sentences are most needed outside his school, comparing that with the reader or basic dictionary, and choosing those words which he then thinks most necessary; these will then be taught orally in interesting situations like those outside, e.g.making a fire, buying in the store. (Contd. on p. 4).

"WHAT SHOULD I BECOME?" by the Editors.

(N.B.- These articles will be written as talks to pupils, but they will help the pupils only if the teachers deal with them in school. Perhaps teachers may be more willing to do this when they know that it is considered so important, that it is to be introduced as a subject called "Vocational Guidance" into all European and Coloured primary schools in the Cape Province. In addition to giving the pupils such information in an attractive way, the teachers can help them by finding out what they are best fitted for, as explained in our June-July number. For instance to find out which pupils would become successful teachers,we suggest that teachers should from time to time let a pupil teach his classmates or a younger class. Teachers will be better able to judge a pupil's talents as a teacher, the pupils will enjoy it, and most teachers will be amazed at what their pupils can do if given a fair chance: (a) We must help them a little to think out the lesson; (b) Remembering that we see other people's mistakes much more easily than our own, we must not expect them to teach as skilfully as we probably do not teach ourselves.)

VOCATIONS: General.

(1) Whatever vocation you choose, get the best raining you can. If your qualifications are good, you are sure of getting work, your salary will be good, and you can do your work well.

(2) The prospects are more important than the commencing salary. You may get a job as office boy at £60 a year, while a teacher with Std. 6 and two years' training gets £54 a year; but as office-boy you will probably never get more than £60, while the teacher's salary rises steadily. Moreover, it is not likely that the office-boy will get a better job, while the teacher, after one or two years, can go back to school or college, train further, and start teaching again at £80 a year or more. Lastly, the teacher's salary does not depend on the prosperity or bankruptcy of a private firm (the finances of his employer, the State, are much safer), he has holidays when he can study further, and the work he is doing is more worth-while than the office-boy's. You should carefully think over such things before you choose a job; and if, later, you have a chance of improving your position by further training, you should certainly make

use of it. (That will be very difficult if you marry soon after starting work). We don't mean that you should always think of how you can make most money, but of how you can do the work that gives most satisfaction both to yourself and to your people. If you get a better salary, you have more money to do good with and your work suffers less from the worry of trying to stay out of debt. If you have better qualifications, your work is more valuable to your people and more interesting to you, and your life fuller and richer.

Here is an example: Paul and Victor, two Bantu pupils aged fifteen in Std. 6, want to become teachers. Paul studies three years after Std. 6 and starts teaching when he is eighteen. Victor studies eight years after Std. 6 and starts teaching at twenty-three. At sixty they retire. Paul has worked forty-two years and earned £4,221; Victor has worked thirty-seven years and earned £10,377 -- £6,150 more! (See diagram in margin.)

Victor

Paul

2. "Shall I Become a Teacher?"

PROSPECTS: "What are my chances of getting work?" -- Very Good.

In those professions which are open to Africans there is a greater need for well-trained men than in any other place in the world to-day, yet this demand is just the beginning. As the foundation of an advancing African civilization in general and of any profession in particular must be laid by the teacher in school, efficient teachers are urgently needed, especially for secondary and training schools.

This is not just a temporary demand. Even in the Union of South Africa, which is better off than the rest of Africa, for every one Bantu child in school there are three out of school who should be in it. We must therefore have at least four times as many schools and teachers as we have at present. Bantu Education above Std. 6 especially is progressing faster than ever before, but it will take many years before all children between the ages of six and fourteen will be at school. Hand-in-hand with this development is going the growth, among Europeans in South Africa, of a more liberal attitude which, we firmly believe, will spend more and more of the country's money on African Education. Even when all children of school-going age (six to fourteen) are at school, therefore, African Education will steadily become better (for instance, one teacher for thirty or forty children instead of for sixty and eighty), and this will again demand more teachers. Another important fact is that, while in European countries fewer children are born to-day and fewer schools and teachers are needed, this will not happen among Africans for many years to come. For very many years, therefore, there will be a great demand for African teachers. Moreover teachers from the Union may always take up work in other territories in Africa such as Rhodesia, Tanganyika, Kenya and even Uganda. Everywhere teachers are so urgently needed that applicants with indifferent qualifications have often to be appointed. In short: a good teacher can always be sure of a post. This is true also of Coloured and Indian teachers, although for them it is not always so easy to find a post at once.

"What are my chances of doing good?" -- Limitless.

The most inspiring thing about African Education is that the good the teacher can do is limited only by himself. There are 150,000,000 Africans to be made healthier and wealthier, better in their ways of life, in their knowledge and ability, and in their character and spirit.

"What are the salaries?" -- Fairly Good.

For certificated men assistants in the Union the commencing salaries are as follows:-

Qualifications.	PRIMARY SCHOOLS (up to Std. 6)			POST-PRIMARY SCHOOLS (after Std. 6)	
	Bantu	Coloured		Bantu	Coloured
Std. 6 & 3 yrs.	£66 p.a.	£90 p.a.	1.	£90 p.a.	£105 p.a.
" 8 & 2 yrs.	£78 p.a.	£105 p.a.	2.	£100 p.a.	£120 p.a.
" 10 & 1 yr.	--	£120 p.a.	3.	£117 p.a.	£135 p.a.
" 10 & 2 yrs.	--	£140 p.a.	4.	£144 p.a.	£165 p.a.
" 10 & 3 yrs.	--	£140 p.a.	5.	£180 p.a.	£195 p.a.
B.A. & 1 yr.	--	£140 p.a.	6.	---	£225 p.a.
B.A. & 2 yrs.	--	£140 p.a.	7.	---	£285 p.a.

Women receive about one-third less than men. There is usually also provision for pension and cost-of-living allowances. Various kinds of leave are given, as well as regular holidays. In other territories the salary scales are usually lower, but the cost of living is much lower than in the Union. The need for well-trained teachers is also greater, so that the opportunities for doing good are more extensive. Pupils who want to become teachers because they think teachers get much money for little work, should be discouraged for two reasons: (a) If they ever become teachers, they will find out they have made a mistake; (b) Such people are useless as teachers.

"What will be my chances of promotion?" -- Very Good.

(a) Every year a teacher's salary becomes a little more. (b) Besides, a good, efficient, well-qualified teacher has every chance of becoming a principal, a demonstrator, a supervisor, or an inspector. As African teachers become more efficient, the more outstanding ones will gradually pass from being assistant teachers to being principals even in the large schools, until in the end probably only African teachers will be employed. This is already the policy of the Cape Province and Natal.

"What will be my status?" -- Very Good.

The African teacher is respected everywhere as one of the most valuable members of the community.

"What qualities must I have to become a happy and successful teacher?" --

The intending teacher should be --

(1) Fairly intelligent (not an unintelligent "crammer"). A teacher has to understand his work and his subjects clearly, think clearly, explain clearly. Very often he has to make up his mind quickly, so he must have common-sense. If a pupil in Std. 6 wants to pass Std. 8 or 10 before becoming a teacher, he must be among the upper 10 - 20 of the class; otherwise he will probably fail.

(2) Patient and sympathetic: A teacher who often loses his temper makes life a misery for himself and his pupils. He should be cheerful, calm and kind, so that his pupils feel that he wants only to help them, not to criticize and scold. The intending teacher should therefore enjoy entering into the thoughts and interests of younger children, understanding, helping and leading them. A nervous, hasty pupil should not become a teacher.

(3) Self-confident, keen and forceful: A timid or hesitating pupil will fail as a teacher. A teacher must feel that he is doing really valuable work and doing it well. But really to do it well, he must be enthusiastic, active and hard-working, ready to try out new ideas after carefully thinking them over and carefully preparing for them, and able to inspire and lead others. So, clearly knowing what is to be done, he must be firm and able to keep discipline well.

(4) Healthy: A pupil who is often ill or absent, or who cannot do really good work because of ill-health, will fail as a teacher. That is why, before one may start training as a teacher, one must get a certificate from a doctor to say that one's health is good. One's eyes and ears especially must be good. A teacher who takes part in sport has a better chance of gaining his pupils' friendship, trust and respect.

Other valuable qualities that one should have if one wants to become a teacher are: fairness; tact (knowing how to deal with people); ability to co-operate with others; scholarship; a good command of English.

"Where and how can I be trained?" ---

Before one can start training as a teacher, one must have passed a certain standard. This, and the length of training for the different grades of teachers in the Union are stated on page 17; in other areas the class teacher should get his information from his circuit inspector. Remember: In every way it is worth while getting the best training one can. The total cost of spending one year at a training school in the Union is about £16. Bursaries ranging from £3 to £15 are available for deserving students.

If one wants to teach in a secondary or training school, one should get a degree as well as teacher training. The degree can be obtained at a university or university college, or by private study, but the latter is exceedingly difficult. If one never fails, it takes three years after Std. 10 to get the lowest degree, B. A. or B.Sc. If one wants to teach subjects like languages or history, one studies for the B.A.; if one wants to teach subjects like mathematics, botany, physics or chemistry, the B.Sc. If one wants to know one's subjects better, one can spend a fourth year

to get the M.A. or M.Sc. Then one must also study for a Teacher's Diploma. In the Union non-European students who have passed Std. 10 are admitted to the Universities of Cape Town and Witwatersrand, but the latter does not train teachers and the former does not encourage non-Europeans to apply for admission. The South African Native College exists for the benefit of the non-Europeans and therefore arranges everything so as to help them, whether they are Bantu, Coloured or Indian. For instance, it provides several alternative courses:-
(a) After taking a degree, a student may spend an extra year studying for the University of South Africa Education Diploma.
(b) After passing Std. 10, a student may study for the B.A. or B.Sc. and the South African Native College Education Diploma at the same time; this three-year course, which reaches more or less the same standard as (a), is in many ways preferable to (a). Or, after one year of B.A. or B.Sc. a student may do the same course in one year. A Bantu teacher with B.A. or B.Sc. gets the same salary whether he has training 5 or 6 in the list below.

To sum up: If one wants to become a secondary teacher, any of the following are possible:-

Place.	Time needed	What one Gets	Total Cost of Training and Board.
4. South African Native College	2 yrs.	B.A. or B.Sc.I & S. A. N. C. Ed. Dip.	£20 — £44
5. South African Native College	3 yrs.	B.A. or B.Sc. & S. A. N. C. Ed. Dip.	£30 — £66
6. South African Native College	4 yrs.	B.A. or B.Sc. & Univ.Ed.Dip.	£40 — £88
6. Univ. C.Town	4 yrs.	B.A. or B.Sc. & Sec.Diploma	about £150 — about £160

(Under "Board" is included costs of medical attendance, societies, sports, etc.) At the South African Native College a large number of scholarships are given to deserving students ranging from £5 to £30 per annum.

A last word: A pupil who wants to become a doctor should not first become a teacher. We deal with the different medical courses in our next issue.

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EMPLOYMENT COUPON AUGUST

EMPLOYMENT BUREAU

Posts Vacant:-

1. S.RHODESIA (Bulawayo): L.M.S.; Training school; male assistant with at least J.C. & teaching cert.; must be definitely missionary-minded; urgent.
2. TRANSVAAL (Witbank): Board; female teacher for Std. 7, with Matric or B.A. I & teaching cert; as soon as possible.
3. TRANSKEI (Tsomo): Bantu Pres.; male Princ. teaching Stds. 5 & 6, with Matric or B.A. I & teaching cert.; social service a recommendation; start Jan. 1938, but apply at once.
4. TRANSKEI (Butterworth): Pres.; Traing school asst; graduate with teaching cert.
5. TRANSVAAL (Pretoria): High school assts.; graduates with teaching certs.
6. CAPE (Eastern): High school asst.; must have Xhosa, Phys. Sc., Bio.; grad. with teaching cert.

Posts Wanted:-

102. Princ., 22 yrs experience, T.3, B.A. I, S.A.Native College Educ. Dip.; good health: good reports from Inspector.

(The attention of Principals and Managers is drawn to this Employment service. A number of [illegible] in Training and High Schools will be vacant soon, and applicants with the requisite qualifications are scarce. This Bureau aims at bringing into touch the teachers who want posts, and the schools which want teachers - anywhere in Africa. If a school or a teacher wants to make use of this service, we should like them to let us have the information in good time, so that they have a better chance of finding a really suitable post or teacher. Please enclose the Bureau Coupon & 6d. stamps to cover postage.

TEACHING says: "ICH DIEN - if you will let me!" May TEACHING help you?

-----------ooOoo-----------

RECENT TEACHERS' CONFERENCES - by Z. K. Matthews.

The Natal Bantu Teachers' Union held its nineteenth annual conference in Pietermaritzburg from June 30th to July 3rd. Over two hundred teachers attended the conference, and reports from over thirty-two branches of the Association in different parts of Natal and Zululand revealed that much progress was being made in the work of the Association. The conference was officially opened by the Mayor of Pietermaritzburg who, in the course of his remarks, congratulated the teachers and the Bantu people generally on the rapid strides which they were making in adapting themselves to modern conditions of life. The duty of the Bantu teacher was to play his part in liberating his people from the shackles of outworn and unfounded beliefs and superstitions. The President of the Association, Mr. A. W. Dhlamini, a former student of Fort Hare, in his presidential address made a comprehensive survey of the social and economic conditions of the Bantu and their bearing on his education, a vital question which deserves the earnest study of all those teachers who want to make their teaching real and vital. Mr. Dhlamini in the course of his remarks paid a tribute to the municipalities of Ladysmith, Newcastle and Vryheid which had recently built schools for the Bantu children in their midst and expressed the hope that other municipalities in Natal might follow this example. At a later stage of the conference it is reported that feeling ran high when the question of the employment of European headmasters in these schools, at what were described as "princely salaries", was discussed. It was generally thought that this was unjustified, in view of the number of African teachers with secondary qualifications now being turned out at Fort Hare. The plea of the Natal Education Department is that Fort Hare is not yet able to supply the demand for highly trained African teachers. The moral of this is obvious. Prospective African teachers must improve their qualifications and do their work in such a way as to prove their fitness for being principals of the schools intended for their people.

Other important addresses included one by Dr. Sormany on the subject of "Christian Education", in which the speaker emphasised the fact that the education of the individual must embrace the development of the whole of his personality, and particularly the moral aspect of his being; another by Mr. O. E. Emanuelson, B.A., M.Ed., on "Progressive School Organisation"; another by Mr. Frederick Dube, M.A. (Columbia), on "Aspects of Negro Progress in the United States", in which he exhorted Africans to emulate the Negroes in their development; another by Mr. R. Guma on "The History of Zulu Literature"; while Mr. Z. A. Khumalo gave a demonstration lesson on the "Teaching of Zulu Grammar", in which, among other things, he "exploded the theory that some people have that teaching Zulu in Zulu is cumbersome".

Through the generosity of the Municipal Native Affairs Department of Pietermaritzburg, various sight-seeing tours were arranged and altogether the Nineteenth Annual Conference was a great success and everybody benefitted from the interesting and inspiring programme which had been arranged.

The Cape African Teachers' Association held its annual Conference at

All Saints, Engcobo, from June 23 to June 24, under the presidency of Mr. M. L. Kabane, B.A., Principal of the Practising School at Lovedale. This was also a very well attended conference, close upon two hundred teachers being present. The conference was opened with a concert at which the local chief was chairman, and musical items were rendered by local choirs. The teachers were welcomed to Engcobo by representatives of different sections of the community, including the Mayor of Engcobo, the local Native Commissioner, the Principal of All Saints, Chief Mgudlwa and Mr. B. Mahlasela, the Chairman of the local branch of the C. A. T. A. A noteworthy feature of this conference was the large number of Fort Hare graduates who were present, and one need hardly mention the fact that they added much to the deliberations of the conference. Several important resolutions were passed, probably the most important being that concerned with the reported intention of the Cape Education Department to debar African teachers in its service from participating in African elections. The Association is determined to fight against the muzzling of those who, in many communities are often the only people able to assist the inarticulate millions of African tax-payers to make the best of the new system of representation devised for them.

Probably the most memorable thing about this conference was the address of the District Inspector, Mr. F. J. de Villiers, on "The Experimental School" which he is developing at All Saints, Engcobo. We hope to publish in our next number an account of this fascinating experiment in Realistic Education.

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PROBLEM COUPON: AUGUST, 1937 "TEACHING".

Problem Bureau:

A DUPLICATOR FOR ONE SHILLING.

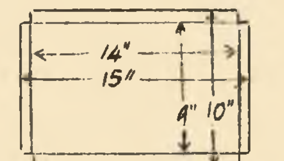
ITS VALUE: Every teacher repeatedly needs many copies of a piece of music, apparatus, examination papers, notes, etc. Dictating notes in class is a waste of time, bores the pupils, makes them think of the writing rather than of the meaning, and causes mistakes. It is much better to deal interestingly with a lesson, and then at the end hand out duplicated notes on it for revision. This is particularly necessary in African schools, where so few suitable textbooks have been written so far. The teacher therefore could very well experiment with such duplicated notes for a year or two, and then, if they proved useful, have them published as a book. Often the teacher also needs many copies of a piece of apparatus, e.g. a map, a picture, etc. The duplicator to be described is made out of materials obtainable anywhere, and can make 30-40 copies either in one or in several colours. It works just as well as a duplicator for which the writer had to pay 25/-.

WHAT YOU NEED: Clay (as clean as possible)......................................0d.
Glycerine..6d.
Smooth galvanized iron (15" x 20")......................6d.
Lots of care...0d.

MAKING IT: (a) Soak the clay in water. Meanwhile begin with (b). When the clay is quite soft, stir it with a stick to make it thin. Then pour the clay through a coarse sieve with holes small enough to stop the largest

sand grains from passing through. (We used a piece of sacking as sieve). Then pour the sieved clay through a finer sieve. (We used a piece of muslin). Continue like this until the clay that passes through is perfectly clean and fine.

(b) Get or make a shallow tray about ½ inch deep and at least 1 in. longer and wider than the paper to be used for duplicating. We used a piece of galvanized iron like this diagram and made it into a tray with a pair of pliers and a hammer, but the lid of a strong box of wood or cardboard would do. It is best to have another one as cover.



(c) Pour the clay into it and leave it in the sun to dry. No dirt must get into it. As the clay dries it shrinks; so add more clay until the tray is full and smooth, and the clay can just be shaped with one's fingers - still moist, but fairly hard. The surface of the clay must now be made perfectly smooth. To do this, put a piece of plank on the clay and hammer it all over. Then scrape the surface with a long, straight knife or the clean edge of a perfectly straight ruler. When it is quite smooth, warm the clay slightly, pour glycerine over it and cover it to keep out dust; leave it for a day or two until all the glyc. has soaked into the clay. Now it is ready for use.

USING IT:

With good copying or hectograph ink and a clean pen, write the words or picture to be copied on to paper that has a smooth, hard surface, for the ink must not soak into the paper but dry quickly on the surface. (So it is best to write when the air is fairly warm, e.g. near fire or in sun). The best colourto use is black ink, but other colours may be used along with it. All the time the writing is being done, a clean sheet of foolscap paper should be lying smoothed down on the clay to absorb unnecessary moisture; if this paper wrinkles, theclay is too moist, so replace it with a fresh sheet. When your writing is dry, take the clean sheet from the clay by lifting one corner and peeling it off. Place the sheet you have written on, smoothly on the clay so that the ink comes into contact with the clay. AVOID WRINKLES. Then press it all over firmly against the clay with a smooth pad of cloth, or the rubber roller we shall describe next time. To use the clay equally all over the tray, it is best to place the sheet in the one corner on one occasion, in another corner at another time, etc. If you want to know just where to put the sheets on which you want to get the copies, you can mark the edges of your original by putting thin strips of paper on the clay. To be able to lift the sheets quickly off the clay, put a triangular bit op paper under one corner of the original, so that you can easily get hold of the corner.

Leave your original on the clay in this way for 3-5 minutes, meanwhile putting ready the paper to be used for the copies; smooth, thin paper is best to use, but we find that ordinary smooth, clean examination foolscap does very well indeed; rough paper is no good. When the 3-5 mins. are over, peel off your original, and press sheet after sheet on to the clay, smoothing it gently but firmly all over, and then peeling it off. If the first few copies are done fairly fast and not pressed down too hard, more copies will be obtained. When towards the end the copies become faint, clearer ones may be obtained by leaving the sheets longer on the clay, or by damping them before putting them on the clay; if the latter, there must be no water on the surface of the sheets.

STORING IT:

When you have enough copies, wipe the clay perfectly clean with a damp

sponge. Use clean water, but don't use too much. Turn the sponge as you wipe, so as to use a clean bit all the time. Wash away as little of the clay as you can. Then cover the clay with a damp cloth soaked in glycerine, put the cover for the tray over the tray, and store it in a cool place. If the cloth becomes dry, the clay will crack.

Next month we give a recipe for another type of duplicator.

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AFRICA IN PRINT

(under this heading we hope occasionally to give information about books, journals, etc. of African interest)

"The Bantu-Speaking Tribes of South Africa": edit. I. Schapera. (Maskew Miller, 21/-)

We should like to commend to our readers this useful book, consisting of a series of essays on various aspects of Bantu life by well-known authorities in their special fields of study. The book may be broadly divided into the following sections:-

(1) The first three chapters deal with the racial origins of the Southern Bantu, the natural environment in which they live and their ethnic history and classification. The attempt to unravel the tangled skein in which these matters are bound together is creditably performed by Prof. Raymond Dart of the University of the Witwatersrand, Mr A.J.Goodwin of the University of Cape Town, and Dr. N.J. van Warmelo, the Government Ethnologist.

(2) Chapters 4-11 deal with what may be called the life and customs of the Bantu - their social organization, the life-history of the individual, domestic and communal life, economic organization, political institutions, law and justice as well as magic and medicine, religious beliefs and practices. The writers inthis section include such well-known anthropologists as Mrs A.W.Hoernle, Prof. Schapera, Prof. Dr Lestrade (Chief Inspector of Native Education in the Transvaal), Mrs E.J.Krige and Mr A.J.Goodwin.

(3) The next three chapters (12-14) deal with the language and literature of the Bantu and with their musical practices. The latter is dealt with by Prof. Kirby.

(4) The concluding chapters (15-18) deal with the impact of Western Civilization upon Bantu life, and attempt to show how the traditional culture of the Bantu has been and is being affected by contact with modern civilization both in urban and in rural areas.

The foregoing will show the comprehensive manner in which the writers have treated of this important subject. There is much that remains to be done, and the Editor observes that the writers will feel amply repaid for this work if the book "succeeds in stimulating any of its readers to inquire more fully into some of the topics or peoples dealt with". As we have been pointing out in the articles "African Teachers and Research", it is our educated Bantu rather than Europeans who should be stimulated to undertake such research. The excellent photographs scattered throughout the book add to the attractive way in which it has been got up.

"The Shawbury Gazette":

A school magazine is an important part of the life of any school. Not only is it of great benefit to the Staff and students of the school itself as it provides them with an excellent opportunity for self-expression, but it also helps to give others an insight into the spirit and tone of the school.

"The Shawbury Gazette" (August number) which we have just received, is a good example of the type of magazine which every school ought to be proud to have. It contains much useful information about the activities and progress of the school, gives plenty of scope to the literary efforts of the students, and keeps the students in touch with what is happening in the outside world by means of notes on such matters as the recent Native elections and "Careers for Young Natives". We should like to draw the attention of teachers who are considering the production of a school magazine to the fact that a cyclostyled magazine is in many respects preferable to a printed one: it is less expensive, can therefore be produced oftener and thus give the students more and more continuous opportunities for exercise in literary production, and can be illustrated at little cost, thus providing opportunities for self-expression to those pupils who are not really gifted from the literary point of view. We congratulate Shawbury on her fine magazine, and wish her every success in her endeavours to develop whatever gifts the young Africans who pass through her halls may have.

"The Bantu Sunday School Bulletin"

A welcome addition to the growing number of periodicals for Bantu readers which we have no hesitation in recommending to all teachers and parents. It is devoted to the cause of Sunday School work among the Bantu. No subject, it is often said, receives worse treatment at the hands of teachers of all kinds than the vital subject of Scripture. This magazine is sure to improve matters in this regard. The Sunday School Association (P.O. Box 17, Port Elizabeth) is undenominational and its aim is "to make every Sunday-School worker a better worker in his or her own Church and to bring every Native child, through the Sunday School, into the Church of its choice".

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OUR SUBSCRIBERS

Past Issues Wanted:

Has TEACHING already become historically valuable? In any case some of our readers who only learnt about it recently are asking for copies of past issues, and we are unable to provide any. If any of our readers have good copies of Nos. 1, 2 or 3 that they don't need, will they please send them to us, and we will send them 6d. for each copy that we receive up to 10 per issue.

Publication of Names:

The Editors have decided to send receipts to paid-up subscribers instead of publishing their names. Our readers will, however, be pleased to know that after the publication of only three numbers TEACHING already has more than 180 subscribers - twice as many as we counted upon having by the end of the first year! This is still the day of small things and much development in this respect is possible with the cooperation of our readers. So next month the Editors are publishing details of a competition for obtaining more readers. "More readers" = "more value in TEACHING". The Editors are considering various plans for enlarging and improving our magazine; if you can help with ideas and subscriptions, they will be happy ever after..............

Very Important!

Readers are earnestly asked to let us know at once if they change their address. If for any reason a Subscriber does not receive his copy of TEACHING, we should be very glad if he will let us know, and we will send him a copy. A Subscription takes effect from the first issue the Reader receives.

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Notes of the Month

Flying over Africa

Should I become a Doctor? a Medical Aid?
a Health Assistant? a Nurse?

All Saints Experimental School

Putting Life into Language Teaching:
Learning to Speak

Employment Bureau

Africa in Print

Two Short General Articles

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TEACHING

A Monthly Magazine for Teachers in Africa

Vol. I, No. 5 September 1937 2/6 per annum

H.J.Rousseau,M.A.,B.Ed.,D.Litt.::EDITORS::Z.K.Matthews, M.A. (Yale), LL.B.

EDITORIAL NOTES

What "TEACHING" wants to do.

To be enthusiastic and successful teachers, we must always be alert, thinking over new ideas and trying them out. If we do not, we shall teach unthinkingly, never trying to reason out for ourselves *why* we are teaching our subjects, and therefore *how* we should teach them; *and* so we shall teach in the same way, year in and year out. "TEACHING" believes that the great majority of African teachers are keen, capable men and women who are eager to help Africa as much as they can and who will, therefore, welcome any new ideas that may help them to serve Africa better.

These are the teachers that "TEACHING" wants to serve just by doing these things, for these teachers are doing a great work. First of all, it wants to make its readers *think* about their work - to wonder why they are teaching that 2 x 2 are 4, or that Julius Caesar conquered Gaul, or that two sides of a triangle are together greater than the third. Then its readers will also wonder whether they are teaching their subjects in the best way they can. Very often, therefore, "TEACHING" will say things that are quite different from what teachers usually think and do in school for it wants them to think out these things for themselves. But its readers must not conclude that it says extreme, irresponsible, incorrectthings just for that reason. "TEACHING" will never do that. The ideas it prints are ideas that have been proved to be useful either by itself or by others. In the second place, then, it wants to give its readers useful *new ideas* about their work - not only how to teach their subjects so as to help the pupils more, but also how to help their pupils by advising them about the choice of a job, about the best methods of study, and so on. Lastly, it wants to encourage its readers to put these ideas into *practice*. As one way of doing this, it will give prizes of £3, £2, and £1 every year to those readers who have most successfully put them into practice. During 1938, for instance, there will be a competition for teachers of languages, and for several months we shall therefore deal especially with the teaching of languages. In the meantime we remind our readers of the two smaller competitions in connection with language teaching:-

1. "Ideas I have found useful in teaching the Official Language";

and: 2. "Difficulties that are hard to overcome in teaching the Official Language".

Two prizes will be given: 5/- to the best letter about 1, and 5/- to the best letter about 2. Entries must reach "TEACHING" before 31st December..

It will always be very glad to receive letters from its readers, especially letters giving advice on how to improve it, or letters containing articles on some subjects that will help other teachers. All articles published will be paid for at the rate of 1/- per page of the magazine and

all ideas found helpful will also be paid for. Please write to:-

"TEACHING", Box 8, ALICE, South Africa.	or	"TEACHING", South African Native College, Fort Hare, ALICE, Cape.

Subscriptions.

The subscription to "TEACHING" is 2/6 per annum for one copy;but if 6 or more copies are sent to the same address it is 2/- per copy. For instance, 7 copies cost 14/- per annum instead of 17/6. Please cross all postal orders by drawing two lines across them and writing "and Co." between the lines like this:- Then fill in the postal order in the usual way, like this:-

Tear this piece off and keep it

One should always "cross" any postal orders in this way, for they are much safer & less likely to be lost.

Please do not send a cheque for a small sum like 2/6. A postal order costs you less than a cheque, and gives "TEACHING" the whole 2/6 you sent, while a cheque for 2/6 gives "TEACHING" only 2/- -- the bank gets the other 6d.

"Getting New Subscribers" Competition.

After being alive for only 6 months, "TEACHING" has 200 subscribers, which is more than twice as many as were expected after one year. But our magazine could become bigger and better if we had more subscribers,and it could help more people. So we announce a competition:-

To the reader sending in most subscriptions before 31st December we shall send a postal order for 10/-.

To the reader sending in second most subscriptions before 31st December we shall send 5/-.

And so we develop.

Instead of being published only 8 times a year, "TEACHING" will in future be published every month. But the Editors have to ask: "Please be patient with our short-comings, for instance the fact that we don't publish the magazine on the same day every month. Because of our ordinary duties at Fort Hare, we cannot be quite regular, but we promise that you will get your copy every month before the last day. If you don't get it, please let us know. We take great care to see that you will get your copy - but we are only human and sometimes make a mistake. If you change your address please let us know, so that we may send your copy straight to you."

Another development that will take place soon is this: For those readers who want to learn Afrikaans, a language supplement will be published along with "TEACHING" from January 1938 on. It will contain 3-4 lessons a month and will cost 1/- extra per annum. Only those readers who want it and who send 1/- extra will receive it. Readers may also subscribe for it

separately; if they order 12 copies of the supplement at a time, the cost is 9d. per copy per annum. If this supplement is successful, we hope also to publish a similar supplement to help people to learn one or more of the Bantu languages. These lessons will also be useful in showing step by step how one should teach a language. Next month we hope to publish the first lesson in order that our readers may see how easy it is to learn languages by the "Real Life Method".

Past Issues.

Nos. 1-3 of "TEACHING" are out of print, but we can still supply copies of No. 4 (August). As Nos. 1-3 were introductory, explaining the ideas of the magazine and applying them in general to the different school subjects, readers who have not received them have not missed any detailed advice.

We Make Mistakes.

Yes, even "TEACHING" does make mistakes. Last month there were two bad ones: (1) p. 18, line 8: If a pupil in Std. 6 wants to pass Std. 8 or 9 or 10 before becoming a teacher, he must be among the upper 10 - 20% (not: 10 - 20) of the class.

(2) p. 23, par. 2: The writers in this section include such well-known anthropologists as Mrs A.W.Hoernle, Prof. Schapera, Prof. Lestrade, Prof. Dr Eiselen (Chief Inspector of Native Education in the Transvaal), Mrs E.J.Krige, and Mr A.J.Goodwin.

We apologize sincerely. The trouble was that our typist was ill, so that one of the Editors had to tackle the job -- and he is not an expert!

Zanzibar and Southern Rhodesia Take the Lead.

We have just received a letter from the Acting Director of Education of Zanzibar, sending subscriptions on behalf of 25 of his teachers. Needless to say, we appreciate such interest very highly indeed, the more so because a Director of Education has a tremendous amount of work - very important work - to attend to. The Acting Director is one of our first subscribers.

Recently the Director of Native Education for Southern Rhodesia, who is also one of our first subscribers, visited Fort Hare and gave the Editors some valuable advice. He has done much to make "TEACHING" known in his country, and we hope that we shall be able to help his teachers in their great work for a very long time.

EMPLOYMENT BUREAU: Posts Vacant:-

No. 7 : TRANSVAAL: Training school; 2 or 3 men teachers needed.

No. 8 : TRANSVAAL: Khaiso School: teacher with B.A. or B.A. I & teaching certificate, to teach Eng. & Hist. up to Matriculation. Salary according to Transvaal scale; lodging free.

Posts Wanted:-

No. 102: Principal, 22 years' experience, very good reports from Inspector, good health, T.3, B.A. I, S.A.Native College Education Diploma. Needs 3 months' notice.

PUTTING LIFE INTO LANGUAGE TEACHING

What has already been said.

In our August issue we tried to show that the usual method of teaching languages -- the Grammar Method -- was wrong. We forgot to mention that the quotation marks around the heading "Grammar -- a Great Deal of Nonsense", meant that these were not our own words. They were the words of an educational expert who, for many years, was head of the educational system of one of the best-educated countries in the world-- Scotland. The man who used these words was Sir William M'Kechnie, ex-Secretary of Education for Scotland. Need we therefore defend our article? Then we started to describe how one ought to teach languages. Our advice was: COPY REAL LIFE!

(1) The baby learns a language in Real Life because he wants something, and can only get it by using that language. The teacher should, therefore, collect many situations that make children want to speak. (2) Then the baby hears certain sentences repeatedly, until (3) he begins using them -- he speaks. That means that the teacher must not force the children to speak the unknown language in the first lesson or two. When the baby finds that he can get what he wants by using those sentences, (4) he says them repeatedly. (5) Years later he begins to read, and later (6) to write. We pointed out that these things are important in this order, (1) being most important and (6) least important, and that they should be taught in this order. We dealt with (1) and started on (2). Our advice was: Use the time carefully, by thorough preparation, by using the language to be learnt, by letting the pupils speak, by giving them chances of repetition in the lesson, and by carefully choosing the words and sentences to be learnt first. Before going further, we want to emphasize the fact once more that the Real Life Method used by the baby should be used not only by the school child but even by the university student. It is just as useful with older classes and other languages as with young children and the home-language.

(2)
HEARING PEOPLE SPEAK (contd.)

Another thing that helps us to choose the words that should be learnt first, is this: When the child comes to school, he already knows about 2,000 words in his own language. (He can therefore start speaking, reading and writing his own language from the first day of school: he has already had a long time to hear it). Of these 2,000 words, more than half are the names of things he knows (e.g. boy, noise); one-fifth are things he can do (e.g. shout, run); another one-fifth what the things he knows and does are like (e.g. a big boy, shout loudly);

only one-hundredth are pronouns and another one-hundredth are prepositions. That is: 50 per cent. nouns, 20 per cent. verbs, 20 per cent. adjectives and adverbs, 1 per cent. pronouns, 1 per cent prepositions. That means: for every 1 pronoun and 1 preposition the teacher teaches in the new language, he should teach about 50 nouns, 20 verbs, and 20 adjectives-adverbs.

Having chosen the order in which the words should be learnt, and having made a list of them, he should now teach them systematically. There are two dangers here: (1) The teacher knows much more than his pupils. What seems easy to him may, therefore, be very difficult to his pupils. So he must be careful to teach a definite, well-prepared number of new words or phrases in every lesson, but not more than 5 - 6 new words per lesson. If he gives more, the pupils can't remember them and are discouraged. The teacher should keep careful note of the words he teaches in every lesson, so that he knows exactly what has already been done. It is good to hang up this list in the class-room; then the pupils can see that they are making definite progress, and that encourages them and makes them work better. Here are three examples of how these new words should appear on the list:-

RUN: The man runs.
DITCH: Here is a ditch
JUMP: The man jumps over the ditch.

That is, they should be given in simple sentences with a little picture or something else to explain them as in real life (see: "How to Explain"). In real life we do not use one word at a time, but whole sentences -- not "SAW, RAN, JUMPED", but "I SAW the bull, so I RAN away and JUMPED over the fence." At this "listening" stage the teacher should not teach the pupils to read; reading will come naturally after six months or more have passed; but for the present the children should just be able to see that the list is becoming longer. At the "listening" stage the pupils should hear the new words and sentences as often as possible, and at the "speaking" stage they should also say them as often as possible.

But here is the second danger: (2) The teacher must keep the pupils interested. The list of words he has decided to teach in that lesson must not be forced on the children if they are not interested in those things. For example, if he wants to teach them words about a house, but finds them very excited about a snake that they have killed, he should take the snake and teach them 5 - 6 new words about it: SNAKE, POISON, BITES, SCALES, HOLE IN THE GROUND, etc. The repetition of the new words by the teacher (and later by the pupils) should also not become monotonous drill. The teacher should make it a little different now and then, by doing something different, by saying a dif-

ferent sentence, by letting the pupils do something (e.g. draw the new thing, go outside to find another like it), and so on. An endless variety and continual interest can be kept up in this way, for the language is as wide as real life itself. For example, to find out whether the pupils understand the new words "THORN" and "LEAF" that he has taught them, he can use a game: "Each of you run out and bring me one thorn and three leaves. See who is here first."

HOW TO EXPLAIN:-

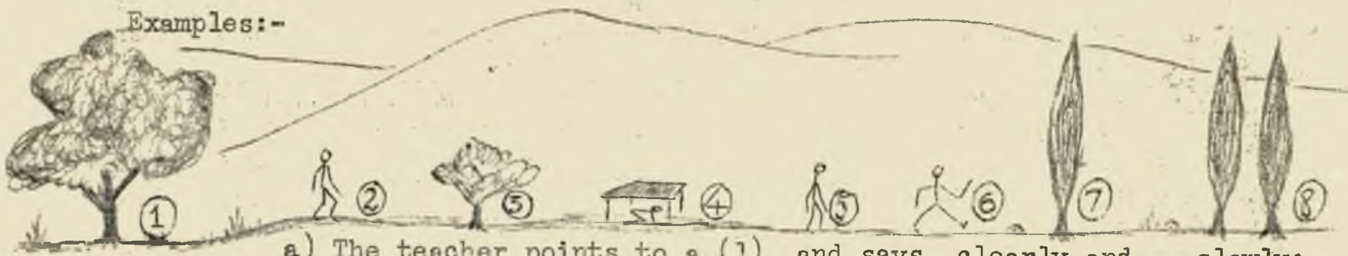
We see, therefore, that in giving the pupils new words and sentences, the teacher does it more systematically, more carefully than Real Life, but that he must be very careful not to make it very different from Real Life. The same is true of explaining new words and sentences. When one hears people saying a new word in real life, one usually has to guess what it means. One day, for instance, a little girl was visiting a lady with her mother. She got into the garden among the strawberries and started eating so many that the lady at last said to her mother: "Don't you think we had better take her away from temptation?" The child thought this new word meant the nice things she was eating, so she said: "Oh no, mummie, I like temptation." The teacher should make sure that the children do not make such mistakes about the meaning of a new word. He should make sure that every child understands from the first, and rather give too much explanation than too little. Very often the young teacher wastes much time because his pupils can't see what he is driving at, so that they lose confidence in him and become discouraged. Sometimes the home-language may be used for explaining the new foreign word, but only when it is absolutely necessary: the pupils will learn to speak a language only by hearing and speaking that language, not by hearing and speaking a different language. If they are learning English, they must hear and speak English; if they are learning Xhosa, they must hear and speak Xhosa; if they are learning Swahili, they must hear and speak Swahili. It ought never to be necessary to use the home-language at all in teaching English. Then how can we explain the English words?

When we hear or see the sentence: "Nus cont ebigar", we say that it "means" nothing to us. The sentence: "That boy is ill" does "mean" something to us. Why the difference? When we saw the second sentence, a picture of a real thing came into our minds: A boy, ill. The first sentence brought no picture into our minds -- it did not stand for any real thing. The very best way of helping pupils to understand, therefore, is to give them --

(1) The Real Thing Itself: Even dull pupils know and understand the real thing itself, and therefore they enjoy learning in this way. The baby learns his home-language in that way too; in fact all words in all languages,

home or foreign, should be taught by the Real Life Method.

Examples:-



a) The teacher points to a (1), and says, clearly and slowly: "This is a tree . . . This is a tree . . . What is this? This is a tree... Where is the tree? . . . (He looks around and moves his arms as if he were looking for the tree) . . . There is the tree".

b) The teacher does (2), and says: "I am walking", and so on.

c) The teacher points to a (3), and (moving his hands to show how small it is) says: "This is a small tree." Then he points to a (1), and (moving his hands to show how big it is) says: "This is a big tree ... Where is the small tree? . . . Where is the big tree?" and so on.

Other kinds of words will be taught in the same way by using the real things themselves. For example (4): "The boy is under the table; (5) "I am walking slowly; (6) "I am walking quickly"; (7) "One tree", (8) "Two trees"; etc. Much more advanced words, either in the home or the foreign language, should also be taught by giving the children the real things for which the words stand. Thus one would act (as like the real thing as possible) words like anger, excitement, anxiety, hesitate. These are the ways in which one learns most words in real life. But sometimes one can't get the thing itself; then one must use something as like the real thing as one can get --

(2) A Model of the Real Thing: If one can't get a real castle, one can make a small castle of clay or cardboard. Pupils in a higher class will enjoy making such a model, and in doing it they will become much more interested in history. The model must be as like the real thing as possible, and therefore it should be painted in the real colours. Often the children themselves can make the models as part of the language lesson; e.g. little clay oxen, pots, farms, bridges, or apples; a steamer out of a plank with a piece of twisted elastic below to turn a propeller of bent tin; a submarine in the same way with a slight change; a harbour at a neighbouring pond or river; waves; etc. Sometimes one can buy little toy ducks, motors, etc. very cheaply. In any case, one should make a collection of models with the words which explain them, printed on little labels of hard white paper fixed to the models.

Anyone can see that the children will love learning in this way, but most teachers will object that it is a waste of time: it is so much quicker and easier just to tell the children about these things. We reply: (a) In any subject it is much easier for the teacher if he just talks: but

children are not interested in mere words, and they learn very slowly by methods where everything is just talk and talk, talk -- not even by themselves but by someone else. They learn much more quickly from real things. This has been clearly proved at schools such as St. Anne's School, Umzinto, Natal, about which we hope to have articles in some later number. (b) But they also learn much more happily in this way. Things that one learns happily one remembers better. Besides, all children, and young children especially, need happy play, and it is bad for them not to get it. The ordinary school gives them very little chance to move about, do things, and play. (c) Lastly, the children are not just hearing words about one subject which has nothing to do with anything else. They are playing with Real Life -- and that is the best way to prepare them for taking part in Real Life later. That seems a vague, philosophical thing to say, but it means something very definite and practical. When the children are playing with boats, waves, harbours or castles, they are not only happy, they are not only learning the new words, but they are learning about many other things as well -- geography (e.g. winds, trade-routes, currents), history (e.g. voyages of discovery or medieval life around the castle), arithmetic (e.g. sizes of materials for models, numbers of people, boats, etc.), and so on. It is specially easy to use clay models in teaching arithmetic: 10 (clay oxen) - 3 (clay oxen) = 7 (clay oxen); 5 x 2 (5 lots of 2 oxen yoked together) = 10.

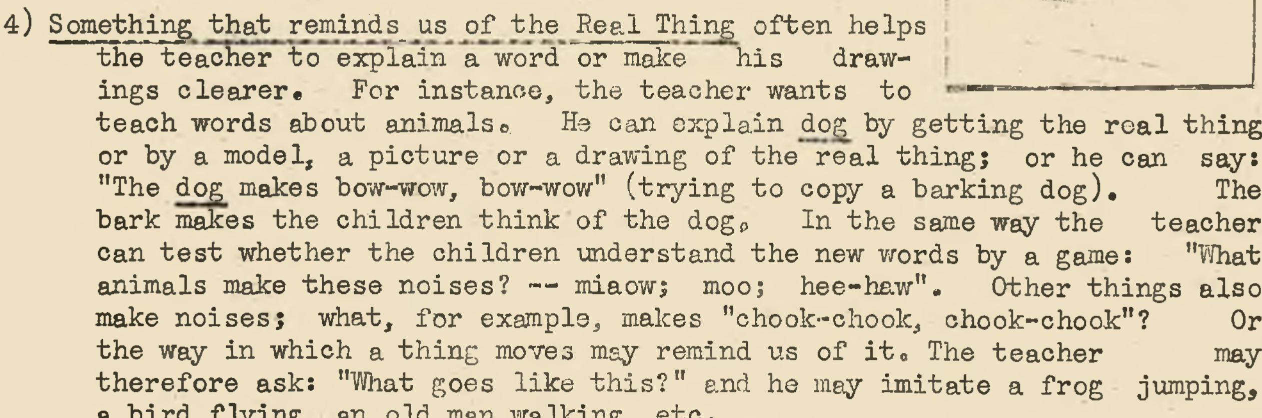
In future issues we shall show how to make and use models. —But one can't make models of everything. Then --

(3) A Picture of the Real Thing is very useful. This may be done by the teacher or the pupils, or it may be obtained ready made from magazines, etc. In a later issue we shall describe how to get and make them. A picture in the colours of the real thing is, of course, more like the real thing than one in black; therefore the children like it more. The drawing lessons, like the other handwork, should be connected with the language work, the children making drawings of the words they have learnt. Thus, working

together, they might make a large picture of a steamer for the wall of the room, and (as with the models) fix to it little labels on which the names of the most important parts of the ship are printed. Then a game may be played: The labels are taken away, and each child has to take one and put it in the right place on the picture. Reading must not be taught during the "listening" stage; but towards the end of the "speaking" stage the teacher should gradually use more and more of these labels, so that the children gradually learn to read almost without knowing it. When the children really start to read and write, drawing will be very useful, for then they can draw pictures of the real things and write underneath what these are. That helps them to remember the new

words and sentences. We shall deal with reading in the November issue. Drawings also help the teacher to test whether the pupils understand new words and sentences.

The teacher will always find that if he can make quick drawings, or even simple diagrams like [drawings] he can easily explain things which would otherwise need many, many words. This is so not only in language but in every other subject, e.g. geography, nature study, Scripture.



(4) Something that reminds us of the Real Thing often helps the teacher to explain a word or make his drawings clearer. For instance, the teacher wants to teach words about animals. He can explain dog by getting the real thing, or by a model, a picture or a drawing of the real thing; or he can say: "The dog makes bow-wow, bow-wow" (trying to copy a barking dog). The bark makes the children think of the dog. In the same way the teacher can test whether the children understand the new words by a game: "What animals make these noises? -- miaow; moo; hee-haw". Other things also make noises; what, for example, makes "chook-chook, chook-chook"? Or the way in which a thing moves may remind us of it. The teacher may therefore ask: "What goes like this?" and he may imitate a frog jumping, a bird flying, an old man walking, etc.

(5) Description of the new words in words already known is a quick way of explaining a new word. English dictionaries do that; for example: ugly = not pretty; delightful = very nice; widow = her husband has died; furious = very angry; lazy = does not want to work; ir-repar-able = cannot be repaired (mended, put right).

(6) The rest of the sentence or story very often helps us to understand a new word; e.g. what is the meaning of the words underlined in the following sentences? "There were many men in the room, and as the beautiful girl walked in at the door, she was the cynosure of every eye in the room"; "I spreche with my mouth and lips. English people spreche English, Germans spreche German. The people in the Transkei spreche Xhosa. Now I spreche English"; "Cape Town is the hoofstad of the Cape Province. London is the hoofstad of England. Rome is the hoofstad of Italy. Pretoria is the hoofstad of South Africa." All of us learn new words in this way (we very rarely look them up in the dictionary), and pupils should be encouraged and trained to "guess" the meanings of such words from the rest of the story before looking at the dictionary.

(7) Related words may help us to understand a new word; e.g. the child learning the Latin word manus will understand and remember it better if the teacher reminds him of the English words "manual work" (work done by hand), "manuscript" (something written by hand), etc. But this is not very useful. It is far better to make the child connect manus with the real thing

itself.

(8) The Home-language (translation). As we have said, this is DANGEROUS for it gives the child practice in the language that he already knows and not in the language that he has to learn. But sometimes one may have to make sure that every child understands a new word; for if they cannot grasp it, they feel discouraged and irritated and may refuse to try to learn. This is particularly true of abstract ideas like love, naturally, personality, which may be difficult to explain by methods 1 - 7. (The adult who has had some schooling and now wants to learn a new language, is particularly impatient if he does not understand a new word at once. That is mainly due to wrong teaching at school). But as soon as the pupil grasps the meaning, the teacher should see to it that he immediately gets much practice in hearing and using the new word so as to get used to it and not to think of the word in his own language. Example: The teacher wants to explain the word accident. He will prepare the children by methods 1 - 7 (e.g. act an accident, picture of accident, talk of accident all of them have seen, describe it in simpler English, etc.) Then he can say: "In Xhosa (the children's language) we call it 'ingozi'." At once he goes back to methods 1 - 7, for having now clearly grasped the idea, the children must get accustomed to the new word (Everything in English):

"You see, the boy climbed up, like this . . . (Teacher or good pupil acts it) . . . "Then he fell, like this, and he broke his leg. It was an accident. The other day I had an accident" . . . (Teacher tells about it -- all in the language to be learnt.) . . . "Now which of you has had a bad accident?"

The pupils tell about their accidents -- all in the language to be learnt and not in the home-language except the one word or sentence used at the beginning. (If one is teaching a home-language lesson and explaining a new word, everything must of course be in the home-language). In that way the children will not think of the word in their own language but of the real thing itself; therefore when they are thinking about that thing at some later time and want to speak about it in English, they will at once think of the English word and use it correctly. We must once more emphasize that only the language to be learnt should be used. The writer, after describing in the foregoing account how 'accident' should be explained, decided to see whether it was necessary to use the home-language word at all. He acted the word, gave examples of it, and described it in simpler words. His pupils understood immediately. The use of a word from another language should never be necessary.

New grammatical constructions should be taught by the very same Real Life Method as we have used for teaching words. It makes no difference whether the new thing is a word or a construction: The children should have many chances to hear and practise the right words or the right sentences, and many others like them. Examples:-

(Word: tree): The teacher points to a different tree each time, and says: "This is a tree. What is this? This is a tree. What is this, Betty? This is also a tree. I touch this tree. Touch that tree, Nkomo. That tree is big. Where is the big tree, Isaac?" and so on. Warning: This must not become so different from the way in which people speak in Real Life as to be monotonous (See page 5).

(Construction: a) 3rd person sing. present indic. active verb endings; b) "all that": a). The real thing is done every time: "I walk to the door. We (teacher and pupil) walk to the window. Nkomo also walks to the window. Betty walks to the table", and so on. Different pupils do and say these sentences, separately and together; then the whole class says them. Normal pupils accept such constructions just as they accept the words -- b) "He has taken away all that I placed on the desk. All that he has taken away belongs to me. There were some valuable things amongst all that he has taken away. I don't believe all that he says to excuse himself, but his brother listens to all that he tells him", and so on. When he is giving his pupils practice in such fairly advanced construction, the teacher should write the model sentences on the blackboard, like a story as in real life, and not in separate sentences that have nothing to do with each other. First, however, he should make sure that the pupils really have pictures of these sentences in their minds. For example, the all that sentences above should be acted in class. Then practice should follow, everybody thinking of the real thing (the teacher can make them point at the real thing or do the real thing): first, one pupil says the sentences in this way, then another, and so on; then groups in the class say them; then the whole class; then again a few pupils separately in order to test whether they can do it well; then further examples are got from the class and written up on the blackboard; then as home-work the pupils must make other examples; these are practised in the same way. The thing to remember is: We learn to speak correctly by speaking correctly -- many times over, but never monotonously and inattentively.

The teacher, knowing from experience that the pupils will tend to make certain mistakes, like "I'll make you to do it", must in this way forestall the mistakes by giving them practice in the right sentences before the wrong sentences get a chance of being practised. This is true of other kinds of mistakes as well, e.g. saying "pronounciation" instead of "pronunciation", "bed" instead of "bird". Don't give the mistake the chance of being made -- let your pupils become used to the right thing first.

In our October number we shall deal with stages (3) and (4): Speaking and repetition, and give a lesson to show how the Real Life Method can be used. In November we begin with Reading.

FLYING OVER AFRICA V.

By Z. K. Matthews

We must take our leave of Kenya. We have said enough about it to make our readers realise what a great territory Kenya is and how vast the possibilities that lie ahead of it. It is a country blessed with a healthy climate which can support, as some of our politicians keep on reminding us in these days, a fairly large population of whatever racial origin. Already the territory has a rather mixed population consisting of Africans, Asiatics and Europeans. One only needs to say this to bring to your mind the fact that Kenya has its fair share of inter-racial problems, and to keep the scales of justice and fair-play between the competing forces in the population is the unenviable task of the Colonial Office which is responsible for the administration of the territory. Commission after commission has been sent out there to examine and inquire into conditions on the spot. The settlers clamour for responsible government which, in a word, means to be allowed to deal with their Natives in their own way; the Natives oppose every step leading towards responsible government; the Asiatics seem to steer a middle course. Responsible government would deliver them more completely into the hands of the settlers, between whom and themselves there is not too much love lost. On the other hand the paramountcy of Native interests which is a fundamental principle of Colonial Office administration would not be entirely in their favour either. The Asiatics were induced to come over to Africa to take part in various services such as the building of railways, public works, the running of Government offices, banks, etc. at a time when Africans were neither able nor disposed to undertake such work. Now with steady progress among the Africans, the latter are gradually replacing the Asiatics without any provision being made for the latter. The whole situation is a delicate one, and it is to be hoped that in any solution that is arrived at, no undue hardships will be imposed upon a section of the population -- the Asiatics -- who have undoubtedly made an invaluable contribution to the progress and development of the country. Fortunately racial conflict in Kenya has not yet assumed the acute form which characterises race relations in, say, the Union of South Africa or the Southern States of America. But all the seeds of future trouble are present in the situation, although it ought not to be beyond the ingenuity of man, given goodwill and patience on both sides, to devise an equitable system of administration even for Kenya. One was impressed by the type of government official one met in Kenya -- they all seemed to look upon their work with the high seriousness which belongs to a task upon the proper performance of which the lives of many people depend. The social services which they are directing for the improvement of the health, agricultural and educational needs of the people, their genuine interest and devotion to the cause of the upliftment of the people speak volumes for the care with which they

are selected for their jobs by the Colonial Office. Colonial Administration is being taken more and more seriously in British Colonies, and the old idea of entrusting important jobs to men with little or no training except perhaps a smattering of the Native language is being abandoned. A word of congratulation is due also to the missions for the excellent educational work which is being done in the territory. There are rather more missions working in Kenya than, for example, in Uganda where the bulk of the mission work is divided between the Catholics on the one hand and the Church Missionary Society on the other. More missions mean denominational rivalry, and while this is healthy up to a point, it can lead to much wasteful expenditure of energy on points of difference rather than on questions on which all are agreed. The Protestant Missions in Kenya showed much useful co-operation especially in educational projects, and one was impressed by the happy spirit which prevailed in a Missionary Education Advisory Board which we were privileged to attend in Nairobi. One of the common dangers which the Missions are facing in Kenya is what is known as the Independent School System. This is a movement among certain African tribes, principally the Kikuyu, which has as its object, among other things, the establishment of schools which are not under the control of Missions, but are under the control of the people themselves. A number of such schools have been opened against the advice of both government and missions, and while conditions in some of these schools are said to be the reverse of desirable, others seemed to be on the way towards receiving government recognition. In these schools the people insist on the teaching of certain subjects, for example English, which they are denied up to a certain stage in other schools. Whether these courses of instruction are for their ultimate benefit is a moot point, but one feels that it is a healthy thing for people to desire to do for themselves even such important things as the running of their schools. The difficulties which they are bound to encounter have all been encountered and mastered before by other people, and it is not beyond the bounds of reason to suppose that the independent school movement will produce men and women who will rise to the occasion and do for their people what others have done for them up to now. There is so much work waiting to be done in the education of Africa that no agency which honestly sets out to help in this matter should be barred.

The train journey from Nairobi (Kenya) to Kampala in Uganda is a long and dreary one. The tedium of it is relieved somewhat by the beauty of the scenery, especially in the earlier part of the journey. The thick tropical vegetation, the beauty of lakes such as Lake Naivasha the climbs up and down mountains -- at one place the train reaches a height of 10,000 feet above sea level -- , the game caught sight of now and again, all lend charm to the scene. Going to see the train pass the station seems to be a common pastime in East Africa. At every station crowds of people turn up, their variegated costumes showing the interesting variety of human types to be found in the territory. Still we did not regret our stepping out of the train at Kampala in Uganda, about which more later.

CAREERS COUPON: SEPT. 1937 "TEACHING".

WHAT SHOULD I BECOME?

By The Editors.

"TEACHING" has been conducting an employment survey of the Union of South Africa to find out what occupations are available for non-Europeans (Coloured, Indian and Bantu) who have passed Std. 6 or some higher standard. The number of replies to its enquiries has been very satisfactory. In fact so much material has been accumulated that it will take a long time before this series of articles can be completed. Some of the material is gradually being used in these articles. When "TEACHING" has completed its survey of the Union, it intends to embark on a similar survey of the British territories in Africa, so as to place at the service of its readers and their pupils a complete list of careers that are possible for them anywhere in British Africa.

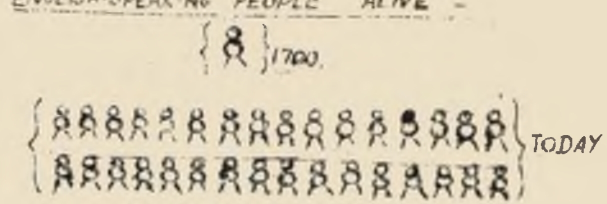
If any reader wants information about some particular vocation (for example, one not yet dealt with in our series), he can obtain it by writing to "TEACHING" and enclosing the Careers Coupon plus 6d. to cover postage. Past articles:- June-July: The Minister; August: The Teacher.
Future " :- October: The Medical Aid; November: The Nurse.
December: The Health Assistant; January: The Lawyer and Attorney (Solicitor).

"Shall I help to make my People Healthier?"

YOU CAN HELP.

Can we help our people not to be ill so often, not to suffer so much pain, not to die so soon? YES -- we can and we must! It has been done in Europe; it can be done in Africa. Perhaps the most wonderful change that has taken place in Europe in the last hundred years is just that. For thousands of years the people of Europe, especially the little babies and the valuable mothers, died like flies. Plagues destroyed millions of people; for example, the Black Death in the fourteenth century killed one man out of every three. If you had been born in Europe at any time before about 1700, the chances are that you would have been dead by twenty. Even if you had been born before 1850, you could have expected to live only thirty-five years. Every baby born in Europe to-day, instead of dying just when he might have started to do good work, can expect to live to the age of sixty. Because fewer people die, there are

far more people in the world to-day than a hundred years ago. These pictures show



how much longer people live to-day, how much less dangerous Death is, and how many more people enjoy life. It is impossible to show how much less pain there is in the world. Many diseases that used to kill hundreds of thousands of people in Europe (as they still do in Africa), like small-pox, plague, leprosy, malaria, tuberculosis, diphtheria, enteric and typhus, have been almost completely destroyed. To-day the poorest man in England gets better medical attention than any king anywhere in the world fifty years ago.

This has happened in Europe; it can and must happen in Africa. In Africa there still is a tremendous amount of sickness, pain, weakness and death that can be changed into health, joy, strength and life. We who love Africa and the people of Africa -- we must do this! And we do not need to be medically trained; in fact, some of the people who have done most to make the world a healthier and happier place were not doctors at all. Teachers and ministers have a special opportunity to help the people among whom they work. But do they? Do we teachers teach our hygiene lessons in a way that will make our pupils and their parents healthier, or do we teach facts, terms, words, in order to get good examination results? We must not leave the health of our people to the doctors alone -- all of us must help. Often a man goes to the doctor only when he is very ill, so ill that he cannot be cured any more. It is far more important to see that a man never becomes ill at all, than to patch him up when he is ill, and all of us can help with that. Patching up a sick man is like patching up a sick bicycle tube: it seems all right at the time, but as soon as it gets a hot day or a bump it is all wrong again. Prevention is better than cure. -- But, though every euted man and woman should help to make their people healthier, it is particularly the work of the doctor, the medical aid, the nurse, and the health assistant to do so. The dentist, dental mechanic and chemist can also do much, but as they are not so urgently needed we shall not deal with them for some time. In this issue we try to tell you about a doctor's prospects, qualities and training.

3. "Should I Become a Doctor?"

Your Prospects.

You will probably want to find out a number of things --

"What are my chances of getting work?" -- Excellent.

There are far too few African teachers, as we saw last month, but there are far fewer African doctors, so you will find work everywhere. If you become a doctor, you may find it difficult at first to make a living. The country people are the ones that most need help, but they are poor, they often have droughts or bad seasons, and they are not used to paying for what a relative or friend does for them. If you love your people, they should not frighten you. After six months or a year, if you are a good doctor, things will go better, and all the time you will be doing a great work.

"What are my chances of doing good?" -- Limitless.

To save that frantic mother's baby; to remove that boy's painful suffering; to soothe and comfort that girl delirious with malaria; to heal that dreadful festering sore; but more than that: to teach people how to keep healthy and happy; to kill tsetse flies and remove insanitary conditions breeding disease -- the greatest work in the world lies before you, whether you become doctor, medical aid, nurse or health assistant.

"What will be my income?" -- Very Good,

better than in almost any other occupation you could enter. Your annual income as a doctor will depend on yourself, and on the people among whom you work, but a good country doctor should get from £400 to £700 when there is no drought.

"What will be my status?" -- Excellent.

Far more than in any other vocation, you will be respected and valued by all. At a certain seaside village there are almost always doctors of science, doctors of literature and doctors of theology, professors from a neighbouring university. So, when an uncle of the writer's, a medical doctor, went there for a holiday, the fisherfolk asked him: "Dr. X, can you really help us? Are you a real doctor, or just the other kind?" To the ordinary man and woman nobody is so important as the person who takes away their pain and makes them well. The doctor may feel lonely at times, for there will probably be nobody with an education equal to his, nobody with whom he can talk about intellectual subjects.

What you must be like.

More important than how you can make money, is how you can do good work in your occupation. The work of doctor, medical aid and nurse is strenuous, busy, full of responsibility. They may be called upon to work hard at any time of the day or night, for the life or death of human beings depends upon them. If you want to enter any of these profes-

sions, ask yourself first: "Am I willing to work very hard?" If you want to know whether you can be a successful doctor, also go through the following list of qualities and tick off those that you really possess. (It is better to ask somebody else to do that, for one is inclined to over-estimate one's own ability and character.) To be a successful doctor, one must be intelligent (Are you among the top 5 per cent. in your J.C. or Matric class?); one must have a good memory; like study, especially sciences like Biology, Physiology, Botany, Chemistry, Physics and Mathematics, for even when a doctor has completed his course he must remain up-to-date by continuing to study; one must be skilful, handy, practical, resourceful (know what to do in an emergency), careful. One must have an active, cheerful, friendly personality, a sense of humour, a real liking for other people and an ability to get on with them, sympathy, tact, patience, courage, confidence in oneself and the ability to make others have confidence in one. Finally, one must be healthy and vigorous, not get tired easily, like a busy life, have good eyes, and, last but not least, one must really like the work.

Summing up: If you are not clever, healthy, and able to get on well with other people, you will fail as a doctor.

How and where you may be trained.

Before you can start to train as a doctor, you must have passed matriculation, and you must have passed in mathematics as one of your matriculation subjects.

Then you can study medicine either in South Africa or overseas. At the Universities of Cape Town and Witwatersrand non-Europeans can take the first three years of the doctor's course; for a number of reasons we would advise intending doctors to do so rather than go direct to Great Britain after matric. The change will not be so great and sudden; the expense is less; and it is likely that non-Europeans will be allowed, in a few more years, to do the whole course at these universities. At present, too, British medical schools are so crowded with students that people from outside Great Britain are not admitted unless they are specially good or have completed a science Degree course. Perhaps this will not continue for many years, but at present the student intending to go overseas must make careful inquiry first. There is a scholarship of £50 per annum for four or five years given to a suitable applicant who has completed the pre-medical course at Fort Hare; and scholarships are awarded by the Transkeian General Council to help suitable students from the Transkei to study medicine. No scholarship, however, covers the whole cost, and applicants must therefore make sure that they can obtain at least a part of the total expenditure themselves.

Summary.	South Africa.	Great Britain
Entrance	Std. X (with Mathematics)	Admission unlikely
Length	6 - 7 years	5 - 6 years
Minimum cost	£600	£1,000
Scholarships	Various	Various
Cost of setting up as doctor	£100 (approx.)	
Income	£200 - £800 (varies greatly)	

AFRICA IN PRINT

"Native Administration in Nigeria" by Margery Perham (O. U. P.)

The scientific study of Colonial Administration is receiving much more attention in British countries than it has done hitherto. In all the important British universities such as Oxford, Cambridge and London, lectureships have been established through which knowledge and scientific investigation are being brought to bear upon the subject of how Colonial Powers rule their subject races. One of the keenest students of this subject at the present time is Margery Perham of St. Hugh's College, Oxford University. In her latest book she gives an intimate and thorough account of Native Administration as it is carried on in Nigeria. Nigeria, a vast country of about 373,674 square miles in extent with a population 'just under twenty millions' has been fortunate enough to have in the course of its history such famous men as Governors-General as Lord Lugard and Sir Donald Cameron. Here these Administrators have set out to demonstrate that the best way to govern subject races is to rule them through their own social institutions, giving due recognition to their chieftainship, their laws and customs, and basing whatever improvements are brought about upon what is worth while in their own background. Miss Perham's book tells the story of how this system developed, what its present state is and what future tendencies and problems appear to be. The aim of the writer has been "to clothe the skeleton of the administrative system with flesh and blood", and all one can hope is that we may expect similar studies from her able pen on the administrative system of other African territories that she has visited.

"A Junior Song Book for Native Schools" by Constance Beal (Lovedale)

Mention has been made before in "TEACHING" on the scarcity of suitable music books for use in native schools. We are therefore happy to direct the attention of our readers to this little booklet. As its

title implies, it deals with music suitable for the sub-standards and standard I. It contains not only songs but suitable exercises for the singing lessons. Large place is appropriately given to Xhosa songs, but simple English songs are not ignored. We gather that the publication of the book was subsidised by the Bantu Welfare Trust. We hope something similar will be done in the near future for the higher standards.

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A New Career

The National Sunday School Association, P.O.Box 17, Port Elizabeth, asks for applications for a new post, that of Native Sunday School Missionary, a man who will travel about the country organizing Sunday Schools and holding conferences with Sunday School workers, parents and others. Educational qualifications probably B.A.I or B.A.II and teaching certificate. If he has ministerial training it will be an added advantage. Here is a great opportunity for service. Who will take it?

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In next month's issue we hope to continue with series of articles such as

-Flying over Africa-
-Putting Life into Language Teaching:-
Learning to Speak
A First Lesson
-Africa in Print-
-Employment Bureau-
-What Should I Become?-
Should I Become a Medical Aid?

In addition, we want to continue an article on

-Africans and Business-

the first part of which appeared some time ago.
There will also be short articles:

-Africa Marches On!-

which will try to answer your question: Is there any progress in Africa?
and
-Do You Believe That?-

which will tell about unusual things done in some unusual schools.
In future numbers we hope to publish articles on "How to use the Blackboard", "How to use Pictures", "Some Models to make", "Do Progressive Schools need money?", "How to be Progressive though Poor", "What is this Fort Hare?"
.....and many more.....

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TEACHING in AFRICA

A Monthly Magazine for Teachers in Africa

Vol. I, No. 6 | October 1937 | 2/6 per annum

H.J.Rousseau, M.A.,B.Ed.,D.Litt.::::EDITORS::::Z.K.Matthews, M.A. (Yale),LL.B.

"Be strong and of a good courage."

- EDITORIAL NOTES -

The Force that Wins.

Born a penniless slave, the American Negro, Booker T. Washington had something in him that in the end made him known the world over as one of the great men of the world, and one of the greatest men of African descent who have ever lived. He experienced darker hours than most Africans know to-day. "I saw," he says, "one open battle take place between some of the coloured and white people. There must have been not far from a hundred persons engaged on each side; many on both sides were seriously injured....It seemed to me as I watched this struggle between members of the two races that there was no hope for our people in this country."

Yet at the end of his life-story "Up from Slavery" he writes: "Despite superficial and temporary signs which might lead one to entertain a contrary opinion, there was never a time when I felt more hopeful for my race than I do at present. The great human law that in the end recognizes and rewards merit is everlasting and universal. The outside world does not know, neither can it appreciate, the struggle that is constantly going on in the hearts of both the Southern white people and their former slaves to free themselves from racial prejudice; and while both races are thus struggling, they should have the sympathy, the support, and the forbearance of the rest of the world...."

"The Force that Wins" - Booker Washington had it. That is why he is such a fine friend to have in the Africa of to-day. From time to time we shall meet him in these pages, and learn from him about the Force that Wins.

Africa Marches On!

"Hope is the surge of Spring -
And when it ebbs
Sets in the Winter's death."

- D.J.D.

DARKNESS. - When we look around us in the world to-day, we seem to see nothing but civilized barbarity. By brute force, Italy conquered Abyssinia; shortly afterwards Spain was soaked with the blood of her sons; every nation in the world, terrified of its neighbours, started spending millions of pounds to buy weapons for killing people; at this moment in the Far East Japan is brutally attacking China....Is the world becoming a place where human beasts scratch and tear and devour?....

Nearer home, there are also struggles and unhappiness. Just the other day three policemen raiding a location in a Transvaal town were killed,

causing an outburst of ill-feeling among Europeans. Earlier this year ill-feeling among Natives had already been caused by the Native Franchise Act, which prevented the Native voters of the Cape Province from voting for the same parliamentary candidates as the Europeans, and instituted elections in all four provinces for separate representatives in Parliament. And then there are all the perennial restrictions and unhappinesses -- poll tax, imprisonment, poverty, prohibitions . . .

LIGHT. - But still the world is marching on and Africa with it. Only if we believe that, can we have the courage to go forward and do the vast deal that remains to be done -- "While we live,we hope", said the Roman of old; modern psychology says: "Only while we hope do we live". Recently the Durban Chamber of Commerce, official union of Durban business men, decided to pay not less than £3. 10s. per month to every adult Native employed by business. They also decided to try hard to get the conference of all South African chambers of commerce which will be held soon, to do this all over South Africa. From Durban also comes the news that the first co-operative company founded by non-Europeans in Natal, the Natal Co-operative Trading Society, has been given permission to start business. This year it will set up a general dealer's store, and next year a shirt factory, shoe-making and catering departments. The company has a capital of £5,000, and hopes to pay members not less than 6 per cent. interest on their capital. The company has the right to have agencies overseas as well as throughout the Union. In the Transkei the Union Minister of Native Affairs not long ago informed a deputation of European store-keepers, that Natives, provided they conformed to certain conditions, would be allowed to trade in Native areas and would not be refused a licence simply because European traders objected. Then £2,000,000 has been given by the State in the last two years to buy and develop land for Natives, as well as £700,000 from general revenue this year for developing the Native areas and stopping soil erosion. The State has also given £20,000 to help blind Natives in various ways. Most of this money has not come directly from the Native taxes, but still the poll tax presses so heavily on many Natives that an official inquiry is to be made in order to suggest improvements in the collection of the tax.

Educationally progress is also taking place. About Fort Hare, which is the only university institution for non-Europeans in Africa apart from Fourah Bay College in Sierra Leone, Achimota in the Gold Coast, and the University of Cairo in Egypt, we hope to write in our November issue. New primary schools are being opened, and new secondary schools have been or will be opened in various places. Grahamstown and East London have decided to establish secondary schools, largely through public help, and in King William's Town the head of the European Technical College has started secondary classes for non-Europeans. In the Orange Free State the Moroka Institution was recently opened, and the town council of Bloemfontein decided to borrow £20,000 for building Native schools. The refusal of a town like Ficksburg to borrow £2,000 for the same purpose is a rear-guard action by the retreating army of conservatism.

That this army of conservatism is slowly weakening and retreating is clear. Now and again it fights furiously --just because it feels that it is losing. The money spent on Native Education proves that pro-

gress is being made. A few weeks ago it was announced that the Native teachers whose salaries were "cut" in the depression years (1932-33) would get back in full what they had lost then -- about £65,000 in all. The European teachers, whose salaries were also "cut" at that time, have not got back in full what they lost then except in the Transvaal and Natal. The repayment of Native teachers' salary "cuts" has been made possible by the increased amount available for Native Education. As our readers know, Native Education in the Union was paid for up to 1934 by taking 20 per cent. of the money obtained from the poll tax and adding to it about £340,000 from general revenue. In 1937 60 per cent. of the poll tax will be spent on Native Education. The following table shows how the money spent by the Government on Native Education has increased by almost half since 1934:

MONEY SPENT ON NATIVE EDUCATION IN THE UNION

1934	£593,000 — that is	20%	of	Native	Tax,	plus	a	grant
1935	£667,000 — " "	35%	"	"	"	"	"	"
1936	£742,000 — " "	40%	"	"	"	"	"	"
1937	£819,000 — " "	60%	"	"	"	"	"	"

Improvements are also taking place in Coloured and Indian Education. One of our readers, for example, Mr. C. J. Viljoen, M.A., B.Ed., has been appointed principal of the large Coloured Training College at Worcester (ninety miles from Cape Town), from January, 1938. When the principalship fell vacant last year, Mr. Viljoen was easily the best of the applicants, but there was so much opposition from various sides to the appointment of a non-European that he was not then appointed. The Education Department of the Cape Province, however, clearly stated that it was their policy in non-European institutions to appoint non-Europeans if they were suitable, and announced that they would not budge from this policy. Mr. Viljoen has excellent academic and professional qualifications as well as several years' experience of secondary and training college work. At present he is on the staff of the Battswood Training College, Cape Town, one of the largest training colleges in Africa. We extend our cordial congratulations to Mr. Viljoen and to the Coloured People of whom he is such a fine representative, and wish him every success in his important new post. -- Our readers see exemplified here two things that we have emphasized before: (a) The importance of getting the very best qualifications; (b) The fact that opposition to non-European progress is dying out, slowly but surely.

One more example of the fact that the Europeans in South Africa are becoming more and more sympathetic to the progress of their non-European countrymen, is the princely gift of £50,000 by Col. James Donaldson of Johannesburg to found "The Bantu Welfare Trust". The interest on this sum (£1,500 per annum) will be spent on helping the Bantu in many ways -- business, farming, health, education, and so on. The Trust has given £50 to

to help to publish books of Xhosa songs for Native schools. This magazine itself would have to die if it did not get a grant from the Trust, for the subscriptions as yet do not pay for the cost of publication.

And so, in many, many ways opposition to the welfare of the non-European is fighting a losing battle, and the army of love and good-will is advancing. No fair-minded person can say that things are what they should be -- that is the challenge to us; but no fair-minded person can deny that Africa is marching on to a better day . . .

"The old order changeth, yielding place to new,
And God fulfils himself in many ways".

OUR READERS CAN HELP.

Our readers would help us and each other very much if they sent us examples of progress for our section "Africa Marches On!" especially from areas outside the Union of South Africa. News about all kinds of progress -- economic, commercial, medical, agricultural, educational, etc., etc. -- will be welcomed. Very often such news will suggest new ideas, and always it will encourage all of us in our work of serving Africa.

"TEACHING IN AFRICA".

Our Readers have probably noticed a change in the magazine: both the name and the cover of the magazine have been slightly altered. Shortly after printing the first number of "TEACHING" we discovered that there was a magazine in India with the same name: "Teaching". To keep our name would cause confusion, so we changed it and made use of the opportunity to get a new cover design. Nothing on earth is perfect, but we hope our subscribers will like the changes.

OUR SUBSCRIBERS.

Subscription to "TEACHING IN AFRICA": 2/6 per annum; if more than five copies are sent to the same address: 2/- per copy per annum. Please send postal orders and cross them & Co. -- that is safer. New subscribers please note that we cannot supply Nos.1-6. Subscribers are earnestly asked to let us know if they have changed their address, or if they have not received their copy of the magazine by the end of each month.

LANGUAGE SUPPLEMENT.

As stated last month, we hope to publish a language supplement from January 1938 on for those readers who want to learn Afrikaans. It will be financed separately from the magazine, so readers who want it must

subscribe for it separately. Subscription: 1/- per annum; if twelve copies are sent to the same address: 9d. per copy per annum. Later we hope to publish similar supplements in the Bantu languages.

COMPETITIONS.

Prizes of 5/- will be given to the two best letters received before 31st December on the two following subjects:-

1. "Ideas I have found useful in teaching the Official Language";
2. " Difficulties that are hard to overcome in teaching the Official Language."

Prizes of 10/- and 5/- will be given to the two readers who send in most subscriptions before 31st December.

OUR ADDRESS is:

"TEACHING IN AFRICA",
Box 8,
Alice,
S. Africa.

or

("TEACHING IN AFRICA",
(S. A. Native College,
(Fort Hare,
(Alice, S. Africa

PUTTING LIFE INTO LANGUAGE TEACHING III.

WHAT HAS ALREADY BEEN SAID.

In teaching any subject, one must COPY REAL LIFE outside the school. In teaching children to speak a new language, for example, one must copy the way in which a baby learns to understand and speak its own mother-tongue in real life. One finds that:- (1) From birth onwards the baby wants things, and (2) hears people speaking about these things. At first it does not understand what they are saying, but from about the age of nine months it begins to know what the sounds mean. In our August number we dealt with (1): how to keep the school-child interested so that he will want to understand and speak; and in our September number we dealt with (2): how to help the child to hear and to understand. Just as the baby hears the most important words oftenest and understands them first (e.g. mama), so the child at school should hear the most important words and constructions first and oftenest; that is, the teacher should teach them according to a definite plan, starting with the most important ones, and keeping the pupils interested all the time. And just as the mother teaches the baby to speak her language not by translation nor by grammar but by using real things, so the teacher should teach the new language not by translation nor by grammar but by using real things, to explain new words and constructions (see September, pages 6 to 11). When the baby understands, it slowly tries to speak -- (3) from about the age of twelve months it speaks more and more. In the same way the pupil at school should just listen for two to three lessons to the new language, trying to understand it. He should not be made to speak too soon, for he will them speak badly and be laughed at by the others and probably be scolded by the teacher. Especially at the beginning of a new subject the teacher should take care that the pupils get happiness, encouragement, success. If from the beginning a new subject makes them unhappy,

A 'BASIC ENGLISH' LIBRARY

In "basic English",
speech for all every-day purposes has been
reduced with scientific precision to a
..........vocabulary of 850 words..........
and students can now acquire a sound and
accurate knowledge of the English language
in a fraction of the time previously taken.
So that those who
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discouraged and unsuccessful, it will be very difficult for them ever to like that subject. In this number we want to say something about (3) and (4): speaking and speaking again. -- After the baby has spoken for about five years, it (5) learns to read and (6) to write. These things are important in this order, "wanting" being the most important, and "writing" least important.

(3) & (4) SPEAKING - AGAIN and AGAIN

For the first two lessons or so, the teacher should speak alone, clearly and slowly but naturally, as we have described. He must not translate. How then can he find out whether his pupils understand and are attending? By making them do the real things themselves— the pupils can start acting without having to speak. For example, the teacher asks one of his brightest pupils in the first lesson (September, p. 7): "Where is the tree?" and shows by moving his arms that the boy must stand up, go to the tree, and point at it. Then in the same way he asks other pupils: "Where is the tree?" and so on. Or after teaching

the pupils: (a)"I am sitting", (b) "I am standing", he can order them: "Stand", "Sit", "John, stand", "Betty, stand", "John, sit". If they can do these things correctly, they understand the words. Besides, the pupils like to do things themselves and not just to listen to the teacher. Or a game like this will help: The teacher has taught his pupils "Yes" and "No" by using the real things to explain them (e.g. pointing to a table: "Is this a tree?" . . . shaking his head . . . "No!"); and then asks: "Is this a tree? (No)...Is this a table? (No)...Is this a window? (No)... Is this a man? (Yes)." In the same way: "Is he sitting? (No)... Is he walking? (Yes)."

Very often there is a pupil who already knows some English in the class and who loses interest because the work is too easy for him. If the teacher uses him to answer the questions and do the things at first, he will enjoy it and the first few lessons will become clearer and more interesting to the other pupils because it will be more like two people talking in real life. Example (T: teacher, P: pupil):- T: "What is this?" P: "That is a window." T: "Walk to the window." P. does so and says: "I am walking to the window." T: "Walk to the door." P does so and says what he is doing. In the same way: "Walk to the window." Then T tells another P : "Walk to the window," and so on. The P does so without speaking. Later the teacher can use the more advanced pupil to introduce new constructions; e.g. while less advanced P is walking to the door, T can ask more advanced P: "What is John doing?" Advanced P : "He is walking to the door," and so on. In the same way: "We are . . ,"

"You are . . .," "They are . .. ," etc. The diagrams given above show how such things should be acted and drawn by the pupils -- think of the real thing and copy it!

If there isn't a more advanced pupil in the class, the teacher should bring one from a higher class. In fact the teacher should always, in all subjects, whether they are geography, arithmetic, Latin or mathematics, and in all classes from the infants to the matrics, encourage and train his pupils to help him and each other as much as possible. The teacher is helped, the pupils like doing important things, and thus they learn to get pleasure in helping others. For example, such pupils can now and then take charge of small groups of the class, teaching them and giving them more practice than the teacher could in a class of fifty. Of course the teacher must walk about quietly, notice what they are doing, and quietly help if necessary; and of course it will be a success only if the teacher has carefully gone through the lesson with the group leaders.

After about three lessons, more and more children should be able not only to point at things when they are asked, and to do things that they are told to do, but to say simple things like: "This is a table," "I am standing," and so on. (N.B. After three lessons the pupils should understand about eighteen words, e.g. I, am, standing, this, is, a, table). At first the whole class should speak in chorus, for the children will still be afraid to speak separately by themselves. They must enjoy the feeling of success and confidence before being told to speak alone. Then the separate pupils can start answering the teacher's questions or each other's questions. They must always do AND say what they are doing; e.g. P: "John, go to the window." John goes and says: "I am going to the window." If the teacher accustoms his pupils to this from the beginning, much time will be saved. The pupils should play a more and more important part in the lessons by taking the part of the teacher; e.g. they give commands to the class, to parts of the class, or to separate pupils, they ask questions, and so on. They will, of course make mistakes, but the teacher should be very careful how he corrects them. Getting angry does no good, praise helps far more than blame, and encouragement is much better than criticism. No one (not even we teachers!) is perfect from the beginning. If a pupil therefore says something like this: "He am walking", the teacher should not draw attention to the mistake by scolding him, but quietly emphasize the right sentence: "Yes, he is walking. What is he doing? John? You do that, John. What is John doing, class? That's good: He is walking." -- Any of the suggestions that have been made or will be made should occasionally be carried out by the pupils instead of by the teacher. That is valuable in a number of ways, but especially in giving the pupils as much practice as possible in speaking the language to be learnt. We teachers are so anxious that our pupils should get the best possible help and not make mistakes that we are sometimes inclined to do all the work ourselves. We have to remember that we become good riders only if we ourselves get on

to the horse and ride as much as we can, and not if we just look on when someone else is riding. In the same way our pupils become good speakers not by listening to us speaking but by speaking as much as possible themselves.

What has been said about learning to speak a new language, is just as true of learning to speak one's home-language better. New words and new constructions should be taught in the same way, and mistakes should be corrected in the same way. In some later issue we hope to deal specially with these questions and others such as: "How to help pupils to see and use the differences between different words and expressions meaning almost the same thing."

(Next month : Learning to Read.)

THE FIRST ENGLISH LESSON

From the very first, the pupils must understand the method and have confidence in the teacher and in themselves. If they can't understand, they will think that the subject is hopelessly difficult, they will lose courage and interest and perhaps hate the subject and the teacher. It is extremely important that every pupil should understand all the time and that he should find it easy and enjoyable, especially at first. In this first lesson the teacher therefore just wants to put his pupils at their ease. The first part of the lesson will be given in the pupils' home-language because the teacher is just explaining the whole idea to them. When he starts teaching English, he must use English alone. In order to make our readers feel what their pupils feel like when they learn a new language, the writer will use Afrikaans instead of English in the second part of the lesson.

(A). (All in the pupils' home-language).

Teacher: Can you speak any language, John? John: Yes, sir.

T : Which language can you speak? John: Xhosa (his home-language).

T : Can you speak any other language? John: No, sir.

T : Betty, can you speak any other language? Betty: Yes, sir, I can speak English.

T : Which can you speak better, Xhosa or English? Betty : Xhosa.

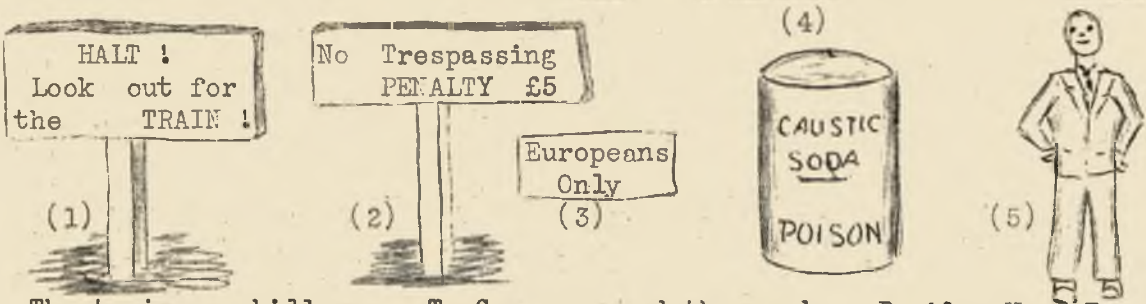
T : How did you learn to speak Xhosa so well?

(The pupils give all sorts of answers. Teacher uses them to let children understand how they learnt their home-language).

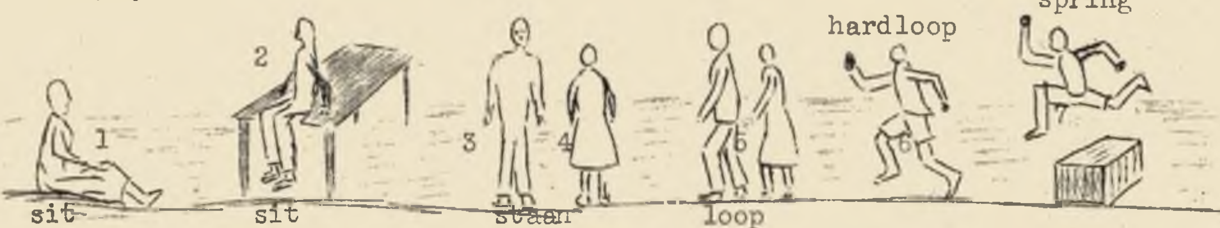
T : Good. That is how we learnt to speak Xhosa so well. Now there is another language that you often see and hear. Where do you see this (1)* for instance? Pupils: When you come to the railway.

T : What does it say? Pupil: It says you must be careful, a train may be coming. T: What will happen if you don't know what it says? Pupils:

*See next page



The train may kill us. T: Can you read the words. Pupils: No. T: Is it important for you to know the words? Pupils: Yes. T: Yes, this is a very important language. What is its name? Pupils : English . . . T: Here is another thing that you sometimes see (2). What does it mean, Msuthu? (He doesn't know. At last one pupil puts up his hand). P: It means one must not go inside. T: Yes, and what will happen if you do?.. (The pupils give various answers) . . . Yes, you will have to pay £5 .... (T may do the same with other notices, with instructions on things bought in shops, and with sentences often heard) ....
T: Yes, we must learn more English to understand all these things. We must learn it well. Now, how did you learn Xhosa so well? .... Good! Well, we must learn English just like that. What is this (5) in Xhosa? P: Indoda. T: Who taught you that? .... (Various answers, e.g. My mother told me) . . . . Right: We're going to learn English like that. Betty will tell you what these things are in English, and you will see how easy it is."



Betty does (1), and says slowly: "Ek sit . . . Ek sit." The teacher does (2), and says: "Ek sit . . . Ek sit." If there is another pupil who knows a little of the language, he does so too. All three of them do it, and each one pointing to himself, says: "Ek sit." They do it in different ways, e.g. on the table, on a desk, behind the table. Then the teacher orders Betty: "Betty, sit!" Betty does it and orders ... the P: "George, sit!" And so on. In the same kind of way they can now do (3). Pointing at the real things, the T says: "Betty sit. Ek staan. Wat doen Betty? Betty sit. Wat doen George? George sit. Wat doen ek? Ek staan. George, staan. Wat doen Geoge nou? George staan nou. Wat doen Betty nou? Betty sit nou." George does and says the same kind of thing: "Wat doen ek nou? Ek staan nou. Wat doen Betty nou? Betty sit nou (etc.)." Betty also speaks (pointing to the real things): "Ek sit nou. George staan nou. George! Sit! Wat doen George nou?".(etc)

In this way not only the teacher but the pupils who already know something take part by doing things, by saying what they are doing, by giving orders, by asking questions, and so on. Everyone can see that the repetition which is necessary can be given in all sorts of ways. This variety is very important, for the work must not become monotonous. The more smiles, happiness, and activity, the better for everyone. Even the other pupils can take part. For instance, Betty turns to the other

pupils and says (moving her arms upwards): "Jan, staan. George, wat doen Jan?" George: "Jan staan nou." Betty: "Annie, staan." George: "Betty, wat doen Annie nou?" Betty: "Annie staan nou." And so they can go on right through the class, taking separate children, or the whole class, or each other, or the teacher. The rest of the lesson is just as simple: (5), (6) and (7) are quite clear. Note how the lessons become more interesting as they go on, becuase more words are learnt and more things can be done. For instance, by the end of the lesson, the teacher can tell Betty: "Betty, staan. George, wat doen Betty nou? . . . Betty, loop na die tafel. George, wat doen Betty nou? (and so on) .... George, hardloop na die tafel . . . . . Spring op die tafel. Betty, wat doen George nou? (and so on)."

N.B. (a) Don't discourage the pupils by giving too many new words. We have perhaps used too many in this first lesson (twelve words). As a rule, not more than five to six words should be given in each lesson. Sometimes a few more may be used (as in this lesson), but only if the children can see what the sentences mean, and do not have to learn more than the five to six words that form the centre of the lesson.

(b) Note how words become clearer if they are used in sentences which one can understand easily, e.g. what is the meaning of wat, nou, doen, na, and die, above? These were not specially taught, but because the sentences were full of real things one can understand them.

FLYING OVER AFRICA VII.

By Z. K. Matthews

At last, on January 12th, we reached Uganda, the country which was to be the centre of our activities for the next six or seven weeks. We were met at the station by the Director of Education, Mr. H. Jowitt, well known to most of our readers as former Inspector of Native Schools in Natal and later Director of Native Development in Southern Rhodesia, and by the Deputy-Director of Education, Mr. R. S. Foster, who also has South African connections in that his wife is a daughter of the late Mr. Justice Gardiner, the famous Judge-President of the Cape Provincial Division of the Supreme Court of South Africa. We were in Uganda the guests of the Protectorate Government, but as an educational commission we were more particularly the guests of the Department of Education, and the gentlemen mentioned above, with their subordinate officers, had charge of arrangements for our work, our accommodation and our comfort generally. We also met at the station for the first time Mr. F. J. Pedler, our Secretary, and we were to have many evidences of his thoughtfulness, his painstaking attention to details that might facilitate the work of the Commission, and his general efficiency. In a day or two after that all the members of the Commission had arrived, with the exception of one who was prevented by illness from making the trip to East Africa. I think it might be useful to take this opportunity to introduce the members of the Commission to our readers. The Commission consisted of ten members, eight being from England and two -- Dr. Kerr and myself -- from South

Africa. It included one lady who gave special attention to women's education and one African to represent the African point of view. As already indicated, one had to decline the invitation of the Secretary of State for the Colonies at the last moment for reasons of ill-health.

The Chairman of the Commission was Earl de la Warr, then Under-Secretary of State for the Colonies. Member of an old English family whose title goes back, I believe, to the thirteenth century, an Oxford graduate in Agriculture, he has held various important posts in the British Government in the Board of Education, the Ministry of Agriculture and Fisheries and in the Colonial Office. His varied experience stood him in good state. The Chairman of a Commission has got to be tactful and considerate, patient with the witnesses who come to give evidence (especially when they seem to be doubtful as to what they want to say), ready to reply to addresses of welcome and quick to take in a situation and to meet an argument, and above all indefatigable. Considered from these points of view, "our Lord", as he was referred to in more than one memorandum submitted to the Commission, was an excellent Chairman. It might be mentioned that as originally planned the Chairman of the Commission was to have been Lord Plymouth, now world-famous as Chairman of the Non-Intervention Committee which has been engaged in an endeavour to prevent the Spanish Civil War from developing into a World War. The fact that such outstanding men were invited to undertake this work will give our readers some idea of the importance which the British Government attaches to the consideration of the problems arising out of the education of African Communities.

The Vice-Chairman of the Commission was Dr. John Murray, Principal of the University College of Exeter. Dr. Murray was no stranger to Africa, for he attended the New Education Fellowship Conference held in 1934 and was one of the ablest delegates to that important gathering of educationists. His ripe experience and wide knowledge of educational problems made him a valuable member of the Commission. His oratorical gifts made him popular in Uganda as a public speaker on educational and political subjects.

One of the most important aspects of Education in East Africa is the large place which must necessarily be given to technical education in territories which probably for all time have to be content with African technicians -- surveyors, engineers civil and electrical, etc., etc. This aspect of education was consequently well represented by the inclusion in the personnel of the Commission of Mr. B. Mouat-Jones, D.S.O., M.A., and Dr. W. H. Maclean, Ph.D., M.Inst.C.E. Mr. Mouat-Jones is head of the School of Technology in Manchester, and his overseas experience included a period of service in India at the University of Allahabad. Dr. Maclean was no stranger to Africa for as a young man he had gone out with Lord Kitchener to the Egyptian Sudan to start a School of Engineering for the Sudanese at Khartoum. As City Engineer he was responsible for the laying out of Khartoum which still remains one of the best laid out cities in Africa. Later he went to Alexandria as City Engineer and played an important part in the rebuilding and modernising of that city. After the War he went with Lord Allenby to do the same sort of work in Jerusalem. During our visit to Khartoum we had the pleasure of meeting some of the Sudanese he had trained, and the thoroughness of the training they had received was borne out by the important posts which some of them

held in the service of the government of the Egyptian-Sudan. Since his retirement from service in Africa, Dr. Maclean has kept up his interest in Africa through his membership of the Advisory Committee of the Colonial Office on the Education of African Communities.

The education of women was well looked after by Dr. Phillipa Esdaile, Head of the Domestic Science Department of one of the Colleges of London University. Her keenness on the education of women and girls endeared her to African leaders wherever the Commission went. Those who gave evidence before the Commission will long remember the persistence and the earnestness with which she wanted to know what was being done for women.

Two members of the House of Commons were included in the Commission, namely Mr. Robert Bernays, M.P. and Mr. Harold Nicolson, C.M.G., M.P., both members of the National Labour Party. Mr. Robert Bernays, son of the Rector of Finchley, is one of the younger members of the House of Commons. He is a graduate of Oxford University, and had the honour while there of being elected President of the Oxford Union, a much-coveted distinction in that University. A much travelled man, his knowledge of India made him a keen advocate of the educational interests of the Indians in East Africa. Mr. Harold Nicolson spent many years in different countries in the Diplomatic service of Great Britain and was a member of the British delegation at the Peace Conference in 1919. He is a keen student of British foreign policy on which he has written several outstanding books. Both these M.P's were naturally called upon to give lectures on public questions of the day during their stay in East Africa.

Dr. Alexander Kerr needs no introduction to most of our readers. As Principal of the South African Native College for over twenty years, he is the acknowledged leader of and authority on the higher education of Africans. As the Commission was specially concerned with the development of higher education in East Africa, his inclusion in it was very appropriate.

I have already referred to the Secretary, Mr. F. J. Pedler. He had had experience of African conditions during his period of service in Tanganyika Territory, and among other things, his knowledge of Swahili proved useful to those of us who were not acquainted with the _lingua franca_ of East Africa.

It will be seen from the above that the Commission had on it representatives of a variety of interest and experience, and one need hardly say all the expert knowledge of these men and women was placed unstintingly at the service of Africa and her peoples.

(A word should be said about the writer of this interesting series of articles himself. Mr. Matthews was appointed to the Commission by the British Government to represent the African point of view. That he has done so very ably, is clear. The first Fort Hare B.A. graduate in 1923, he later gained the LL.B. as well. After occupying with distinction the principalship of one of the largest Bantu High Schools in the Union, that at Adams College, Natal, for several years, he was awarded a fellowship

for advanced study at one of the foremost universities in the world, the University of Yale in America. Gaining the M.A. of Yale, he received a further scholarship for study at the University of London. Then he was appointed Lecturer in Law and Social Anthropology at his alma mater, the South African Native College, where he is continuing his career of distinguished service. — His Co-Editor.)

CAREERS COUPON: OCT. 1937 "TEACHING IN AFRICA."

WHAT SHOULD I BECOME?

4. Should I Become A Medical Aid?

Last month's article showed that health conditions in Africa are bad but that they can be greatly improved if all of us help. The other day the 1936 Health Report for the Cape Peninsula was published. It showed that 8 out of every 10,000 Europeans in the Cape Peninsula had died of tuberculosis during 1936; but that 45 out of every 10,000 non-Europeans had died of tuberculosis — almost six times as many. For the whole Union the 1937 figures are: 5 Europeans and 42 non-Europeans per 10,000. The report stated: "The factors that are responsible for this exceptionally high death rate must be looked for in the low social and economic conditions in which the vast majority of the non-Europeans and the poorer classes of Europeans live. Malnutrition, inadequate housing, and overcrowding are the main factors. Social reform is the best and most effectual means of combating this." All of us must work continuously for such reforms, whether we live in town or in the country, but in the meantime the medically trained man or woman will be best able to overcome the evils.

YOUR PROSPECTS.

One of the best ways of saving one's people in this way is by becoming a Medical Aid. Very few people seem to know about this new profession, yet it offers excellent prospects of service and a better salary than any other profession. But you will want to ask definite questions:

"What are my chances of getting work?" -- Excellent.

There is no other profession in which employment is guaranteed for you. When you have completed your course as Medical Aid, however, the Government guarantees to give you work.

"What are my chances of doing good?"-- Limitless.

Think of all the disease and suffering you yourself have witnessed; most of it need never have destroyed happiness or life -- it is preventable. Africa needs hundreds and thousands of health workers as quickly as they can be trained, to try to improve conditions of life and thus prevent disease, and also to cure disease that does occur. The greatest work in the world lies before you. (The writer of this article is a teacher who finds the greatest delight in his work and thinks that teaching is an exceedingly important vocation. In spite of that, he is in dead earnest here). If you want to get a medical training but intend to become a teacher instead because you are afraid that you will not be able to earn a living when you have finished, you should become a medical

aid (provided you are fit for it). If you become a teacher ,your heart will not be in your work. The teacher sometimes becomes discouraged because all his hard work seems to have no effect on his pupils. The medical man can see improvement taking place in his patients. Besides, the work of a teacher is often very narrowly limited and confined by the syllabus, and much of the stuff that he is forced to teach is useless and monotonous. The work of the medical aid is obviously useful and therefore very interesting. Further, while the teacher-in-training can never be quite sure that he will get work when he has finished his course, the medical aid's employment is guaranteed. His salary is also better than that of the best-qualified Bantu teacher, while his training costs about £6 per annum (including board, etc.).

"What then will be my salary?" -- Quite Good.

You will start at a salary of £180, rising by £10 per annum to £300. In addition you will have a free house and a dispensary, the two together worth about £50 per annum. You will also enjoy certain other privileges of Government employees, such as leave and pension. -- Supposing there are two pupils, Victor and John, aged seventeen, in matric. Victor decides to take his degree and teacher training at the South African Native College, and John decides to become a medical aid. Victor starts teaching at twenty; John starts medical work at twenty-one. Both retire at £60. Victor has taught for forty years and earned £11,295; John has worked for thirty-nine years and earned £12,870.

"What will be my status?" -- Very Good.

To the ordinary man and woman nobody is so important as the person who saves them from pain and disease. The Medical Aid will, however, create a new profession. His status will therefore depend largely on himself. If he does good work, his status will be excellent. That people will be very ready to respect him is quite certain.

WHAT YOU MUST BE LIKE.

You will be a successful and happy Medical Aid only if you have the right qualities. To find out whether you will be successful, you should go through the list of qualities printed on p. 17 of our September issue, the same as for a doctor. In addition, you should be between the ages of about eighteen and twenty-five, and submit a medical certificate of health and a certificate of character. To sum up: If you are not clever, healthy, and able to get on well with other people, you will not succeed as a Medical Aid.

HOW AND WHERE YOU MAY BE TRAINED.

Before you can start to train as a Medical Aid, you must pass matriculation; your matric subjects should include mathematics, and if possible physical science and biology. Then you can enter the pre-medical course at the South African Native College. In your second year at the College you really start on the medical work. This is what a senior student thinks of the work:-

"I am now doing my third year in the Medical Aid course. I find it very fascinating. In the first two years, I thought nothing could be more interesting than the study of the human body, first aid to the injured, and home nursing methods. To-day, however, I find pathology and bacteriology and the examination of patients at the

Hospital even more fascinating. --
And yet I am impatient to start on my life's work itself. The call is so urgent. I expect great interest and satisfaction in my work and service of my people distressed, needy and helpless. It is my belief, and one which urged me to take up this course, that no man can give greater service to his fellow man than to help him in his illness or to show him how to escape and prevent illness. May many get the call and answer: Here am I !"

Summary:- Entrance :Std. X.
Length :4 to 5 years.
Cost :£6 per annum.
Salary :£180 and house and dispensary, rising £10 per annum.

THE ALL SAINTS EXPERIMENTAL SCHOOL.

By Z. K. Matthews

The proper education of the young is a matter of vital importance for the welfare of any society. So general is the recognition of this fact that in practically every civilised country education is regarded as probably the most important function of the State. If this supreme task of passing on to the new generation the accumulated knowledge of the society, the skills which it has discovered or invented for the proper performance of various types of work and the developing in the young of those habits of mind and body which are considered necessary for a successful, happy and good life, -- if this task is to be well done, it is essential that those responsible for education should constantly try out new methods of doing their work better and acheiving their objects more effectively. No single method will do for all time or for all pupils or for all subjects. The readers of "TEACHING IN AFRICA" do not need to be reminded of the necessity for constant testing of their methods, for being on the look-out for defects in old methods, for being ready to give new methods a fair trial. In other words, experiment is is of the very essence of successful teaching. In every country which is progressive educationally, opportunities are provided for those who have the initiative, the ability and the means to conduct educational experiments and much has been learnt from experimental schools about the laws of learning, about the best ways of teaching various subjects, about school organisation, discipline -- in fact about every aspect of school work which lends itself to intelligent experimenting.

Such experiments are also being carried out in African education. In fact from one point of view the whole of African education is one huge experiment; for the burden of African education is to pass on to the peoples of Africa knowledge, skills and attitudes which have, in the main, not formed part of the experience of African communities. To a large extent our task is to pass on to Africans, both young and old, the experience and wisdom of Europe and to interweave them with the best elements of African life and thought. It is common knowledge that we are not always successful in doing this, and not infrequently our lack of

success is due to our failure either to experiment ourselves or to study and learn from such experiments as are being carried on by others round about us.

We have referred in these pages to the training of Jeanes teachers which is part of an experiment in adult education. In this article we want to direct your attention to an experiment in primary education which is being carried on at the All Saints Mission, Engcobo, in the Transkei. The idea of the school was conceived by the district Inspector of Schools, Mr. F. J. de Villiers, B.A., B.D. who in addition to his training in America, the country with the most experimental outlook in educational matters, has had experience of the training of both Native and Coloured teachers, the former at Adams College in Natal, and the latter at the Dower Memorial College in the Cape. Furthermore the scheme has the support of the Mission authorities at All Saints, who generously placed at the disposal of the Education Department for this purpose an eighty-acre farm with its present equipment and buildings. When an appeal was made to the Bunga for assistance, that body readily consented to make a grant towards the equipment of the school, and it is hoped that the services of a Bunga Agricultural Demonstrator will soon be placed at the disposal of the school. The Native Recruiting Corporation also made a generous contribution towards the cost of the necessary buildings.

Now what sort of school is this which has made such an appeal to the imagination of these important bodies that they have so readily consented to help to establish it? What is the underlying philosophy of it? How does it or will it differ from the ordinary school? What is going to be its programme?

The school appears to be based upon a belief that many of the present day Native primary schools are lacking in certain directions.

In the first place many of our present-day schools fail to develop in their pupils the right type of character. Educationists and others are always reminding us that character-training is the most important aspect of education. Now many of our teachers have a rather narrow view of character and think that all it means is that our pupils must be taught to keep out of mischief, to be truthful, to respect their elders (especially their teachers), but they fail to remember that the training of character includes the development in our pupils of qualities such as initiative, enterprise, self-confidence, habits of industry and powers of judgment and control. What is even more important to remember is that these qualities can only be developed in a situation which calls for their exercise. The ordinary classroom in which too often the teaching of the various subjects is carried on in a manner that does not call forth these qualities from the pupils, fails to develop them. Hence the numerous complaints by parents and others about the products of our schools.

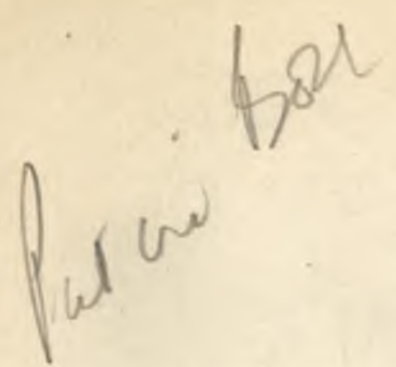
Secondly, in numerous schools the teaching as carried on takes little account of the laws of learning. Psychologists who have studied this matter experimentally tell us that learning takes place most effectively within a situation that compels the maximum attention of the pupils because the situation

is one that interests them. It is often said that children learn more in the street or out in the veld than they do in school. This is a damaging criticism of any school. The street and the veld are interesting to the children because they are real and there children engage actively in things that appeal to them. In the ordinary school, however, we try to draw their attention to things, which however important they may be to adults, do not appeal to the pupils, or even if they would naturally command their interest, we present them in ways that fail to retain their attention for any length of time.

Finally, we seldom remember that our pupils have to be developed not only individually but also socially. They are members of a community or a society and however well developed they may be as individuals, they will fail when they get out into life unless they have learnt how to get on with other people -- with their parents, their fellow-workers. They must be able to fit into their social environment, possess qualities, skills and knowledge which are in demand or can be made use of in their society. Only then will they be able to take their place in the world as enterprising and useful citizens.

How is it proposed to remedy these defects or to guard against their development in the pupils of the All Saints Experimental School?

Perhaps the best way of describing this school is, that it is a school farm. Notice that it is not a farm school which is rather a different thing. In a farm school the emphasis is laid on the school, the term "farm" simply indicating either the place in which the school is situated or the fact that farming conditions are not entirely ignored in its programme. In the school farm stress is laid upon the farm as the most important aspect of the school, and upon the fact that agricultural activities will form the framework within which the pupils will acquire their knowledge of English, Xhosa, Arithmetic, Manual and Agricultural training, Hygiene and Nature Study. In other words the teachers and the pupils are going to live on this farm like a family -- as if it were their own. They will grow their own food and other crops, sell their surplus produce and make the project as nearly self-supporting as possible. The profits made will go, among other things, towards reducing the boarding fees of the boys. But at the same time the usual school subjects will be incorporated in the activities of the farming and the pupils will take the usual school examinations along with pupils who have attended the ordinary type of school. It is maintained by those responsible for the experiment -- and the writer concurs in this view -- that the standard of achievement in the ordinary school subjects of boys trained in such a school ought to be much above the average because their knowledge will have been grounded in practical situations and in the living and real experience of the pupils. To quote from the memorandum addressed to Managers and Principals of Native Mission Schools about the school: "The farm will be developed intensively, with help of the boys. The boys in fact will help to plan all the developments and will be fully conversant with all transactions touching the life of the community. Foremost among the initial activities of the farm will be a dairy for the production of butter; a piggery and a hennery; and the growing of vegetables and field crops. All the produce of the farm above the immediate needs of the pupils will be sold, mainly to the All Saints Institution, and the proceeds will be devoted to help make the school self-supporting



Fort Hare,

ALICE, S.A.

1 June 1940

Dear Reader,

I am very sorry to say that, owing to many circumstances beyond our control but mainly owing to rising costs of production, this is the end of TIA. I did not write to you sooner, because I kept on hoping that a way would open up for TIA to continue, but now there is no more hope. I am therefore sending back what remains of your subscription, every issue of TIA that you have received counting as 6d.

May I sincerely thank you for the keen interest in African Education that made you subscribe to TIA? Although TIA dies, African Education lives on, and in developing it all of us can play an active and useful part. Wishing you every success in that task,

I remain,

Yours sincerely,

H. J. Rousseau

Managing Editor.

or to expand its activities.

Definite school hours will be observed, but outside school hours the boys will be kept occupied both in sharing and planning the farm occupations and in relating those occupations to their work in the classroom. As far as possible, the activities of the farm will form centres of natural interest which the work of the classroom will be freely linked.

It must be emphasised that this school will not be an agricultural school. Its aim will be to prepare its pupils for the usual Departmental Std. VI. examination, upon the completion of which its pupils may proceed to a Secondary or a Training School or an Agricultural School if they wish. But the agricultural background to be provided in this school will be freely used to lend interest and life to the subjects laid down by the syllabus, thereby promoting, it is believed, a more intelligent understanding of, and lively interest in, the 'subjects' of the classroom, while at the same time developing in the boy more independence of thought, self-confidence and initiative. Should he leave school after Std. VI he should then be able to fit into his environment more successfully and be able to control his world more profitably than the present Std. VI boy about to leave school."

So far only boys who have passed Std. III or Std. IV are admitted and the enrolment is limited to twenty-five. But it is interesting to note that, contrary to expectation, more than twice that number applied for admission when the school was opened.

The success of an experiment of this kind depends to no small extent upon the keenness and ability of the staff, and from all accounts the teacher at present in charge of the classroom work, Mr. Voyi, an experienced teacher who holds the Primary Higher Teachers' Certificate has the right outlook for this job and is doing it admirably. As pointed out before, it is expected that he will be joined by an Agricultural Demonstrator in the near future, and together they will teach the boys under their charge both how to live and how to make a living.

All the world knows that running a farm is no easy job, especially in South Africa, and one would have thought that the pupils would be discouraged, as so many adults are, by the disappointments and failures of their early efforts, but the enthusiasm and keenness of the boys have been surprising. This can largely be explained by the fact that the conditions under which their work is done are of real interest to them. The progress of the All Saints Experimental School will be watched with interest by all teachers. It has immense possibilities for the vitalizing of the work of the school, and it is to be hoped that its methods will in time pervade the whole of Native Primary education.

AFRICA IN PRINT

"The Bisoro Stories" by H. H. Prince Akiki Nyabongo, 2 parts. (Basil Blackwell, Oxford). Price 1/- each part.

"The Bisoro Stories" is a collection of African tales compiled by a distinguished African, Prince Akiki Nyabongo of the Kingdom of Toro in Uganda, whose first book, "The Story of an African Chief" attracted

wide notice among people interested in Africa in America and elsewhere. In "The Story of an African Chief" the author's object seems to have been to give the western world some insight into the African's impression of things Western -- of European customs and method of 'civilising' Africa. The result was a book which caused mild amusement in some quarters and caustic and resentful comment in others. In the present work which is published in two parts, Prince Nyabongo's object is to meet the desire of those westerners who appeal to the educated African "to enlighten us as to their culture, so that we may know the truth and endeavour to understand them as they try to understand us". In particular it is written with the object of enlightening the children of the western world who, the author hopes, will derive both amusement and profit from the stories.

We have no doubt that these stories which are published at a reasonable price will appeal to a wider circle of youthful readers than those for whom it is intended, and not least of all to African children in African schools. There is a lamentable scarcity of suitable reading material for African school children, and Prince Nyabongo's books will help to meet that need. When it is borne in mind that the story in African culture is no mere tale, full of sound and fury signifying nothing, but is a reality lived, containing an impression of the wisdom of the ages, the educational import of these books will be realised.

It is interesting that the books are dedicated to the sons of two distinguished persons of African descent, Ras Kassa, the famous Abyssinian general, and Paul Robeson, the renowned Negro singer.

Fireside Stories -- Basic English Edition -- Nelson 1/-
Electric Power at Work " " 1/-
Across the Isthmus of Panama " " 1/-

All over the African continent, in territories which are under British influence, English is one of the most important subjects in the school. But the non-English child who sets out to acquire a working knowledge of English is often discouraged by the vastness of its literature, and by its extensive vocabulary. Yet it is common knowledge that not all the words found in the English language are in everyday use. Realising this, certain wise people have made a collection of the English words which are most commonly used in ordinary speech and writing. Strange as it may seem they have found that with a knowledge of only 850 words to which they have given the name "Basic English", it is possible to say anything normally required in the ordinary relationships of life. We need hardly point out to our readers how much saving in time and energy would be derived from becoming acquainted with and making use of Basic English in their teaching and otherwise. Several books have been written in Basic English, including new books and old books in which basic English words have been substituted for the less common English words. The books mentioned above are written in Basic English. Not only that. They deal with 'basic' subjects in modern school life, dealing as they do "with the inventions by which our way of living has been changed, the discoveries by which the earth has been made to seem smaller, and the sciences by which the organisation of society and the arts of peace have been made possible". We heartily recommend especially to our African readers the study and use of Basic English and the highly valuable books in which it has been exclusively employed.

PROBLEM COUPON: Oct. 1937 "T-i-A".

Is this Your Problem Too?

A.C.J., Kroonstad:

"Where and how can I get English elocution records, especially of the Letter Scene & the Murder Scene (Macbeth)?"

Any good music dealer will order them for you, or you may send for them direct to the Principal, Central Educational Offices, 98 Clerkenwell Road, London, E.C. 1. Other good records are those by Newbolt, Drinkwater, de la Mare, Turner, Forbes-Robertson, Ainley & Barrymore (very good). The Linguaphone Institute, 24-27 High Holborn, London, also publishes a number of good records, especially a "Shakespearean Series" (Gielgud) and "Talks on English Speech" (James).--The value of such records is great, & at some later time we shall deal with this matter in detail.

BUREAU COUPON Oct. 1937 "T-i-A".

Employment Bureau

To use this service, send the coupon and 6d. in stamps to cover postage.

TEACHERS WANTED:-

- No. 8: TRANSVAAL: Khaiso School: teacher with B.A. or B.A.I & teaching cert.; to teach Eng. & Hist. up to matric. Salary according to Tvl. scale; lodging free.
- No. 9: S.RHODESIA: Hope Fountain: experienced teacher for Home Demonstrators' Course; end January; Domestic Science qualifications essential. Apply to Miss I. Ross.
- No.10: TRANSKEI: Buntingville: teacher with matric., or B.A., & teaching cert.; teach Std. 7; will probably be appointed principal of the Higher Mission School.

Appointments

The following Fort Hare students have received appointments, & "T-i-A" congratulates them: Messrs R.M.Gugushe, W.Nkomo, Kilnerton, Pretoria; M.T.Chiepe, V.Crutse, Modderpoort, OFS; de Wet Maqanda, St Matthews, Keiskamahoek; E.M.Bokako, Bantu Languages Department, University of Cape Town.

Bantu Sunday School Convention

Encouraged by the success of the First Bantu Sunday School Convention held at Port Elizabeth last December, the National Sunday School Association is holding a second Convention in Johannesburg from December 14th-16th inclusive. The Convention is open to Bantu Sunday School Workers of all denominations, and free hospitality is being provided for one hundred accredited Bantu delegates. For particulars write to:-

The S.A.National Sunday School Association (Bantu Section), Box 17, Port Elizabeth.

Vol. I, No. 7 --CONTENTS-- November 1937

In addition to the usual articles,
next month's number will feature some illustrated articles on
-FORT HARE-
"What it was, what it is, & what it does"
also

- Africans and Business -
- Should I become a Nurse? -
- Teachers' Association Notes -
- African Education in the Lime-light -
- Another Duplicator for 1/- -
- Correspondence - in Praise & Blame -

------oOo------

All references to South African politics in this issue written to express the views of "TEACHING in AFRICA" by H.J.Rousseau and Z.K.Matthews, S.A.Native College, Fort Hare, Alice

"TEACHING in AFRICA"
Printed and published at the S.A.Native College, Fort Hare, Alice, Cape

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TEACHING IN AFRICA

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The Pictures

in this issue all represent scenes at or near Fort Hare. Within a 30-mile radius lie three large Institutions for non-University education: Lovedale (1 mile away), Healdtown (10 miles away), St Matthews (30 miles away).
The monument on page 8 is a memorial to Dr Stewart, as principal of Lovedale, who originated the idea of establishing a non-European University; the swing bridge on page 9 carries a footpath across the Tyumie which divides Fort Hare and Lovedale. On page 12 is a part of the old fort from which "Fort Hare" takes its popular name, and at the top of another page we see the historic Amatola range in the distance. Facing page 4 are two views of Livingstone Hall, the largest building at Fort Hare, inaugurated this year to house the Departments of Medicine and Science. The photos facing page 10 give views of the Christian Union, erected by the American Y.M.C.A. as the headquarters of Bantu S.C.A. work in South Africa and assembly hall for the College; and of a laboratory in the older teaching block. The latter, Stewart Hall, is shown facing page 14, and below it is one of the three hostels, Beda Hall.

TEACHING IN AFRICA

A Monthly Magazine for Teachers in Africa.

Vol. I, No. 7 November 1937 2/6 or 3/- p.a.

Z. K. Matthews, M.A. (Yale), LL.B.::::EDITORS::::H.J.Rousseau,M.A.,B.Ed., D.Litt.

** I will study and get ready, **
and some day my chance will come. - Abraham Lincoln.

- EDITORIAL NOTES -

In our last editorial notes we endeavoured to bring to the notice of our readers a number of facts which, in our belief, indicated that, is spite of many obvious signs to the contrary, the world -- and Africa with it -- is marching on, very slowly to be sure, but ever more nearly approaching the best of life that is yet to be. In the midst of so much that is discouraging in the world of today, it is wholesome, we believe, to remind ourselves from time to time that things are not as bad as they may appear. No individual or race can develop in an atmosphere of unrelieved despondency. Nobody who is unable to see rays of hope, however faint, in a dark situation ever does anything to alter it. Every cloud has a silver lining and the man worth while is the one who can see and appreciate the significance of the silver lining no less than that of the cloud.

On the other hand we must sound a note of warning here. As we have implied, optimism is valuable only when it makes us work harder, especially in teaching, but there are different kinds of optimism shown by different types of people. There is the man, for example, who, ostrich-like, hides his head in the sand, and thinks that the difficulties of life, of working together with other people, of human relationships generally, can be removed by denying that they exist or by believing that the millennium is just around the corner. On the other hand we find the other type of optimist who knows perfectly well what the difficulties are, but who thinks it is an act of kindness to hide them from the people who ought to be aware of them. Neither of these two types of optimists is realistic in his attitude towards life. There is no easy road to success either for individuals or for groups in the world to-day. In our own country to-day only a fool or a knave will deny that difficult times are still ahead of us in every sphere of life. Our race problems are not going to be solved to-morrow; they are not going to be easy to solve. There is going to be an ever greater demand for patience, for the spirit of give and take, for hard thinking about the issues

involved and hard working in order to make a sound contribution to the real progress of our country. The type of optimism we advocate is that which will "see life whole and see it steadily" and which, remembering that a good time is something to be worked for, will make us work hard to get it. No mere repetition of the phrase, "There's a good time coming, boys" will usher in that much-to-be-desired period in the history of the world or of any country.

NATIVE AFFAIRS COMMISSION REPORT.

The Native Affairs Commission, one of the most important agencies in Native Administration in South Africa, has just issued a report which will be of great interest to those who are concerned with Native Education. This Commission, it will be remembered, was established under the Native Affairs Act of 1920 and is an advisory body consisting of not fewer than three or more than five members appointed by the Governor-General and presided over by the Minister of Native Affairs. Its functions "include the consideration of any matter relating to the general conduct of the Administration of Native Affairs or to legislation in so far as it may affect the Native population (other than matters of departmental administration) and the submission to the Minister of Native Affairs of its recommendations on any such matter." It will be seen from the above that although it is purely an advisory body, the scope of its activities is rather wide, nor can its recommendations be taken lightly by anybody, least of all by the Native people. Since the establishment of the Native Development Fund, the allocation of the proceeds of that fund to various aspects of Native development has been made with the advice of the Native Affairs Commission. The scales of salaries for Native teachers were laid down by the same body, after consultation, of course, with other interested bodies such as the Provincial Education Departments.

In its latest report the Native Affairs Commission makes drastic criticisms of Native education as at present organized in the Union and suggests changes which have already called forth protests from various quarters and, in any event, demand serious consideration. The Commission states: "It is a singular fact that where so much is at stake for the future of South Africa the State itself has shown such amazing indifference to Native education. (Our underlining) European education is probably as highly organised and as centrally directed in South Africa as in any country in the world: private enterprise applies to comparatively few schools and these even in their instruction, must follow the lines laid down by the State matriculation standard. But in Native education the utmost licence prevails. (Our underlining.) Native education still remains in the hands of the Missions. Though they are subsidised by the Central Government and controlled by the Provincial Councils, the control is limited to an inspection of curricula which has little or no relation to the Native policy of the country. (Our underlining.) The missions represent many nationalities and almost all the sects of modern Christendom, many of them in competition with each other. The missionaries are themselves the product of many and varied systems of education having in common only the clerical conception of education which has come down to us from the middle ages when it was designed by priests for the training of clerks to fill privileged positions. To many of the unacclimatized teachers of the Natives, South Africa still presents itself as the land of evangelical adventure which made its stirring appeal to the Christian conscience of Europe in the early years of last century and coloured all our history. That South Africa has developed into a complex whole among the nations of the world and is set about shaping its own destiny to desired ends is least apprehended by some of the teachers in our Native schools." The results of the present system of Native education may, according to the Commission, be seen in (a) the rise

of a multitude of Native churches, with attendant schools "wherein their children can be taught by their own kind and in which the teachers are scarcely wiser than the pupils"; (b) the attempt of many Chiefs to establish their own tribal schools to which they can appoint their teachers in an effort to retain the tribal allegiance of the children as they grow up -- an illustration of the inherent struggle for racial self-expression. "These facts appear to point to a very deep-seated dissatisfaction with the existing mission institutions among many Natives who have passed through them. Their secession, in most cases, is probably due to personal and selfish reasons on the part of the leaders; but that they should carry with them so many others appears to indicate a reaction to the prevailing system which should not be ignored."

Regarding the question of remedying the present state of affairs, the Commission is of the opinion:- (a) That the control of Native education should be transferred from the Provincial Councils to the Union Government, a reform which was recommended by the Native Affairs Commission of 1921. (b) That the time has arrived to adopt a policy of Bantuisation of the Native educational system. "Since we are aiming at the paramountcy of Native interests in Native areas, then Native education should be considered to be pre-eminently a Native area in which there should be no colour bars and where the Native intelligentsia should find more and more opportunity for their talents. That Natives who have obtained high educational honours in European universities should be considered unfitted to occupy some of the higher directive posts in Native education, is either a reflection on their ability, which their academic qualifications deny, or else it is an unnecessary form of colour prejudice which is operating against Native policy." This Bantuisation of the Native educational service "could be gradually accomplished without hardship to anybody, since the qualified European teachers could be readily absorbed in their respective grades in the European educational system." (c) The policy of transferring schools from Mission control to State control should be consistently pursued. (d) That the curricula in Native schools should be adapted to the varying needs and conditions of the Natives in different areas.

The Commission has raised very important questions regarding Native education and these will have to be studied and examined critically. Many will want to know what authority the Commission has for its observations. What acquaintance with conditions in Native schools can its members lay claim to? Is it a sound principle of education that Native schools should reflect the Native policy of the Government? Do European schools reflect Government policy? If it is right, and we believe it is essentially sound, to Bantuise the Native educational service, may we take it that a similar policy will be followed with regard to other services intended for the Natives -- post offices in Native areas, magistrate's courts, interpretership, agricultural officers, not excluding the Native Affairs Commission itself? What is meant by the State controlling Native schools? Does it imply more liberal financial support of these schools or will it mean even more stringent starvation in the future? The plausibility of many of the statements made in this report should not blind us to some of their doubtful implications. On the other hand their devastating criticisms, even where they are unjustifiable, should not prevent us from seeking for the kernel of truth in some of their adverse comments. For, as Dr. Brookes, Principal of one of the leading Native educational institutions, has observed, "the report is a curious mixture of brilliance and factual ignorance, insight and prejudice, truth and error. It should be read with a keenly critical mind." Our readers are advised to buy the Report and to study it with the care which it undoubtedly deserves.

NON-EUROPEANS IN EUROPEAN UNIVERSITIES.

The National Union of South African Students, an association of European university students, recently sent out a questionnaire to all its members in order to ascertain what their attitude would be regarding the inclusion of non-European students in academic discussions, social gatherings, sports functions and the official residences of white universities. The results of the investigations are rather interesting as showing the trend of thought among white university students regarding race relationships in South Africa.

1037 students voted in favour of including non-European students at academic discussions, while 481 voted against. The number in favour of excluding non-Europeans from social gatherings was 1209, only 293 voting in favour. 998 voted against including non-Europeans at sports functions, many of them stipulating that they objected to playing against a non-European sports team or to including non-Europeans members in their own sports team, but not to their attendance at matches. 185 students were in favour of allowing non-Europeans to take up residence at the official university residences, 1317 voting against. Many of the latter stated that they objected to the admission of non-European students to residences purely on the ground that this course of action might make their universities unpopular with the general public.

The figures for individual universities in connection with the inclusion of non-European students at academic functions are as follows:-

Include?	C.Town	Huguenot	Rhodes	Durban	Natal	O.F.S.	Pretoria	Wits.
Yes.....	294	50	258	47	105	23	2	258
No......	189	30	43	36	61	16	5	101

The number of replies received does not represent the total number of students at the universities concerned. Only twenty per cent. of the students at the Witwatersrand University submitted replies, only thirty per cent. of the University of Cape Town, and only forty per cent. at Natal University College.

SUBSCRIPTIONS.

Readers are reminded that subscriptions for "Teaching in Africa" are:-
(1) 2/6 per annum for non-Europeans
(2) 3/- " " " Europeans

These are payable in advance and should be sent to:

The Editor,
"Teaching in Africa",
Fort Hare,
ALICE, C. P.

EMPLOYMENT BUREAU.

(To make use of Employment, Problem or Careers services, send Coupon + 6d.)

Post Wanted:-

No. 103: Eur., F.; B.A. + Primary Teacher's Cert.; 25 yrs; 3 yrs experience; all primary subjects, Eng. & Hist. in secondary school; V.G. testimonials.

Teachers Wanted:-

No. 9 : S.RHODESIA: Hope Fountain: experienced teacher for Home Demonstrators' Course; end January; Domestic Science qualifications essential.

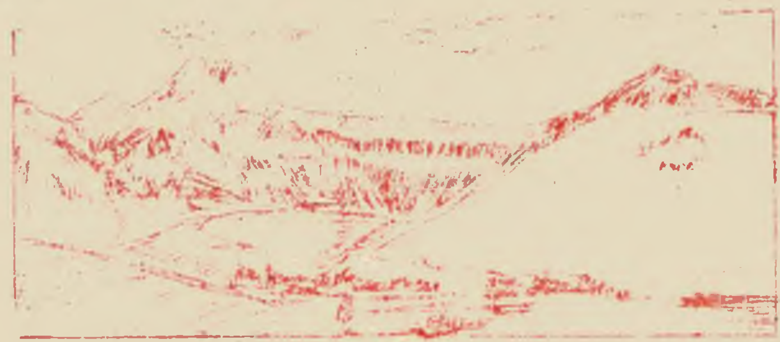
No. 11 : NATAL: Umpumulo: Nat., M.; Degree & Teaching cert. & experience (if possible); to be Princ. of High School, Feb. 1938.

No. 12 : CAPE: Tigerkloof: Nat., M.; 1st, 2nd or 3rd yr B.A. + Teaching cert.; Lat., hist., biology, hyg.; start Feb. 1938.

No. 13 : NATAL: Polela: B.A. II or III + Teaching cert.; 2 assts. wanted for Zh. and/or Sotho, also some work in Stds. 6 & 7.

LIVINGSTONE HALL (CHEMISTRY, PHYSICS AND MEDICINE)
Photo by H. L. Henchman. *East Front*

LIVINGSTONE HALL (CHEMISTRY, PHYSICS AND MEDICINE)
Photo by H. L. Henchman. *West Front*



THE NON-EUROPEAN UNIVERSITY OF SOUTHERN AFRICA.

THIS number of "T-i-A", our readers will observe, is a special Fort Hare number. The South African Native College, situated around the ruined battlements of an old fort and symbolizing the victory of good-will over conflict, is the only institution which caters for the university education of non-Europeans in Southern Africa. There are, of course, small numbers of non-European students in some of our European universities, but it may be said that they are there on sufferance. South African public opinion is not ready for the admission of non-Europeans to white universities, although there is actually no statutory colour bar in any of these universities. It will be realised, then, that the S. A. Native College is of no small importance among the educational institutions of this country. It is intended to serve the needs of nearly ten million people, including the Protectorates and the Rhodesias. Indeed it has drawn students from as far afield as Kenya and Uganda. It is necessary, therefore, that Africans and others should know the activities, the progress and the development of Fort Hare and its place in the educational system set up for the Native population of South Africa.

Being an institution for higher education, Fort Hare, like the European Universities and Technical Colleges in South Africa, comes directly under the Union Department of Education. In the same way as the other Universities, it began its career in 1916 as a secondary school preparing students for the Matriculation Examination, but started in 1919 to prepare students for the degrees of the University of South Africa. Up to the end of last year 63 of its students had graduated B.A. or B.Sc., more than 25 per cent. of them in the last two years. Fort Hare not being technically recognised as a University College, its students have hitherto been regarded as external students of the University of South Africa, but developments are taking place which are bringing nearer the day when it will be given full university college status. From the beginning of 1938 Fort Hare will cease to admit matriculation students except for theological courses. It will receive increased representation in the Senate of the University of South Africa, and the members of the staff will be appointed internal examiners of the University in their own subjects, just as is the case in the other university colleges.

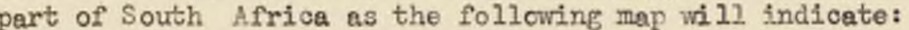
The total cost of one year's study is approximately £50, which is a large sum for Native students, but through the generosity of various public bodies such as the Transkeian Bunga, the Provincial Administrations, etc., more than 75 scholarships varying from £5 to £32 are available for deserving students. **

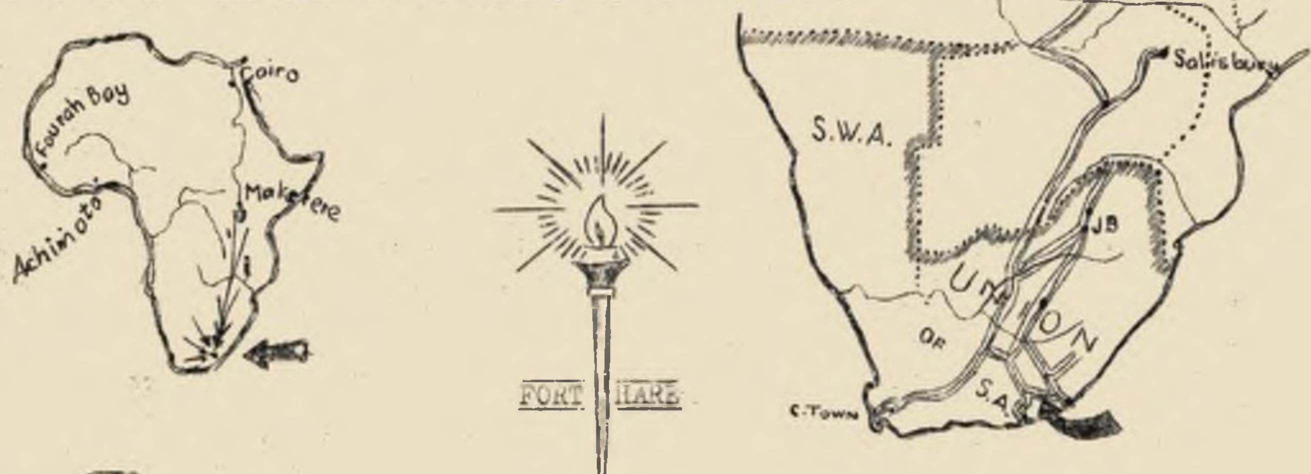
It takes three years after matric. to gain the B.A. or B.Sc. degrees. **

The courses for which students are prepared may be gathered from the following articles, but it may be of interest to point out that of the 500 ex-

students of Fort Hare, one-third have become teachers, one-fifth ministers of religion, one-seventh civil servants and the rest agricultural demonstrators, doctors, lawyers, etc. Without exception they have definitely gone back among their own people to work for their upliftment in a multitude of ways.

Fort Hare is situated on the banks of the River Tyumie, about 80 miles inland from East London. It can be easily reached by train or boat from any part of South Africa as the following map will indicate:





FORT HARE was founded to do for the Bantu and other non-European races of South Africa what all Colleges have attempted to do for the communities which they serve; and it employs the same methods. Fort Hare teaches the broad universal laws and facts of nature. Man's use of nature is one of its main concerns. It gives instruction in the forms that community life has assumed generally in the world at large throughout the ages, and locally, in comparatively recent times, in Africa. It teaches also the conclusions reached by man's reflection on his own mind and conduct, and the theories of his place in the universe, with emphasis on the Christian view of it. So far as possible it teaches the mother-tongue of each of its students, and carries their studies as far as modern scholarship has gone, shouldering in doing so the burden of the five or six mother-tongue courses that need to be provided for, and for which increasing provision will require to be made in the future. Beyond these it teaches the official languages of the government of the Union, Afrikaans and English, the latter of which is the only language common to all its students, and this fortunately no mere lingua franca but a world language with a world literature, both ancient and modern. In attempting all this, Fort Hare has had to conform to the general lay-out of the educational system of the country, and to measure up to the standards imposed on other elements of the population -- at first an irksome, but, in the long run, a beneficial necessity. If one so chooses, studies such as those mentioned may be regarded as tending to the cultivation of the individual.

Rarely, however, can anyone in these days direct his attention solely to his own cultivation regardless of the function that Society will require him to perform, and of none is this truer than of the non-European peoples in Africa. The community here needs the whole endeavour of every man and woman. Some are needed in the administration of the government whether their people are living under tribal or under European conditions. The main thrust of effort continues to be given by the Christian minister, but in addition to him there are required specialized social workers, both men and women, for re-creational tasks in town and country. The most extensive, as it is the most highly organized profession at present, is teaching, in which ever more highly qualified men and women are

called for. A promising career just opened in the government health service is that of Medical Aid, the institution of which marks a new sensitiveness on the part of the people to communal health. Amongst a people predominantly rural, more and more attention must be given to all the branches of agriculture and economic development. Much technical knowledge and skill requires to be diffused amongst the people and utilized in the building of houses, churches, schools, roads and bridges in non-European areas.

Fort Hare, we hope, while continuing to draw the majority of its students from amongst the Bantu who form the mass of the non-European population in South Africa, will adopt as generous a policy as its character allows, and welcome to its student-body representatives of all the diverse racial elements of the African scene. At present in addition to members of Bantu tribes from a far-flung area, it extends cordial hospitality to Coloured and Indian groups who constitute interesting and valuable elements in its make-up, and contribute much to the richness of its life. The main world problem of the immediate future seems to be the accommodation of the nations one to another, and the discovery of a mode by which, within the bounds of one state, groups differing in racial origin and historical and cultural background can exist in mutual respect and esteem. No better experimental ground for the study and experiencing of such problems can be found than the campus of a College. To fit men and women for the new age and to make the new age worthy of the new generation is the dual task of Fort Hare as of every other school of sound learning and Christian education.

THE HOSTEL SYSTEM AT FORT HARE.

It is generally recognised that there is great value in students having a Community Life. From intercourse with one another they gain what is really more valuable than what they gain from the study of books, for they therein learn by practice lessons of leadership and co-operation which cannot be learnt in any other way. The development of spiritual knowledge and habits is the most important part of education. It is for these reasons that many European parents send their children to Church Boarding Schools where they often have to pay twice as much as if they sent them to Government Schools; though in the government schools they would have at least as good a chance of passing their examinations as in Church Schools.

These two reasons are at the back of the Hostel system at Fort Hare. The three men's Hostels are managed respectively by the Methodist, Presbyterian and Anglican Churches. The students attend the Hostel which is managed by their own Church. They are thus able to continue their religious learning and worship on the same lines on which they have been brought up at home.

The Hostel Warden is in charge of the religious teaching and practice in his own Hostel. Each Hostel has compulsory evening prayers on week days. In the Methodist Hostel prayers are taken by leading students on most days. On Sundays the Warden has a Bible Class at which the students can bring up questions.

In the Presbyterian Hostel there is also a Bible Class on Sundays. In both the Methodist and Presbyterian Hostels a conspicuous part of the religious activities of the Hostel is in connection with Students' Christian Association and the Sunday Schools in villages near. This enables the students to work for others in religious matters and must of necessity strengthen the faith of those who take part in them.

In the Anglican Hostel the daily evening prayers take the form of

shortened Evensong. The Hostel Choir enables the musical parts of the service to be rendered efficiently. This service is compulsory for Anglican Students and voluntray for others. Those who from religious scruples (as in the case of some Roman Catholics and Hindus) do not wish to attend, go at that time to the Hostel Library and read their own religious books. The Bible Class on Sunday is voluntary.

In addition to these services, prayers and Bible classes in the Hostels, the whole College meets in combined devotions every morning on weekdays, and for a service in the Christian Union on Sunday evenings. In each Hostel the Warden is also able from time to time to give personal spiritual help to those who seek it. The living habits of social life that can be developed under such sympathetic guidance in the course of actually dwelling and working together in the Hostels and College, have already been referred to. Altogether it may be said that the students at Fort Hare get in their Hostels and in the College a great opportunity of developing their spiritual life in the way that can be most profitable.

THE HOWARD PIM LIBRARY

IT has been said that the modern University is a Library; and this must be the opinion of some students at Fort Hare, who say frankly they have come to Fort Hare "to get the books in the Library". This is not really a new idea at all, for the first Universities, founded in Europe away back in the Middle Ages, were just collections of students who gathered round great scholars and teachers ready to explain the deep thoughts in the books of some great Library beside which they lived.

No other library in South Africa which is open to non-European students has anything like so large or so fine a collection of books. Here is a treasure-house in which are stored for Africa's sons and daughters all a world's truth, and wisdom, and wit.

A few of the books, such as Dictionaries (and there are dictionaries of more than 20 languages) and Encyclopaedias, may be used only inside the Library; but nearly all the books are lent out to students for a fortnight at a time. The great difference between a school and a University College is that at most schools the children are taught in the classes what they must learn, whereas in a University the student, though he receives much invaluable help in classes, is expected to educate himself by his own reading and thinking. It is to give opportunity for this self-culture that the Library exists. In order to take the fullest advantage of it, intending students are advised to buy at once and master now before the College opens the text-books for the subjects they hope to pursue in order to be free, when the Library is open, to read widely from its books about those subjects. On what subjects may they hope to get information? Almost any! It is very rare indeed for any seeker after knowledge to go away empty from the Howard Pim Library. Here are its main collections of books: Reference books; Prose, poetry, plays, and fiction in all the principal languages of South Africa and Europe; Geography; Anthropology (the collection of books on Africa is possibly unique); Philosophy; Science (Mathematics, Physics, Chemistry, Zoology, Botany); Fine Arts (Music, Architecture, Painting); Agriculture; Theology; Law; Medical Science; Education. In addition a good selection of periodicals comes

to the Library; and by these as well as continual purchases of new books, the Library is able to give the most up-to-date information to the students of the College

THE FACULTY OF ARTS.

MOST students study for the Bachelor of Arts degree; their subjects will therefore be chosen mainly from those provided by the Faculty of Arts. These are:- Latin, English, Afrikaans, Psychology (why do people do the things they do?) Ethics (what is the right thing to do?), Logic (how can people reason correctly?), Politics (how should people be governed?), History, Mathematics, Bantu Languages, Social Anthropology (how do people live together), Native Law and Roman Law.

Of these courses, English, History and the Bantu Languages may be taken for three years, each year being more advanced than the preceding. All students take one course in English, most of them more than one, and the B.A. students usually take all three courses. History and the Bantu Languages are dealt with elsewhere. The interest of the other subjects is clear. Most of them may be studied for two years. At present there is only one course in Afrikaans, but others will be arranged as the need arises.

It is scarcely necessary to point out how valuable these subjects are. The language courses, for instance, are indispensable for teachers who will teach those languages or teach in them. All the subjects in addition lead into new worlds of thought and make possible the enjoyment of the rich heritage of all ages and all countries.

THE FACULTY OF SCIENCE

FORT HARE provides courses for the Bachelor of Science Degree of the University of South Africa, in four science subjects: Chemistry, Botany, Physics and Zoology.

A student wishing to obtain a degree in science, selects two of these subjects as his major subjects, and studies them continuously during the three years of his course, i.e. he takes three courses in each of his majors. He must also study English for at least one year and pass the first year examination in this subject. Certain science subjects are required also as ancillary courses along with the major subjects. For example, a student majoring in Zoology must do at least a first year course in Chemistry. Nine courses altogether make up the minimum requirements for the B.Sc. The following is a popular combination at Fort Hare:-

MAJOR SUBJECTS :	Chemistry	3	courses
	Zoology	3	courses
Ancillary Subjects:	Botany	1	course
	Physics	1	course
	English	1	course
	TOTAL	9	

In addition to attendance at lectures, a most

important part of the students' work in all science subjects is the laboratory work. This is under the direction of the lecturers in the various departments. Students pay a small fee over and above the ordinary tuition fee payable by all arts and science students, and they have the advantage of working with material and apparatus belonging to the College. The fine new Physics laboratories, for example, are stocked with valuable apparatus for experiments dealing with heat, light and sound. Practical classes are popular, and the laboratories are seldom empty. Bantu students, like other students, enjoy investigating problems for themselves, and using concrete material to obtain proof that at least some of the statements made in text-books are true.

Graduates in Science have no difficulty in finding employment when they leave Fort Hare. The High Schools are eager for men qualified to teach the school subjects Physical Science and Biology. Students working for B.A. are wise if they include at least one science course in their list of subjects. There is every indication that Bantu B.Sc's will be increasingly needed by African governments to carry on research and perform scientific work.

Pupils now in the High Schools, who are looking forward to studying science subjects when they come to Fort Hare, should be advised to include as much science as possible in their matriculation course. Those who attempt university work in such subjects as Chemistry and Botany with no previous knowledge of them, find the work difficult, although very many have successfully overcome this handicap.

AFRICAN STUDIES.

AT the S. A. Native College it is fitting that adequate provision should be made for the study of African Languages and Cultures. Firstly, we have courses in the Bantu Languages, up to third-year B.A. The first course consists of an introduction to the phonology, grammar and literature of one Bantu language, the later courses requiring deeper study of these subjects over a 'wider' field. Practically every B.A. student takes at least one course in a Bantu Language, while several take courses in more than one or make it one of their major subjects for the B.A. The Bantu Languages at present taught at Fort Hare are Zulu, Xhosa, Sotho and Tswana. There are indications that provision may later have to be made for some of the East African languages such as Swahili, Kikuyu and Luganda.

Secondly, those interested in African Studies may take up the study of Social Anthropology. This is divided into two B.A. courses, the first being an introduction to the study of primitive culture, while the second involves the study of advanced anthropological theory and method as well as modern applications of anthropology to problems of administration, evangelisation, education and economics.

Finally, those who are particularly interested in applied anthropology may take up a more detailed study of Native Law and Administration. In a country such as South Africa where Native Law is applied in courts specially set up for this purpose and where the problems of Native Administration are with us every day, the importance of these studies will readily be realised. Students with the type of training offered by these courses will find increasing opportunities in the teaching of Bantu Languages in Bantu schools and colleges; the production of various types of Bantu literature; the collection of material in the vernacular bearing on various aspects of Native life; as demonstrators in the African Studies Departments of European universities, interpreters in the law courts, clerks in the civil service, and anthropological and sociological research workers in urban and rural areas either on their own or under the auspices of bodies such as the International Institute of African Languages and Culture, the Inter-University

THE BIOLOGY LABORATORY

THE CHRISTIAN UNION

Committee on African Studies, or even Fort Hare, which has at its disposal a small sum of money for the encouragement of research in African Studies by Bantu students.

LIBRARY FACILITIES. Through the generosity of various donors the African Studies section of the Howard Pim Library (see p. 8) is gradually being stocked with all procurable material in the way of monographs on tribes in different parts of the world, treatises on African languages, reference works, government reports, etc. An attempt is also being made to build up a collection of specimens of Bantu Arts and Crafts, the educational value of which does not require to be stressed. It is hoped to equip the Language Department with the necessary apparatus for Experimental Phonetics so that this part of Bantu linguistics may receive adequate attention.

The aim of Fort Hare is to make its African Studies Department one of the best equipped in Southern Africa so that it may become the natural place in which those interested in problems bearing on African Life and Customs will pursue their studies.

PHILOSOPHICAL COURSES

THE philosophical side of the Faculty of Arts is represented by the Departments of History and Philosophy.

The Department of Philosophy teaches Psychology (two courses), Ethics (two), Politics (one). In the first year courses in Psychology a general description of people's behaviour is given, and the feelings, interests and purposes that move them to act the way they do, are examined. In the second year a more detailed and concrete study of behaviour is made: Social Psychology, the study of the socially approved ways of pursuing our interests and expressing our feelings; Child Psychology, studying the interests and point of view of children; Abnormal Psychology, explaining the behaviour of people who are not normal; and Experimental Work --the study of human behaviour in these ways is not only of absorbing interest but very useful. In the study of Ethics one tries to find out what kind of life is good and what qualities good behaviour ought to have. The good life, however, cannot be lived apart from other people, who provide us with training and goods and regulate our bahaviour. One way in which people organize themselves is their political institutions; these are studied by Politics, which discusses what kind of political organizations and practices would best help to make life good. The study of politics is a great help to students of history, and vice versa. A course of psychology, especially a second year course, is invaluable to teachers, social and medical workers. Ethics is of some value in all walks of life because it may help us to judge better what is right and good, and thus to know what we should do.

The Department of History, by studying what people have actually done in the past and what have been the results of their actions, helps us to know what we should do to-day. Inhabitants of a complex modern world, we can find in a study of history an explanatory account of how things came to be as they are and guidance as to the cure of present ills. History is therefore likely ever to remain an important part of every school curriculum, and there will always be a steady demand for teachers qualified to teach it. At present it is taught up to third year B.A. at Fort Hare. It is hoped that in future there will be students offering themselves for M.A. in history, and that the [illegible] courses will be so arranged as to have even more definite bearing on the interests and requirements of African students.

MEDICINE

THE Medical Department is the youngest Faculty of the College, and the Medical Aid Curriculum was started two years ago at the request of the Union Government. The new laboratories for Anatomy, Physiology, Pathology and Bacteriology were opened at the beginning of this year.

The training of Medical Assistants for work in rural areas is an undertaking which every country that has a large scattered population has to shoulder sooner or later. Such work is already established in many parts of the world including several parts of Africa. There is no doubt about the need of medical assistance everywhere, and there is also no doubt about the benefits which medical care brings in its train. Scientific knowledge is far enough advanced to diminish sickness enormously and the diffusion of this knowledge is the aim of all medical education.

The teachers of the curriculum hope that the curriculum will be arranged to include both men and women students, because more than half the population of any district is made up of women and children, and it is desirable that the advice of specially trained women Aids should be available for them.

LAW COURSES.

LAW subjects are included by various students in their curriculum for the B.A. degree. The subjects which have so far been taken at Fort Hare are:- Constitutional Law, Native Law, South African Criminal Law, Roman Dutch Law, Roman Law (two courses). If a sufficiently high standard is reached in these subjects they may later be made to count towards (a) The Law Certificate which is the the minimum qualification required for attorneys in South Africa; (b) the LL.B. degree, the minimum qualification for advocates, who may, however, elect to practise as attorneys.

In addition to passing either the Law Certificate or the LL.B. degree, the student who desires to enter the legal profession is required to serve articles with a legal firm of several years' standing for a period varying from three to five years. Although it is not easy to find legal firms that are willing to article Native clerks, a number of Fort Hare students have succeeded in getting articled. No doubt in the future this difficulty will be obviated by our students serving articles under Native legal practitioners who have already been admitted as attorneys of the Supreme Court of South Africa.

Another avenue of employment for men with legal training is the Civil Service in Native areas. Although this has not yet been opened to Natives, there is no doubt that it will be in future when the policy of the Bantu-ization of Native services is put into effect.

TEACHER TRAINING.

OF the over 600 students who have passed through the S. A. Native College, more have become teachers than anything else. Up to the present Fort Hare has therefore concerned itself mainly with teacher training, and its Education Department was the first of its departments to be recognised by the University of South Africa.

Fort Hare trains teachers for secondary and training schools and offers two main courses:-

I. Education Diploma of the University of South Africa: First one must gain one's B.A. or B.Sc., and after that spend one year studying for this Diploma.

II. Education Diploma of the S. A. Native College: For students who cannot stay for four years, an Education Diploma is awarded on the completion of a course which may be taken in one, two or three years. Normally the course takes three years, along with the B.A. course, so that the student receives both his degree and his teaching diploma after three years (if he never fails). Whether taken in one, two or three years, the course is of the same standard, being equal to the University Education Diploma. If a teacher who has a degree and the College Diploma wants to take the University Diploma, he need take only two further examinations and may do so while teaching.

There is such a demand for non-European (especially Bantu) teachers of this type that they have no difficulty in getting posts, and this will be even more so in the future. The Bantu-ization of the staffs of Bantu institutions will go on apace provided a sufficient supply of well-qualified Bantu teachers is ensured. It is the aim of Fort Hare to provide the very best opportunities for such training.

AGRICULTURE.

FROM the first, one of the aims of the S. A. Native College has been to help the Bantu to make good use of their land. Soon after its establishment, therefore, the College bought a farm and introduced courses in agriculture. Now that the College is confining itself to work of University standard, a course leading to an Advanced Diploma in Agriculture is being worked out in collaboration with the Government. This course will start in 1938, but details are not ready for publication. Two scholarships covering fees, board and lodging at Fort Hare are available for students who wish to take the course.

In view of the Government's policy of buying land for Native settlement, large numbers of higher-grade agricultural officials will be urgently needed by the Government in the next few years to enable the Native settlers to make the best use of their land. Here, therefore, is a great field for service and advancement.

THEOLOGICAL COURSES.

THE S. A. N. C. itself does not undertake the training of Theological students, but the candidates of the Methodist Church study at Wesley House under the Rev. A. J. Cook, B.A., and those of the Presbyterian Churches at Iona House under the Rev. Mungo Carrick, B.D. Other denominations can arrange to send their candidates to either of these courses. In every case only men who have been recommended by the Church they wish to serve can be enrolled.

The course at Wesley House takes two years. The Methodist Church of S. A. bears the whole cost of the College training of its ministers, though they are expected to contribute something towards that cost. No fixed academic standard is required of candidates, but there are certain practical requirements. One must have served at least two years as a Lay Preacher, and passed preliminary tests in preaching ability, Scripture knowledge, and general knowledge (about Std. VI or VII). Entrance is likely shortly to be raised.

The course at Iona House admits applicants with Junior Certificate or Matriculation and lasts 3 years. Certain bursaries are available. A Syllabus can be obtained on application.

During their stay in College theological students are able to further their general education and attain to College Matriculation and even study some B.A. subjects. Of the need for a well educated and capable Ministry there can be no doubt. The fears and superstitions that beset African life can only be destroyed by the imparting of Christian education, and their damage to personality repaired by acceptance of the redeeming power and love of God.

The African Church is moving very slowly towards a form of worship and an expression of its duty to the community that will be distinctively African, and will eventually replace our European forms and ideas of these things. Other tasks that are vital to the social life of Africa, as well as to its religious life, are the winning of young people for purity of lifo, the encouragement of older Christians to give young people opportunities of service, the evangelisation of heathen homes, the christianising of Mine Compounds and the planning of Church life so that the relation between rural areas and town temporary-labour popopulations should be effectively Christian; and so on. The need is obvious and great, yet some Churches experience difficulty in obtaining an adequate supply of candidates for their Ministry. This can only be remedied by men who have a vision of the need of Africa to-day.

STUDENT SOCIETIES.

AT any educational institution one of the most important aspects is the education provided by the social and intellectual activities of the students in their own societies. In addition to the Students' Representative Council (which is the students' parliament) and the various branches of the Athletic Union (which is responsible for sports activities), the students of Fort Hare conduct the following societies with the advice and assistance of the Staff:

1. The Literary and Debating Society exists to help its members to become fluent public speakers, especially by enlightened discussion of vital questions, and to develop a taste for good literature. Debates are regularly arranged with neighbouring Institutions, including Rhodes University College. It is hoped that, by running the Society on the lines of a Parliamentary Debating Society next year, even more students will be attracted and benefited.
2. The Student Christian Association (affiliated to the world-wide Student Christian Movement) aims at winning students to a real decision for God, thus uniting them in a living Christianity and inspiring them to lives of Christian service. Under the management of the Association, a free evening school for domestic servants and others unable to attend the day-schools has been conducted for many years. On Sundays members also visit the neighbouring villages and schools to conduct Sunday Schools and services.
3. The Bantu Studies Society fosters the study of various aspects of Bantu lifo, past and present. Meetings are held once each month. Papers pertaining to pressing questions -- not only Bantu but European, Indian and Coloured -- are read and discussed. The Society exchanges its papers and ideas with the Rhodes University College Social Studies Club. At present the membership is small, but there is no doubt that more and more students will realise the value and interest of its activities.
4. The Dramatic Society produces at least one play each year, often with real success. Its aim is to cultivate dramatic art in all its aspects -- elocution, writing plays, producing and studying drama. Plays staged by this Society are

STEWART HALL (TUITION)

BEDA HALL (ANGLICAN HOSTEL)

sometimes repeated at neighbouring institutions. The value of such a society to intending public speakers and teachers of language is obvious.

5. The Musical Association encourages the practice of music both vocal and instrumental. Once a year it holds a concert which has always been a great success. The neighbours, staff members and students all look forward to this event. Further, meetings are often arranged and lectures on music given. Much emphasis is placed on developing Bantu music.

6. The Education Society aims at improving the quality and extent of African Education. It tries to do this by meeting once a month for lectures, papers, debates and discussions, and by publishing a magazine dealing with matters affecting African Education. Free copies are supplied to all members of the Society. It is hoped that a circulating library of books and journals for teachers will be established soon.

In these various Societies the students develop habits of keen thought on questions that are of importance to them, habits of initiative and cooperation, and sometimes discover to themselves and the world real talent in different directions.

RECREATIONAL ACTIVITIES.

THE College provides facilities for men students to take part in cricket, association football, rugby football, tennis, and athletic sports. Women students play tennis and net ball. Fixtures are arranged annually with the neighbouring institutions of Lovedale, Healdtown, St. Matthews and Fort Cox. Within the College competitions between the various Hostels are held.

Nothing need be said of the value of a healthy well-developed body to the individual and to his race. The necessity for recreation and the benefits and pleasures to be derived therefrom during the years of study should be realised by all university students, but especially by intending teachers. Games play a large part in the life of both girls' and boys' schools, and the teacher finds a knowledge of games a considerable help in his work. They help him, for instance, to gain the respect and friendship of his pupils and an insight into their personality. Every student who intends to spend three or four years at Fort Hare before entering the teaching profession should not lose the opportunity of gaining both practical and theoretical knowledge of several games. Headmasters repeatedly ask for teachers who are able to help with the coaching and organisation of boys' games.

The recreational activities at Fort Hare are in the hands of the students' Athletic Union. The subscription per student is small, and student help is relied on for the up-keep and extension of the sporting facilities. The Athletic Union hopes shortly to commence the development of a new playing field.

CAREERS COUPON: Nov. 1937 "T-i-A"

SHOULD I BECOME A NURSE?

("T-i-A" gives advice in particular cases. Send Coupon plus 6d. stamps.) In September and October we wrote about the great amount of good that can be done by the medically trained man or woman, and this time we want to deal particularly with the nurse.

"What are my chances of getting work?" -- Excellent.

There is a great need of nurses, especially non-European nurses, in the Union. You will therefore very easily get a post in a hospital, with a municipality, with welfare societies, etc.

"What are my chances of doing good?" -- Limitless.

We repeat what we said about the doctor and the medical aid: The greatest work in the world lies before you. There is a tremendous amount of illness in Africa, and you can do much to relieve the pain, to cure the illness and to prevent disease.

"What will be my income?" -- Quite good,

-- better than in most occupations you could enter. It varies, but a fully trained nurse will receive from £70 to £108 per annum. Nurses not fully qualified receive loss.

"What will be my status?" -- Excellent.

You will be respected and valued by all. To the ordinary man or woman nobody is so important as the person who takes away their pain and makes them well.

"What are my chances of promotion?" -- Very Good.

As medical services for the non-Europeans are extended and the Bantuization of Bantu services goes on, efficient non-European nurses will be more and more appointed to higher posts, becoming sisters or matrons and doing more responsible work with higher salaries. In any case their salaries rise year by year. A nurse's ultimate promotion will probably be marriage. Though a good wife, like a good poet, is born and not made, training can do much to make her better; and there is no training that helps so much to make a good wife as being a nurse. If that is so, you will ask:

"What must I be like to become a nurse?"

Far more important than how much money or promotion you can get, is how you can do good work as a nurse. A nurse's work is strenuous, busy, full of responsibility; she may be called on to work hard at any time of the day or night, for the life or death of human beings depends upon her. Her working hours are often long. If you want to become a nurse, ask yourself first: "Am I willing to work very hard?" If you want to know whether you have the other qualities necessary for becoming a good and happy nurse, go through the following list and mark off those you really possess:- To be a successful nurse you must be intelligent (Are you among the top 10 per cent. in Std. 8?); have a good memory; like study, especially sciences like biology, Physiology; be very practical, resourceful (know what to do in an emergency), skilful, handy, careful. You must have a definite desire to be a nurse, and you must be healthy and strong, for your work will probably be even more strenuous than that of a doctor or a

medical aid. You should have an attractive, cheerful, friendly personality, a sense of humour so that you will laugh and not cry when difficulties come along; you should like other people and be willing and able to get on well with them, and especially to work together with others, for your work (unlike the doctor's) depends upon whether you can cooperate with the doctor and other nurses, and you have much more to do with people than the doctor has. In short: To be a successful nurse, you must be healthy, clever, and able to get on well with other people.

"How and where can I be trained?" --

Before you can start to train as a nurse, you must have passed the Junior Certificate; but it is best to pass matric. first. (Some hospitals accept a lower standard but do not give the full training.) Then you can apply to a hospital, and if you are accepted you will be trained there. The training costs nothing; in fact, in addition to getting good board and lodging, uniforms and your washing (equal to about £35 per year) free, you are paid £12 for the first year, £18 for the next, £24 for the third, and £36 for the fourth, and often the hospital pays part of your train-fare. At the end of four years you should be able to start on your great life-work.

*** Summary: *Entrance : at least Std. 8.
*Length : 4 years.
*Cost : nothing.
*Salary : £70 - £108.

LANGUAGE SUPPLEMENT

The Afrikaans lessons cannot be published unless 50 subscriptions are received. So far only two have been paid. For 1/- p.a. subscribers will get 40 lessons, which we guarantee to be better than anything else at ten times the price. In fact, as the advertisements say, a stupendous bargain!

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The Christmas Number,
which will be published about December 10,
- will be more holidayish than usual -

**** Brighter Schooling ****

: will be its main idea :
- Pictures in School -
- What's the Use of Drawing -
* and it will contain a little piece of apparatus *
Also
- What about Copying Them? -
(Some Strange Schools)
-* A New Medical Career - Health Assistant *-
- Training African Business Men -
Correspondence - in Praise & Blame

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All references to South African politics in this issue written to express the views of "TEACHING IN AFRICA" by Z.K.Matthews and H.J.Rousseau, Fort Hare, Alice
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TEACHING IN AFRICA

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-£- Next Year is 1938! -£-

£:That's why our front cover is one colour, & our back cover another! But to get down to business........

£:"T-i-A" is founded on Real Life. It does not believe that the subjects in the school-room can save Africa. Real Life outside the school must be changed. But the Teacher, who is often the Leader in Civilization, will have to take the lead in changing Real Life outside the school. "T-i-A" is therefore not just a school-room affair - it wants to publish all kinds of articles that might help to make Real Life better.

£:So next year we hope to give our Readers articles on such matters as "How to have Healthy and Happy Babies," "How to Train Character," "How to give Our Art a new lease of Life," "Useful Kinds of Handwork," and so on......

£:In addition there will be articles on other countries whose difficulties & conditions are similar to ours, in order to see whether they can give us an idea of what to do in Africa. There will, for instance, be series of articles entitled "India Indeed" and "Russian Questionmark", both humorous stories of visits to those countries.

£:We have also engaged the services of an Expert on Dress-making to give advice (if required) and occasionally to include in the magazine, paper patterns from which dresses can be made.

£:But our main job will be to help in School - otherwise we must change our name! In our January number therefore we hope to have an Editorial as full of Real Life as we can make it, and then some articles on Dead Subjects in order (if we can) to save some of the pupils at the beginning of a course from choosing them. If we have space, there will be advice on training our pupils to study and work on their own, in class and outside, something that is very important both for the pupil and for the teacher. Then there will be the articles we have had to postpone on unusual schools, and so on......

££:But what's the use of all this if the teachers do not try to make use of such ideas? So we are going to give Prizes to those of our Subscribers who during 1938 are most successful in introducing new methods of teaching the language subjects in their classes. The First Prize will be £3, the Second £2, and the Third £1. The Laguage Articles will be continued during 1938.

££:Remember also that our Subscriptions Competition closes on December 31, and that your letters on "Difficulties that are Hard to Overcome in the official language" and "Good Ways of teaching the Official Language" should be in our hands by December 31 too.

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TEACHING IN AFRICA

A Monthly Magazine for Teachers in Africa

Vol. I, No. 8 — December 1937 — 2/6 or 3/- p.a.

H.J.Rousseau, M.A., B.Ed., D.Litt:::EDITORS:::Z.K.Matthews, M.A. (Yale), LL.B.

-* "The Race moves forward on the feet of its little Children" *-
-* "Let us Live for our Children" *-
---**000**---

The Force That Wins

"The education that I received at Hampton out of text-books," says Booker Washington, "was but a small part of what I learned there. One of the things that impressed itself upon me deeply was the unselfishness of the teachers. It was hard for me to understand how any individuals could bring themselves to thepoint where they could be so happy in working for others. Before the end of the year I think I began learning that those who are the happiest are those who do the most for others."

* * * * *

"I have spoken of my admiration for General Armstrong, and yet he was but a type of that Christlike body of men and women who went into the Negro schools at the close of the war by the hundreds to assist in lifting up my race. The history of the world fails to show a higher purer and more unselfish class of men and women than those who found their way into those Negro schools."

* * * * *

"The happiest people are those who do the most for others; the most miserableare those who do the least."

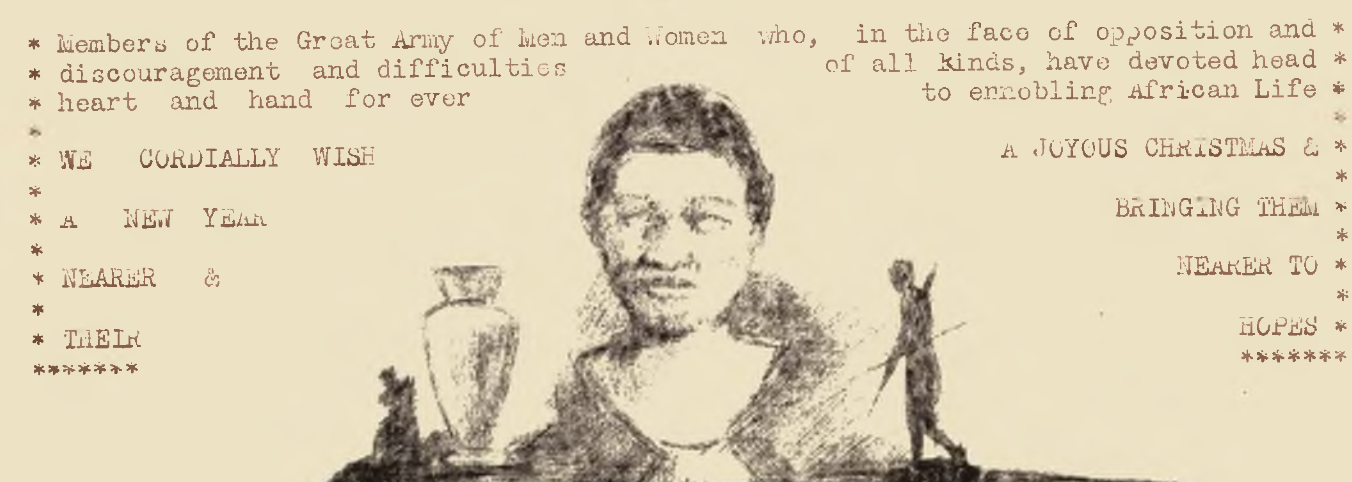
* * * * *

African and Non-African, thousands of devoted teachers are working for Africa in that way to-day. In far-away corners of the Great Continent they do their work faithfully day by day in school and out of it. They and their schools have very little money, but very much work; they have to work in the face very often of opposition and always of difficulty. To them this magazine is dedicated......

-* To All Our Readers *-
-* Wherever they are in Africa *-

* Members of the Great Army of Men and Women who, in the face of opposition and *
* discouragement and difficulties of all kinds, have devoted head *
* heart and hand for ever to ennobling African Life *

* WE CORDIALLY WISH A JOYOUS CHRISTMAS & *
* A NEW YEAR BRINGING THEM *
* NEARER & NEARER TO *
* THEIR HOPES *
******* *******



Africanizing African Education

When we really need a doctor, we don't care whether he comes from England or Italy, and whether he is a Pacifist or a Fascist, but we do care whether he is a good doctor and whether he can help us. In any educational problem, we must think like that: What will help our African people most?

In discussing the Report of the Native Affairs Commission last month, we mentioned one such problem: Africanizing African Education (or the African Churches, or Medical and Agricultural services). In this matter, "Teaching in Africa" believes: (1) The Africanization of African services of all kinds is highly desirable; but -

(2) The welfare of the African people as a whole is all-important and must therefore decide everything we do, among other things when and how to carry out the Africanizing.

-*(1)*-

What is happening in Africa has happened hundreds of times in other places. All nations were at first backward, and were taught better ways of life by other nations. In every case there came a time when the pupils said: "We aren't always going to be taught by people of another race. We are now fit to look after ourselves." And gradually the pupils became the teachers, the clergy, the doctors and so on, while the other race said: "These Romans (or Gauls or Britons...) are hopeless. They haven't got our background or our training. They are ruining the country. When will they learn that such things must develop naturally, and not be pushed on artificially!"....But the Romanization of Roman education went on, and nobody seemed the worse for it....

"T-i-A" believes that this must happen in Africa. Always to remain a pupil is intolerable....Besides, the teacher is successful only if he trains his pupil to take his place and do his work even better than he himself can do it. It is hard for the teacher to give up his place and to feel that he is not needed any more; but after all, his feelings matter less than the welfare of the people for whom he is working.

The Education Departments of the four Provinces of the Union realized this years ago and adopted the policy of encouraging the employment of Africans - even in classes above Std. 6. The Missions welcomed it and have carried it out far more thoroughly than Government institutions like the agricultural schools. In other words, nothing is done to prevent the Africanization of African Education & everything is done to encourage it. Now it is up to the Africans themselves to see that there are enough African teachers for these posts, and that these teachers are so well trained that the African people will benefit from such Africanization.

-*(2)*-

For the welfare of the African people is the only thing that matters, & nothing must harm their welfare if we can help it.

When a post as teacher or doctor is vacant, for instance, an African should preferably be appointed; but if a Non-African applicant can do more for their welfare, he should be appointed. If there is no African applicant, he can of course not be appointed. At present there are too few Africans for such posts in any African service. Let us take as an example a sub-section of one service - secondary education. The only Institution training African Secondary & Training School teachers in Africa south of the equator, is the S.A.Native College. Every single one of the 10-12 students who complete the Education Diploma course of the College every year, gets a post several months before the end of his course. Then there are many posts for which there are no African candidates at all, and the College is overwhelmed with requests by telegram and letter from Education authorities who have posts but no teachers. If teachers get posts too easily, they have little incentive for improving their teaching qualifications. We want African teachers for African schools, but then we Africans must see, firstly, that a

(Continued on p. 6)

PICTURES IN SCHOOL

By Mr. J. W. Macquarrie, Principal of the Training School, Lovedale.

"ICE-CREAM tastes like a beautiful but unfriendly lady. A bad egg stinks in the nostrils like a piano played out of tune." Poets sometimes use strange pictures and similes like these, but any ordinary person using them would be considered just a trifle mad. What's wrong with them? Simply that we are trying to explain sensations of one kind ("ice-cream": taste; and "bad egg": smell) through sensations of another kind ("beautiful": sight; and "piano": hearing).

Yet in practically every school in the country -- Native, Coloured, and European -- teachers are trying to do this almost every minute of every day of their lives. They particularly try to explain everything through the pupils' sense of hearing, for the teachers talk almost all the time. In fact, when we think of a "teacher", we see a picture of a grown-up talking, talking, talking to a room full of pupils sitting, sitting, sitting. Especially in Native schools there is too much passive listening, too much use of sound when we should be employing the other senses -- touching, smelling, tasting, moving, and especially that very strong and useful sense: seeing. A single rough picture, for instance of an aeroplane, will help the pupils far better to know what an aeroplane is than hours of description in words. Of course, a real ride in a a real aeroplane would be best of all; but unfortunately our pupils can't get that, so we must give them something as like the real aeroplane as possible -- for instance a model (like this) folded from a sheet of paper and thrown into the air; or a picture, or a simple drawing.

It will be generally agreed that we need pictures especially of things which we do not know in our own real lives -- ships, deserts, palm trees, railway stations, and perhaps towns, skyscrapers, European houses, Bushmen, canals, people from history, cotton fields, submarines, characters in fairy tales, animals of all kinds, etc. And we need them at all stages, not only in Sub-standard A but also in Standard 10. Even universities would do better work if the professors made more use of real things, or pictures or diagrams of the real things, instead of just talking all the time. Let M.A. English students construct a diagram of Grimm's Law and they will never forget it. <u>One seeing is worth hundred hearings.</u>

Pictures have other values as well; even pictures of familiar objects make an enormous appeal to the senses. Advertisers, who so often know their business better than teachers know theirs, appreciate the

interest value of pictures. They don't just say that the most beautiful ladies smoke Sheik Cigarettes or wear Empress Stockings. No, they show you a picture in real colours of a most ravishing beauty actually smoking their cigarettes or wearing their stockings. No wonder that everybody attends to their advertisement. Can't we get our pupils to attend like that in school?

GETTING PICTURES. But where to get pictures? No doubt our schools are desperately poor and teachers most inadequately paid, but energy and initiative should make it possible to subscribe to some picture paper. "Pictorial Education" (Evans Brothers) costs just over a shilling a month and provides about thirty large excellent pictures every month. One school that has just been saving these for three or four years has now nearly a thousand pictures covering all kinds of subjects and can produce at a moment's notice a submarine, a hippopotamus, a London railway station, etc. "Child Education" is also good and is especially recommended for kindergarten work.

Then all newspapers and magazines to-day contain pictures. A teacher won't want wedding groups or the chairman of the Lily Tennis Club, but now and again, surprisingly often, a useful picture will be found, e.g. a sketch of the landing of Van Riebeeck, a photograph of a ship being loaded, etc. Traders, missionaries, friends will be very glad to allow teachers to ransack their old papers for pictures, and it is wonderful just how many can be obtained. Advertisements especially should be scanned. Pictures extolling coming cinema films, or the merits of some particular brandy are often useful for quite different purposes.

Publicity posters and leaflets issued by towns, e.g. East London, and countries, e.g. Japan, or tourist agencies, e.g. Cook's, or steamship companies, often provide excellent pictures. These are generally somewhat difficult for African teachers to get. But there is no harm in writing to the offices of travel bureaus for them, or in asking your Manager or friends to do so for you. The addresses to write to may be found in advertisements in newspapers, etc.

MAKING PICTURES. Then pictures can be made. Anybody who can write can also draw, for both processes are just a matter of making marks on paper. The drawing may not be good but the roughest drawing is often more useful to children than the finest word-picture ever painted. The next article explains how to draw pictures, and the one after that how to copy and enlarge pictures. Pictures, either originals or enlargements of smaller ones, can be made on the board or, better, on sheets of paper. They will greatly repay the time spent preparing them.

KEEPING PICTURES. All pictures should be mounted so that they will not get torn in constant use. They may be pasted on to thick paper, or on to waste paper, or tacked on to cardboard or wood. Then they must be stored

in an orderly way. Cupboards divided into spaces (a cupboard made of petrol boxes) may be used. One well-known Institution merely uses a series of hooks to hang the pictures on on the wall, e.g. one hook for South African History, one for animals, etc. Whatever method is used, one must be able to get a particular picture immediately when one needs it.

USING PICTURES. The method of using pictures must not be overlooked. The old foolish saying that teachers are born and not made causes much trouble in education and is greatly at fault here. You never hear it said that doctors are born and not made. Or bookbinders. Or soil erosion experts. No, they have to learn their trades; so have teachers.

How often are pictures wrongly used! A teacher is describing life in India. He holds up a picture, dabs at it vaguely with his free hand. "Here is a street in India. Do you all see it?" "Yes; sir." "What is it?" "A street in India." He drops the picture, wipes his brow with a feeling that he has performed a somewhat burdensome duty, and passes on to further words, words, words. The class doesn't mind. What it never has had, it never has missed.

The procedure should probably be more or less as follows. The picture is shown. By means of questions the teacher leads the pupils to notice the important facts. Vague questions are useless. For instance, the "raw" or "born" teacher will say: "What do you see in the picture?" Well, what do they see? There are thousands of things in the picture that they might see, but probably they see very little. Man sees only what man knows. The experienced or "manufactured" teacher says: "Point to the people in the picture" . . . "What is the colour of this man's skin?" (Dark brown.) "In what country then might he live?" (Central America, Africa, India, East Indies). "What is this woman wearing?" (Long, white shawl-like dress). "In which of these countries do women dress like that?" etc. In this way the pupils gradually reason out that it is a picture of India. "What is this man wearing? Do you think it is a hot or cold day? Why? He wears these clothes all the year round. What kind of country must India be?" Similar questions drawing attention to his raggedness, the type of roofs, the brasswork, the shop-fronts, etc., can add enormously to the children's knowledge of India and will greatly stimulate their interest and curiosity.

Two points must particularly be observed. One must avoid superficial questions -- a mere list of the things seen in a picture -- and let the pupils see the meanings of the things, the connections between the things, e.g. the rich man is avoiding the poor man; the beggar is asking the rich man for money or food, etc. And, of course, one must try all the time to get behind the picture to underlying causes, e.g. because we see the kind of clothes and roofs of the houses, we conclude that India is hot and wet.

The second point to observe, however, is that pictures are servants not masters. The lesson should be thought out first, without reference to pictures. In the lesson the pictures should be used for explanation, and then put aside. They should not control a lesson. For instance, if you are teaching the poem "The Slave's Dream", you will come to a reference to a water-horse, a hippopotamus. When you reach that point, you should show a hippo, ask a question or two about where it lives, what it looks like, its size, etc. And then, no more. Get back to the slave and his dream.

Let us make a real attempt to introduce more visual aids into our school. Listening is good; it is excellent for learning music, spoken language, etc.; but in many other subjects it is a poor substitute for sight. At present, for all the use our pupils make of their eyes during school hours, they might almost as well be blindfolded.

Africanizing African Educ. (contd. from p. 2)

large enough number of African students come up for training, and secondly, that they obtain the best possible qualifications. The only other plan is to make it easier to get a teaching certificate, which will mean inferior teachers doing inferior work for the people whom they serve. The same is true of the other services.

-(3)-

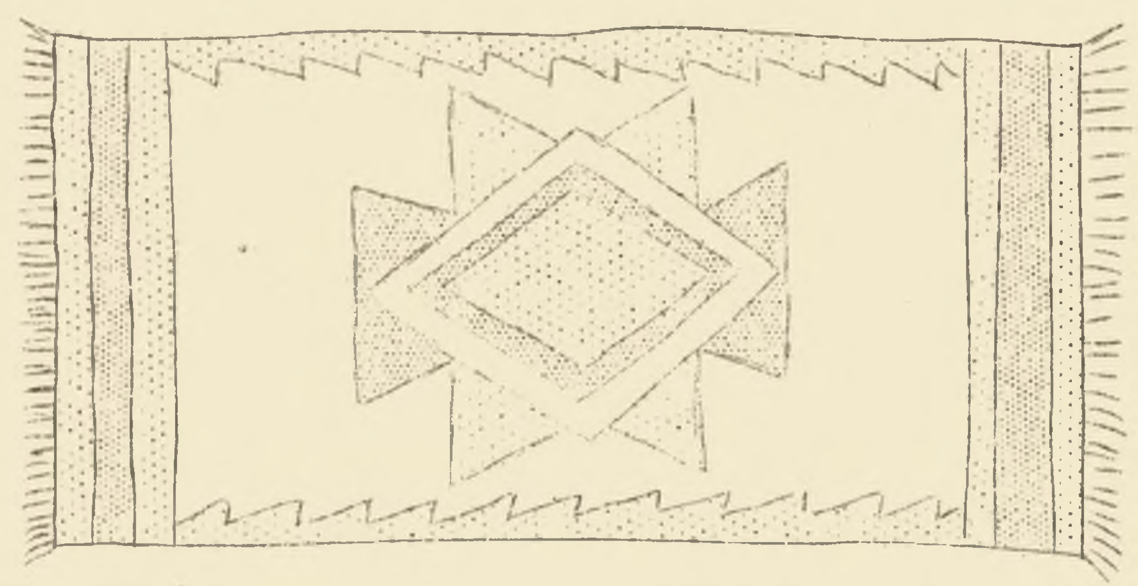
We must stress two more points. The first is our hope that even when the Africanization of staffs is complete, they will not be exclusively African but contain a few members of the other races. Such differences of race, language, culture, training and experience will help to stimulate thought and initiative, and to keep the particular service up-to-date and active in the welfare of the people. The second is our conviction that the views of the Native Representative Council at present in session in Pretoria, fully represent those of all responsible Africans on this matter: Throughout the long process of Africanizing education and the other services, and despite the friction that will come in doing so, the African people and their leaders will rightly value the great services that have been, are being, and will for many years still be rendered to them by the Missionaries. The Editors cannot lay claim to being missionaries -- they are just educationists; but they cannot help appreciating the deep devotion, the outstanding ability and the active idealism that led so many of these men and women to leave their own lands in order to serve Africa -- Our Africa. On another page we tell a little of the work of one of them who has just retired.

DRAWING

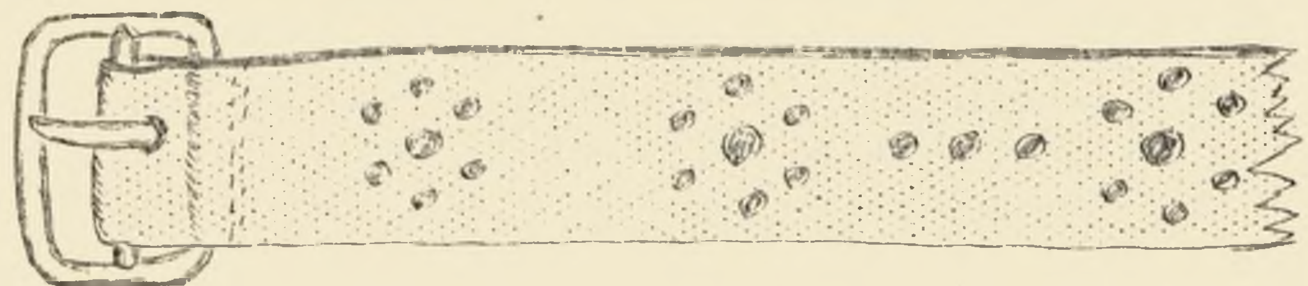
By Mr. W. P. Corry, Principal of the Training School, St. Matthews College

IN the Cape Province, drawing is an "optional" subject, and so hardly any Native schools teach it. Is it right that we should not teach this subject? Are the pupils losing something they ought to have? And is the teacher neglecting something he cannot very well do without?

EDUCATES THE PUPIL. Mr. Jowitt, the Director of Education for Uganda, in his book on "Suggested Methods for the African School", is very definite on the place of drawing in the syllabus: "An African takes art as he takes food and exercise, as a natural and ordinary need, and he satisfies his need with joy and laughter." He applies his art to craftwork and design, and in the past he did it very well. To-day, the educated African often thinks it beneath him to try to keep this ancient craft alive; yet to keep alive the love of the beautiful and the pride in good craftsmanship should be our endeavour — they should not be things we are anxious to disown. Anyone who is interested in the subject can collect in a short time, examples of really attractive works of art, with de-



signs to be proud of, in bead-work of striking pattern and colours, pottery with splendid proportions and intricate design, woodwork and wire-



work. But these are not the work of "school Natives". They show that the African has the desire and the ability to produce works of art distinctive of his race if only he is properly directed and encouraged: he can give to the world not only works of art but new ideas in art, and we should help him to help himself and world. Why should we omit the teaching of drawing -- not copies of European drawings, but the individual expression of the child himself? The "power" is there no one can doubt, it only remains to turn it on.

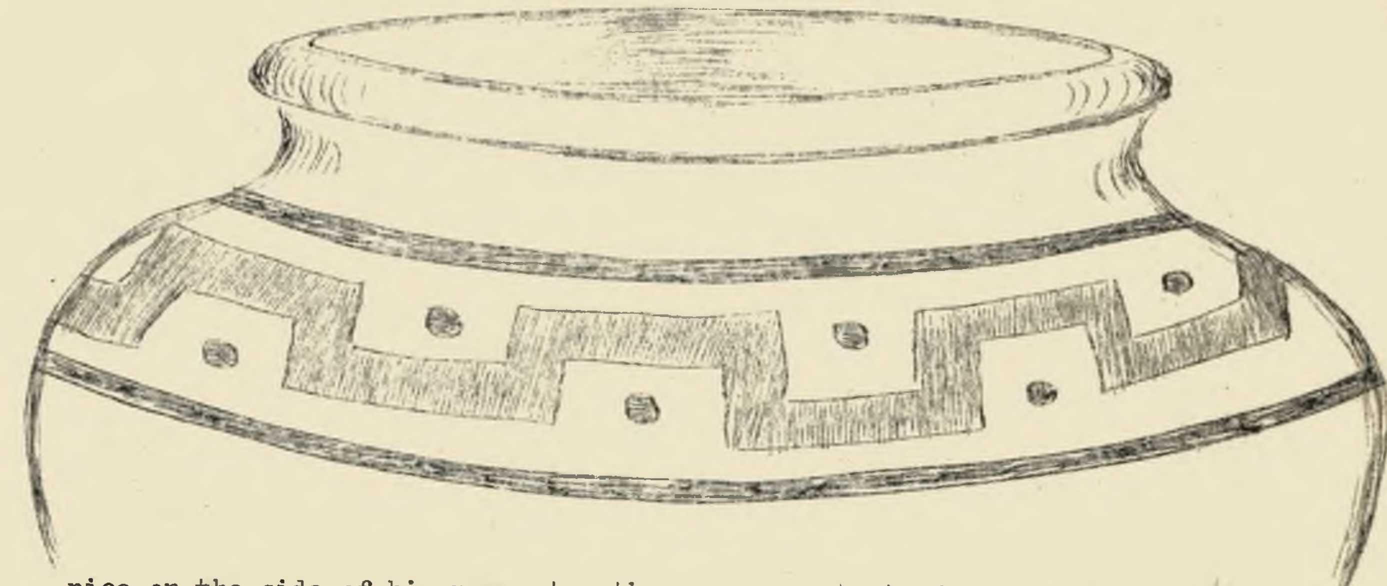
The Red Book of "Suggestions for the Consideration of Teachers" (Cape Province) thinks that drawing as a subject is just as important:

> "Language is not the only way by which we can express our ideas: a simple drawing may often express our ideas more clearly than any number of words. Drawing is a subject of great aesthetic and practical value, and an important means of mental development, for it

> aids us in the power to observe attentively, know accurately, and represent objects and ideas truthfully . . . Drawing is a natural means of education."

Yet in most Native schools this subject is omitted. Are the pupils losing something they ought to have? The answer is surely, "Yes, decidedly yes." The children like this subject when taught in an interesting way. They take a pride in their powers of reproduction: they have ideas and express them in drawings where they cannot do so in words. "If children are given freedom to express what they feel about the world," says a world-famous educationist, "there will be fewer of them driven over by repressions to unnatural lives and delinquency."

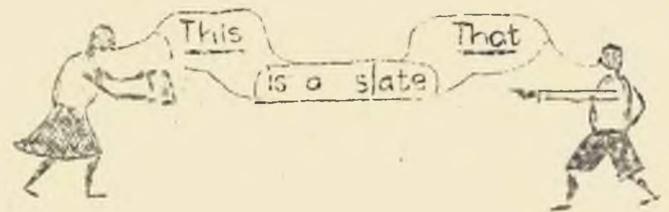
USEFUL TO THE PUPILS. But pupils not only like drawing; when they leave school they find it very useful. A man wants a door for his new hut and wants it made in a certain way for his greater convenience, so he tells the carpenter in words what he wants. All too often when the door arrives, it is not what he wanted. How much better it would be if he made a drawing of what he wanted and put into the drawing the different measurements. Or the potter wants to put something



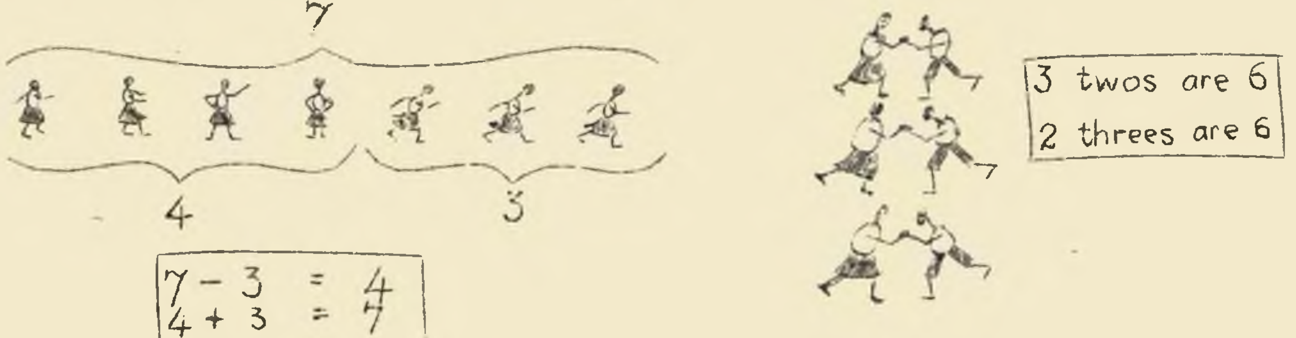
nice on the side of his new pot; the weaver wants to design some new patterns into the new cloth or basket-work; the sewing woman wants to put some embroidery on to the new dress. The power to do so depends on the dexterity of the worker and the technical skill he or she has acquired. The power may be inborn, but a little teaching and practice in school will make it very much better, and the pupils will be more fully educated than those who have not had that teaching.

USEFUL FOR THE TEACHER. Just as the pupil can express his thoughts better if he can draw them, so the teacher can make his

teaching much clearer and more interesting by drawing. A teacher who wants to make his teaching "real", cannot always bring the real things (crocodiles, for example) to school or do the real things in school, and will have to make use of drawings, diagrams, or — just words. Does any teacher doubt that drawings help his pupils far better than "just words" to attend to the lesson and to remember it?* What teacher is able to take, say, Nature Study, without having to use sketches and drawings? One can easily see that pictures make pupils interested in, and help them to remember subjects like History, Geography, Hygiene, Language and Scripture; but every subject of the curriculum would be better taught by making it real in that way. The pictures in previous issues of "T-i-A", at the beginning of this article, and below, show how new words (or stories)



should be explained and made interesting. The following pictures show how arithmetic should be made real, easily understood and interesting.



Such pictures are easy to draw and may even be obtained from the pupils in a primary school. Every teacher must draw on the blackboard sometimes to show things that he cannot explain clearly in words, and the pupils very often want to copy his drawing just as they copy his figures and letters. So, is a teacher who omits drawing, losing something he cannot very well do without? The answer is again, "Decidedly yes." Just compare a teacher who uses sketches to make his point clear, with another who uses only words. Also, compare the attention and interest of the pupils of these two teachers.[1] And in the results also, the children remember the les-

* If any teacher is doubtful, we should be glad if he would write to us and say so. Then we can describe an easy experiment that he can make for himself to find out. -- Editor.

[1] When you opened the magazine, what did you look at first — the words, or the pictures? — Editor.

son that has been drawn far better than that which has only been heard. In short, drawing is connected with many subjects and helps those subjects greatly.

HOW TO TEACH IT. In this short article it is not possible to give full details of how drawing should be taught. Some general remarks may, however, be useful. We should begin in the substandards and let the little ones have the pleasure of expressing themselves -- drawing their own ideas, not ours. These drawings may not be very good in our eyes, but we should look at them with the eyes of the child and see what he wanted to draw. The drawings should be big, drawn on the blackboard with coloured chalk. The subjects must be interesting to the child and about his every-day life -- brother killing a snake, sister stamping mealies, and so on. Some teachers say the drawings must be made from objects placed in front of the class, like a flower or a box or a leaf. But if these do not have an interest that attracts the chchildren, they are the dullest and most unpleasant things one can think of and they do a great deal of harm. Certainly we have to teach proportion, but that does not mean that we must be dull. Teaching drawing that way is like teaching a language by grammar -- it makes the children lose interest at the start. In every subject we must get the pupils' interest; we must. We must let the child draw what he wants to draw; but by suggesting interesting subjects in an attractive way, by praising his work and by gently leading him to criticize his own work, we can develop in him a keen desire to draw and the power to do so better and better. At about Std. 3 the pupil will have such control of his fingers that he may be led to use pencil and paper. Later he may apply his drawings to the handwork patterns he wants to make. The teacher's blackboard drawings will make him want to draw something like them, and to draw more and more quickly. Any textbooks on the art of drawing made for the teaching of European children may be of some little help, but the African pupil is not interested in the same things as the European child and therefore does not want to draw the same things, so the subjects of his drawings will be different.

Some teachers say drawing should be taught "in mass" and not "in outline". There is much to be said for both sides, and each teacher must choose for himself that which he finds his pupils like better. Later, the use of aids such as rulers and measurements should be brought in -- but these should not be slavishly used. A child should be able to draw a straight line without a ruler, and to get the proportion generally correct without any measurement except that of his own eye-judgment. If they make drawings that are smaller than the things they draw, the teacher may lead them to "scale drawing", which is a great help when they come to maps, etc. In fact, there seems no end to the uses of drawing either for the child or the teacher. So we may close with the last paragraph in the Red Book:

> "When children have learnt to love drawing, as most children do, they will see more beauty in Nature and

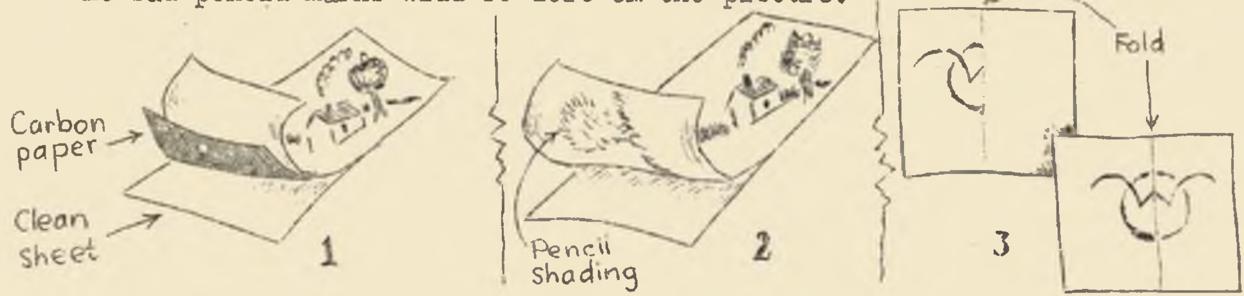
in common things. They may develop interests that will lift them above the deadening materialism that is so common, and find joy in the array of form and colour so richly supplied in the world around."

HOW TO COPY AND ENLARGE PICTURES: I.

In making any piece of apparatus the teacher will always find it well worth while to be accurate and careful. If he does not take [illegible] time and trouble to be accurate, his apparatus will probably be misleading and cause much unnecessary misunderstanding, trouble and waste of time in class. This is equally true of maps, diagrams or pictures drawn on the blackboard. It always pays to take trouble. Very few teachers realize how necessary it is to be really accurate in these things.

To Copy Pictures (maps, etc.) one can use different methods:-

(1) Put a piece of carbon paper (sample enclosed), black side downwards, below the picture to be copied and on top of the clean sheet on which the copy is to come (See picture 1). Then with a pencil trace over the outlines of the picture. The copy will be left on the clean sheet. To get two copies at the same time, put a second carbon paper below the clean sheet, and a second clean sheet below the carbon paper. More copies can be made by using more carbon papers and clean sheets in this way. If a smooth, pointed stick is used instead of a pencil to trace the outlines, no bad pencil marks will be left on the picture.



(2) If one has only a soft pencil, one can copy a picture in two ways: (a) On the back side of the picture gently rub with the pencil (See picture 2). Then put the picture (pencilled side below) on the clean sheet, and trace the outline. A pencil copy will be left on the clean sheet. (b) With the pencil draw over the outlines of the picture. Then put the picture upside down (i.e. facing the clean sheet) on the clean sheet and rub on the back of the picture with your finger-nail. The picture will be on the clean sheet, but turned round — the left-hand side will be on the right. This is very useful when one wants to make a symmetrical design of which the two halves are exactly the same. One draws the one half of the design in soft pencil; then one folds the paper in half (see picture 3), and rubs with one's nail over the back of the paper;

the same design will then be found on the other half of the paper.

(3) Put a piece of transparent paper (sample enclosed) on the picture to be copied, and trace the outlines of the picture with a pencil on the transparent paper. Then one can use three methods:(a) Put the transparent paper on a clean sheet and trace the picture, pressing hard on the pencil. A faint outline is left on the clean sheet, and the picture can be drawn from this. (b) Put the transparent paper on a piece of carbon paper, and put the clean sheet underneath. Then trace the outline as in (1). (c) On the back side of the transparent paper gently rub with a soft pencil (See picture 2). Continue as in (2) (a). This is the cheapest and easiest method of copying a picture.

In all these cases,neither the picture nor the copy-paper must shift or be moved. To make sure that the papers do not shift, one can fix them to a plank with drawing pins, or to each other with stamp paper or paper clips; or (and this is easiest) one can make two or more marks on the picture (see picture 4) and putting the transparent paper over it, carefully mark the marks on the transparent paper. Then if the paper moves, one can easily move it back to the right place by seeing that the marks on the copy-paper are on top of the marks on the picture.

Next month we hope to explain how to make many copies of the same picture, and how to make a big picture when one has a small picture.

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Some Artists.

Our Readers have probably noticed that our pictures are diferent in execution from those which have so far adorned our pages. The reason is that the artist who drew them, has completed his course at the S.A.Native College and is starting his life's work as a teacher in Natal next year. He is Mr N.K.Sham. It is fairly easy to draw on a cyclostyle stencil, but to draw something that is beautiful on it is very difficult, and Mr Sham had acquired the knack of drawing something that was beautiful on it. Perhaps it will be possible to make an arrangement by which he may continue to delight us with his pictures.

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Last year Mr Mancoba won the May Esther Bedford Prize for his sculpture, and this year the Bantu Welfare Trust has decided to help him to go to Europe in order to develop his artistic talents further. As far as we know, he will be the first Bantu from the Union to be given such an opportunity. The Bantu are always considered to possess special talent in art of all kinds, but our schools have hardly ever done anything to uncover such talent among Bantu pupils or to develop it. We hope thereforethat Mr Mancoba will be so highly successful in his studies that our educational authorities will be stimulated to encourage all kinds of artistic work in our schools instead of concentrating on the "cultural" three R's.

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This year Mr Pemba won the same Prize for his outstanding paintings.

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TRAINING AFRICAN BUSINESS MEN

By Eric H.McAllister, A.I.A.C.,Nat. Com. Teacher's Cert.

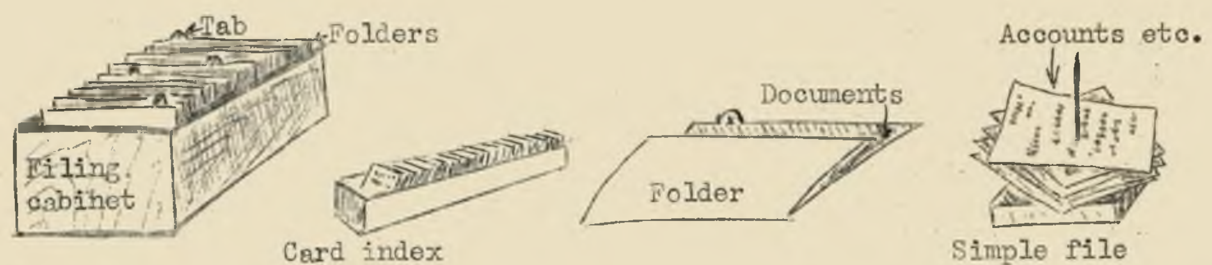
IN the June - July issue of "T-i-A" the writer tried to show that the value of a business training is twofold: firstly, it prepares the student for the work of real life; and secondly, it makes him better able to understand the world in which he lives, it broadens his outlook on life.

The first difficulty of the commercial teacher in an African school is the fact that his pupils know so little about business matters. Very few understand simple business transactions, e.g. a student did not know what an invoice was, and hardly anybody knew what it meant to "cross" a cheque. (One of the Editors writes : To a smaller extent the same is true of European students. It is only in the last few years that I myself have understood these two things which are so important in the world to-day. That was because I was brought up from Std. 5 on "cultural" subjects such as Latin and mathematics, which are supposed to broaden one's outlook on life more than only "vocational" subjects.) This is the result of two things: (a) These business matters are not part of the pupils' every- day lives, so that they do not get a chance to pick up knowledge about them out of school; (b) the primary school does nothing to give them such information -- it much prefers to spend its time on stocks and shares, the circumference of circles, and baths (in lunatic asylums) being filled by two taps at different speeds while the water is running out at the bottom at yet another speed.

To overcome these difficulties, the teacher must make business as much a part of the pupils' real life as he can, in school and out of it. If he does that in school, they will be so interested that they will do it themselves out of school. To do this, he must be in close contact with the commercial world and teach on the "Model Office System", making the class-room as much like a real modern office as he can. It is a well known fact that knowledge only remains when the student can see its practical value, and can use it in every-day life. Book-keeping, for example, will not be taught in the old way of reading from a text-book all the time. A Book-keeping lesson can be given by handing out the actual documents as used in real business, and the students can be taught how to write the contents of such documents in their books of account. Where possible real or make-believe buying and selling should be carried out, using real or imitation coins, bank-notes and cheques. In this way the student will get a clear idea of such documents as invoices, debit and credit notes, cheques and bills of exchange, etc. The very least a teacher can do is

to collect copies of the documents used in real business. The writer hopes to have the various documents printed. Unless this kind of thing is dono, commercial education is a farce. It will just be another unreal meaningless subject to be crammed parrot-like from a text-book in order to pass the Junior or Senior Certificate. Tho pupil will understand very little of it and will certainly be able to use very little (if any of it) in real business.

In the same way the teacher should gradually collect business equipment, or try to persuade his principal that if he got it the school could be managed better. Some of this equipment can be made by the students, and so much the better, as their activity and interest are the foundation of good method. For example, the documents referred to on page 14 , should be systematically filed (i.e. stored away) by the pupils. They can make a vertical filing cabinet for next to nothing (see diagrams)



out of a wooden box, and the guide cards out of cardboard. Folders and tabs can be bought very cheaply, or made. The pupils can get pleasure and importance by storing in the file the school correspondence, copies of exam. papers, records of pupils, pictures and newspaper cuttings as well as the documents used in the commercial class-room. Even a teacher or a minister who can file his documents like this will find it very useful; but a clerk who can keep his papers in such a way that he can find them easily and quickly is worth his weight in gold to his employer. We teachers are so afraid of bad exam results and eager to get good results that we are afraid to use new methods; but if we make our commercial classes real the exam results will look after themselves. The writer's students, for instance, have constructed a vertical filing cabinet, a card index, card ledgers, index to bound books, and so on, and he has found that the useful, practical work has made his pupils so interested that they have mastered their lessons twice as quickly as in the theoretical classes.

If the pupils are taking a full business course, the teacher should carefully work out a plan by which all their subjects may be linked up or correlated with their commercial work. Here are some examples: Pronunciation and speech exercises connected with shorthand; letter writing with business correspondence and typewriting; geography (e.g. trade routes or the distribution of products) combined with transport in Commerce. If the teacher gives the pupils many chances for doing things, and if he uses real things, pictures or diagrams, it is amazing how interesting the geography and commerce lessons become.

For those pupils who have a definite commercial career in view, the work will be even more interesting. An everlasting bond of understanding and friendship will be created if the teacher discusses with such students their practical business problems, e.g. of running their father's store. Spare time will be used in encouraging pupils to suggest the best methods of keeping accounts for, say, a shop-keeper, a farmer, a teacher or other professional man. Models or diagrams of such practical suggestions should be made and displayed in the class-room (see pictures on p.15). In short, the class-room should have the real business atmosphere about it, as like real life as possible. The teacher should, therefore, know the business conditions his pupils must face when they leave, and carefully prepare for them. In the July holidays the writer gained practical insight into the working of traders' stores, and also interviewed a Native Commissioner on the question of Native traders. The general opinion was that the African was weak in business because he had no experience in handling money and keeping accounts carefully. Surely this is an accusation against teachers of Africans. We talk much about buying price and selling price and honesty and a sense of responsibility, but do we give our pupils chances to practise these things in the class-room? Special stress should obviously be laid on these matters in school. In the Union the African is now being encouraged to trade on his own; but if our schools do not prepare for this real life, where can the African get the business training he so urgently needs?

In conclusion the writer must once more urge the teacher to keep the future of his pupils in view. From time to time talks on vocational guidance should be given. The school should not be a factory turning out certificated boys and girls, but a training ground for the future builders of the nation. The teacher has the responsibility of laying the foundation, and thus it rests with him as to what the future will be. Methods such as those mentioned above ensure a happy future. They arouse so much interest that the pupils work eagerly and find it difficult to believe that they have actually had a lesson. To them it is not a school lesson. It is real life -- their real life outside the school. It is the writer's sincere belief that Africans have their part to play in the great field of commerce, and if they are trained in a realistic way they will undoubtedly play that part with success. To the teacher himself comes a deep feeling of satisfaction in the conviction that he is not teaching just another school subject but something that they will remember, use and appreciate to the end of their lives. With the words of Principal Dr. Kerr of the S. A. Native College I bring this article to a close:

"Prepare yourself in faith for the work your people need and you desire, and the way will open up."

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An African is Honoured.

Rev. George M. Molefe has been appointed to a scholarship in the Union Theological Seminary, New York. He will sail for America in September. This Scholarship is provided for a student from all Africa by the other students of the Seminary as a piece of missionary work. Mr Molefe is the second student of the S.A.Native College to hold it, the first being Mr A.J.Ferreira, M.A.

-* He Served Africa *-
(by H.J.R.)

In these days, when missionaries come in for a good deal of criticism, it is well to remind ourselves that there are few aspects of African welfare in which the people who have led the way were not missionaries. Not only have they brought to Africa the best things that Western Civilization can give, such as Christianity, health and education, but they have preserved for the world the best things that African Civilization can give, such as its languages and literatures, its art and craft, its philosophy and its wisdom.

One important aspect of African welfare is health; and after a life-time in the service of our land, there has just retired one who is an example of the pioneering work done by thousands of missionary doctors in every land, not only in the past but also at the present. Dr. N. Macvicar first served in Nyasaland, and then in 1902 became superintendent of the newly founded Victoria Hospital, Lovedale, the first and today the largest mission hospital in South Africa. Slowly winning the friendship of the people, he was the only doctor at the Hospital for 25 years until joined by 2 young doctors - his daughter, and later her husband.

Soon he saw that the greatest danger was tuberculosis, which kills more non-Europeans than any other disease, and he therefore directed his attack mainly against it and its causes: bad food and too little food, bad housing, and bad wages. To help him in his fight, he did pioneering scientific work for which he was given the M.D. degree; he wrote many articles - both in medical and popular journals - which awakened South Africa to see how serious the problem was; and he did such excellent work at the Hospital that the Governemnt is building the "Macvicar Hospital" for tuberculosis next to the Victoria Hospital.

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But no one man can kill disease, its brother ignorance, and its mother bad living conditions. So Dr. Macvicar started two other ways of attacking them: training African nurses who would be better able to get into the homes of the people all over the country, and spreading health information by founding a Health Society and a Health Magazine. At first both Africans and non-Africans were against the training of African nurses and many other difficulties also arose. But Dr. Macvicar fought and overcame the difficulties so well that of the 16 Victoria Hospital nurses who wrote the same examination as the European nurses, 100% passed this year; while his nurses are employed in evry part of South Africa, and other hospitals all over the country are following his example. The influence of his Health Society is shown by the fact that it has sent out 80,000 booklets and that its magazine has 3,000 subscribers.

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What we have described is only a part of his health work; but his health work was not all. He was one of the founders of the S.A.Native College and did a great deal to ensure its establishment and smooth functioning and in many ways has given it most valuable help ever since.

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The Editors and readers of "Teaching in Africa" wish to do honour to a great Servant of Africa. May God grant our country many more.

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The man who never makes a mistake,
- never makes anything -

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