

are elected :-

- (a) Chairman , (b) Vice-Chairman , (c) Secretary , (d) Assistant Secretary , (e) Treasurer , (f) Officer for Propaganda and Organisation , styled O. P. O. .

FIVE (5) additional members are also elected at this meeting . These ELEVEN constitute what is called a Full Executive . There

may be also , a Speaker (as in Parliament) , to preside over the Annual Conferences , and thus relieve the Chairman for the tasks of guiding Conferences , and answering questions . The Speaker , however , is an Honorary Official with no vote at meetings . The duties of the Officials and the Executive are the same as duties of similar individuals in ordinary National Organisations .

Memberships and Subscriptions

Any African of either sex , who accepts African Nationalism , without without qualification , and without reservations , is eligible for membership . The present Constitution which is being considerably amended , provides that Africans between the ages of 12 and 40 are eligible for membership including office-bearing , voting and discussion . It should be noted that the Constitution of the Senior Congress of which Dr. Xuma is President , reads , vide Article 3(a) " Any person over 17 Yrs. of age who is willing to subscribe to the aims of Congress and to abide to its Constitution and rules , may become an individual member upon application to the nearest branch . " It will thus be seen that Youth Members between the ages of 17 and 40 Yrs. , are also members of the Senior Congress ipso facto . Such members between the ages of 17 and 40 , pay a Registration Fee of 2/- which belongs to the Congress Youth League , and then they also pay an Annual Subscription of 2/6 , and receive an ordinary Congress Membership Card . So that they are Youth League and Senior Congress members at one and the same time . The "06 annual subscriptions is handed over to the Senior Congress Branch where there is a Congress Branch . Where there is such a Senior Congress Branch , Youth League members over the age of 17 , have the same rights and privileges as any other Congress members of whatever age who are not in the League . In such a case , the sources of revenue of the League are , (a) the 2/- Registration Fee (b) Special Levies on members , (c) Donations (d) Money raised through Concerts , Sales , Bazaars , Competitions , Collections , etc. etc. . As already stated , the 2/6 Annuals subscription is not kept by the League , but paid over to the Senior Congress Branch .

Where , however , a Senior Congress Branch does not exist , the Congress Youth League automatically and to all intents and purposes becomes a Congress Branch , provided the minimum number of individual members is in this case at least 20 (Vide Senior Congress Constitution Article 4(b) . In such a case , the Youth League Branch which is at the same time a Congress Branch , receives the 2/6 , but , it is sub-divided as follows :- Vide Art. 10(d) of the Senior Congress Constitution - "Each branch shall pay to the Provincial Executive Committee , TWO-THIRDS of the subscriptions received by it , and the Provincial Executive shall pay to the (Senior Congress) National Working Committee , ONE-HALF of the income received by it . " In the case of Youths between the ages of 12 and 17 , (and this includes Students , Scholars , and other working Youths between the ages of 12&17) , a Registration Fee of 2/- and thereafter , an annual subscription fee of 6d. is paid . These members enjoy the same rights as any other Youth League members in the League , but , they are not eligible for membership in the Senior Congress . Africans above the age of 40 , may be honorary members of the Youth League . Note however , that the Old Draft Constitution of the Congress Youth League is being amended by a Constitution Committee headed by O. R. Tambo , National Secretary of the C. Y. L. , P. O. Box 7774 , H.H.B. .

You will notice that the present arrangement eliminates the possibility of a clash between the Congress Youth League and the Senior Congress , in the matter of branch relations and finance . Where a Youth League branch is also a Congress branch , the Senior Congress Constitution provides for additional means of raising funds , Vide Art. 10(e) FINANCE ... of the Senior Congress Constitution :- " Funds of the Congress shall be raised through membership fees , subscriptions , levies , Donations , and through functions and entertainments . "

~~Registration at Conferences~~

(To be continued)

Incomplete
the present. This is the problem of the modern educator: how to prepare the individual for future action by a just interpretation of present experience in the light of past experience. In other words, the educator firmly grounded in the present must nevertheless "Look before and after."

This is true for all education. The problem, however, becomes even more crucial and difficult in a situation where a new, dominant and superior culture impinges upon a less developed culture as in South Africa. Adjustments and adaptations are necessary. How much of the old shall be encouraged and how much of the new? What are to be the standards, the norms, the values? Shall the school lead the social order and prepare for changes (i.e. become revolutionary) or shall it lag behind and consolidate the gains as the society burries forward to new fields?

In such a situation, if a sound system of education is to be developed, the position must be considered in terms of human values - universal values which transeend race or colour, or material interests.

B. IN PARTICULAR CULTURE IN BANTU EDUCATION.

1. Standards of Cultural Assessment.

We in South Africa are in such a situation as is described above. But we cannot solve our problem by considering Bantu education as something different from all other education. Education is one in its universal aspects. Naturally, in its more detailed applications these universals will have to be interpreted in terms of local needs and conditions or adapted to the stage of development reached by the individual or group under instruction. So it is well for us to consider education in its more universal aspects, before we discuss the place of Bantu culture in a system of education for the Bantu.

First of all let us consider if it is possible to formulate standards of cultural assessment which would be universally applicable. Starting from educational fundamentals we shall find that the educator is chiefly concerned with individual personality - not with a group or group's mode of life. But we cannot consider individual personality except in relation to other personalities - for life cannot be lived in a vacuum. Thus the group and its mode of living in a secondary manner are also important for the ducator, as the individual cannot be considered without reference to his group. It is possible then to assess the value of a group's mode of life and traditions - i.e. its culture (a) with reference to its effectiveness in securing survival, continuity and growth of the group (b) with reference (i) to its influence on the individuals of the group (ii) to its relation with other groups (iii) to the contribution which it makes or is capable of making to the progress of the world.

These standards having been worked out from universal assumptions apply to all cultures and thus give us an excellent foot-rule for the evaluation of our own Bantu culture. For we realise that much in Bantu ways and life is good in itself- but that it is undergoing a change. We believe that education should conserve the best of Bantu culture and at the same time give acquaintance with the great intellectual tools and the social concepts and institutions of the West so that they may learn to meet on equal terms with other people the demands of the modern world.

11. UNITY IN DIVERSITY AS CULTURAL GOAL OF BANTU EDUCATION.

It is for this reason that we would plead for a more scientific approach to the problems of Bantu education and less sentimentality, in particular, on questions of culture. We would insist that only those aspects of Bantu culture which pass the rigorous test set by the universal standards enunciated above should be incorporated into the Bantu educational system. Appreciation of a people's culture should be aroused not because it is different from all other cultures, but because (a) it is needed by thr group as a means of survival and growth, (b) it permits the development of individual qualities desirable in man viewed as a human being, not as a member of a group, and (c) it is capable of distinct contribution to the pattern of human life.

namely, the Atlantic Charter gives no indication as to the body international - which will see to it that the terms of the Charter are carried out by those who have subscribed to it.

Questions relating to Interpretation
of Charter.

Our representatives in the Native Representative Council last November rightly pressed the government for a clear interpretation of the Atlantic Charter. The reason for this pressure is not far to seek. The original terms of the Charter are couched in grandiose language that easily satisfies complacent communities that find this world a fairly comfortable place to live in. But in the case of the Black races that inhabit South Africa, this charter can mean something great and essential if given a close and conscientious interpretation by the rulers that be. On the other hand, it may amount to nothing more than empty words if the government of this land intends to stop at the reply given at Pretoria last November. The questions that naturally arise are these:-

- (1) Does this charter apply only to peoples who governed themselves before the present war, or does it include those under the domination of imperial countries by reason of having been defeated in previous wars?
- (2) Will this charter work for the inclusion of Africans at the peace conference or conferences?
- (3) Will the opinions of Africans be recognised under the terms of the Third Article "the right of all peoples to choose the form of government under which they will live"?
- (4) Will Africans be allowed to participate in legislative councils?
- (5) Does the fifth point "improved labour standards, economic adjustment, and social security" include land rights, betterment of agriculture, industry, health services and training of Africans for these objectives?
- (6) How far will racial attitudes towards peoples who are not of European descent undergo a new orientation in the direction of the elimination of racial discrimination?

If these questions cannot be satisfactorily answered by the authors of the charter and other national leaders who profess to follow the lead of the British Prime Minister and the President of the United States, then the charter is an empty shell so far as Africans are concerned.

There is another omission to which they made no reference, namely, the Atlantic Charter gives no indication as to the body-international - which will see to it that the terms of the Charter are carried out by those who have subscribed to it.

Questions relating to Interpretation
of Charter.

Our representatives in the Native Representative Council last November rightly pressed the government for a clear interpretation of the Atlantic Charter. The reason for this pressure is not far to seek. The original terms of the Charter are couched in grandiose language that easily satisfies complacent communities that find this world a fairly comfortable place to live in. But in the case of the Black races that inhabit South Africa, this charter can mean something great and epochal if given a close and conscientious interpretation by the rulers that be. On the other hand, it may amount to nothing more than empty words if the government of this land intends to stop at the reply given at Pretoria last November. The questions that naturally arise are these:-

- (1) Does this charter apply only to peoples who governed themselves before the present war, or does it include those under the domination of imperial countries by reason of having been defeated in previous wars?
- (2) Will this charter work for the inclusion of Africans at the peace conference or conferences?
- (3) Will the opinions of Africans be recognised under the terms of the Third Article "the right of all peoples to choose the form of government under which they will live"?
- (4) Will Africans be allowed to participate in legislative councils?
- (5) Does the fifth point "improved labour standards, economic adjustment, and social security" include land rights, betterment of agriculture, industry, health services and training of Africans for these objectives?
- (6) How far will racial attitudes towards peoples who are not of European descent undergo a new orientation in the direction of the elimination of racial discrimination?

If these questions cannot be satisfactorily answered by the authors of the charter and other national leaders who profess to follow the lead of the British Prime Minister and the President of the United States, then the charter is an empty shell so far as Africans are concerned.

Incomplete

Collection Number: AD843

XUMA, A.B., Papers

PUBLISHER:

Publisher:- **Historical Papers Research Archive**

Location:- **Johannesburg**

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of the archive of the South African Institute of Race Relations, held at the Historical Papers Research Archive at the University of the Witwatersrand, Johannesburg, South Africa.