The

Teachers' Journal

ORGAN OF THE NATAL INDIAN TEACHERS' SOCIETY

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Editorial:

AUTHORITARIANISM IN EDUCATION

Those of us who are engaged in teaching or training our youth are becoming concerned at the inability of our young people in a large number of cases to show perception, intelligence and confidence in conducting themselves and in meeting the challenges of life as adequately and successfully as did our parents and grandparents. For instance, when matters of vital importance are discussed, they are usually tongue-tied either because of a vacuum within or because of a lack of confidence in themselves to express their views. This lack is particularly distressing when we realise that these young people are almost the end products of our organised educational system.

We pause to wonder where we have gone wrong in our educational principles and practice to give rise to this anomaly. A careful study of this question reveals that while most of us are eager to inculcate habits of reasoning and originality of thought in our charges yet our approach produces the opposite effect. Our concern at producing good examination results has the effect of laying the stress on the subject matter instead of the pupil or student. Elsewhere in the Journal a scholarly piece of work on "Anxiety in Learning" reveals how devastating an effect this concern over results produces in the individual and how it militates against his making progress in learning.

But anxiety is usually a consequence of the authoritarian attitude of the teacher and this has an even more disastrous effect upon the personality of the pupil. Because of the over-riding concern of ours for our pupils to master subject matter, we are oblivious of the needs of the child. The pupil becomes the passive recipient of our knowledge. We are so engrossed in this task of "teaching and telling" that the atmosphere in the classroom is charged with seriousness for we feel that effective learning can only take place if there is perfect class control. Consequently the teacher-pupil relationship is almost one of master and servant with the child obliged to satisfy every whim of the teacher. He carries out the instruction of his master not because he loves and respects his master but because he fears him. He knows that failure to fit into this pattern would result in punishment.

Fear, which is the weapon of the authoritarian in every field of activity, is a negative element and more so in Education. The incidence of authoritarianism in the home, school and working places has a deep-seated cause that can be traced to the surrender of the individual freedom of the adult in the interests of collective security of the country, a phenomenon

common in varying degrees in all parts of the world where ordered society exists. There is need, however, for the teacher to resist this influence. Experimental evidence indicates that fear impedes the development of the personality of the child; he cannot think properly, he cannot exchange views, he cannot question; all he does, and actually there is little doing involved, is to accept the dictates of his master. If fear produces anything it produces frustration and certainly this is no proper climate for learning or the development of the individual. This authoritarian attitude is not only prevailing in our schools but is also a fairly common feature in our homes. This causes the absence of the love and affection so necessary to give the child security and a feeling of wantedness. So we see that the rot starts in our homes and flourishes in our schools. Authoritarianism, too, mars teacher-teacher and teacher-principal relationship. For though we mouth freely the need for democratic procedure in our educational system, invariably we find that once we are placed in authority our "onerous duties" prevent us from viewing our work in perspective.

If we wish our children to develop their potentialities, for no one can doubt that every child has one or more potentials, and if we wish our children to develop into well-integrated personalities then in our primary schools, high schools and post-Matric institutions we have to encourage a pupil-teacher relationship which would inspire mutual confidence and trust and replace fear with love and respect. Such a relationship will be conducive to the effective development of the child's personality and at the same time lay the basis for the growth of thinking and reasoning in our children.

EDUCATION IN A MULTI-RACIAL SOCIETY

ADDRESS BY MR. R. N. LEON Q.C.
ON OPENING THE 36th ANNUAL CONFERENCE OF
THE NATAL INDIAN TEACHERS' SOCIETY

Mr. Chairman, Ladies and Gentlemen,

You have done me a great honour in inviting me to open the 36th Annual Conference of your Society. I am happy to accept this invitation because it provides me with the opportunity of paying tribute to the Indian people of this province for the contribution which they have made to the development of South Africa. It also affords me great pleasure to remark upon the fact that your society is holding its 36th Annual General Meeting and that it has 2,500 members out of a possible 2,700 potential membership. These simple facts illustrate abundantly how active your society has been over a large number of years.

SELF-HELP:

It is right and proper that on this occasion I refer to the self-sacrifice of so many members of the Indian community in order that their children should be educated. The financial burdens which have been carried so bravely and for so long; the aid which has been forthcoming in regard to the building of schools, and I do not have in mind modest aid, but considerable financial support; the contribution towards the professional, cultural and economic life of this Province. Moreover, it is a remarkable thing how many Indian teachers have qualified for degrees in the University notwithstanding the greatest difficulties and under such grave disadvantages. I am proud to stand here to-day to add my voice to the tributes which have been paid.

Such is the work of the Indian people for which I pray their name will be duly honoured.

TEACHERS' SALARIES:

I have always regarded the teaching profession as the step-child of an ungrateful society. It is difficult to conceive of any class of persons whose activities are more important; it is difficult to overstate the value of your contribution in assisting to balance the debit and credit sides in the ledger book of life. Society owes the teaching profession, into whose hands we so happily entrust our children, a tremendous debt. It is a debt which has been ill repaid.

Even in the year 1962 the salaries paid to teachers are both niggardly and unrealistic. There have been improvements but these are only relative. I am not here to throw stones; this situation is not necessarily the fault of any province or any particular government: it stems from the failure of society to accord to the teacher his rightful place in the hierarchy of professional activity. It is not for me to propound solutions but I would suggest that this problem is one which ought to be pursued relentlessly until the public conscience has been fully aroused and until a realistic solution has been achieved. It may interest you to know that according to a recent survey done by Mr. K. Adams on Teachers' Salaries, the income attained by the average teacher a year before retirement is enjoyed by the average self-employed accountant at the age of 46. Mr. Adams concludes that the teacher suffers adversely in relation to all the other professions and that an increase of some 8% on the existing salaries is the minimum change required. Is that too high a price to pay in a country where education is so essential to a bright and prosperous future?

PATIENCE, KNOWLEDGE, TOLERANCE:

The theme of this conference is *"Education in a Multi-Racial Society"*. It is a theme which is at once provocative, topical and difficult. I do not claim to be an expert in matters of education and I cannot dogmatically assert opinions in this sphere. But I would like to touch upon three aspects of this problem which seem to me to be worthy of mention. The first is patience, the second is the pursuit of knowledge and truth for their own sakes, and the third is tolerance—and when I use the word "tolerance" I do not use it in any patronising sense but in the sense of understanding and sympathy for humanity and human beings. Like *Madame De Stael* I believe that *"to know all makes one tolerant"*.

The rise of African Nationalism in a shrinking world, coupled with the metamorphosis which world thinking has undergone in relation to matters of colour makes many people formulate easy solutions and impatiently demand overnight changes. May I remind you, ladies and gentlemen, that for more than fourteen centuries the geocentric theory of the Universe formulated and laid down by *Ptolemy* in the 2nd Century A.D. was paramount in the scientific world. According to this theory the earth was the centre of the universe around which revolved the sun, the moon, and all the stars. No matter how primitive such a conception of the Universe now appears to us it remained unchallenged for *1,400 years*. There are no ready-made and facile solutions and *there will certainly be no solution* until each of us understands the other. The wisdom of *Sun-Yat-Sen* still holds good to-day:—

> "The difficulty is to know — to understand;
> with understanding action is easy".

Political philosophies and divisions in South Africa do not proceed upon economic lines as they do in many countries in the world and tend to consist not of principles but of different sets of prejudices. Education should, indirectly at any rate, attempt to remove those prejudices. If a person, e.g. wishes to communicate—and I use the word in its broadest sense—with an Afrikaans speaking Nationalist with whose politics he may not agree—he will set himself an impossible task unless he has acquired a knowledge and understanding of:—

(a) The Great Trek and its causes and effects;

(b) The Anglo-Boer War and its concentration camps;

(c) The struggle for language rights;

(d) The fact that the Afrikaans speaking person has one home and that is South Africa.

This is but an example of what I mean when I say that it is knowledge and understanding that we require so desperately. Fair-mindedness is a quality which will always exist where there is a genuine desire for knowledge; it fails when we tell ourselves that we know the truth. Without knowledge the world of our hopes cannot possibly be built; knowledge liberates our destructive passions.

The great 19th Century poet *John Keats* said:—

> "Beauty is truth; truth Beauty, that is all ye know
> on earth and all ye need to know".

This is as true to-day as it was then. As we make our difficult journey through this vale of tears it behoves us to reflect upon that profound thought. I remember attending a graduation ceremony many years ago which was addressed by that distinguished South African Jurist, Mr. Justice Broome. In the course of his remarks to the graduands he said "that if one wanted to be a lawyer one should know law. But if one wanted to be a good lawyer one ought to know history and literature and philosophy and something about Science". How right he was, and how

true this is in the field of human relationships. If you want the children you teach to be good citizens it is not enough for them to know about the group from which they are sprung. They should be given the desire to learn about all the peoples of the Republic and indeed about all mankind.

Never before has the task of the educationist in South Africa been of greater importance because the children of to-day will determine the future of to-morrow. Your contribution to this future is therefore of unparallelled significance and I would respectfully say to you that it is essential that you inculcate a desire for knowledge and for truth; if you can create that state of mind which of its own accord will search for objective truth then the cause of many of our difficulties will disappear. Even if you have to work within the framework of examinations the task is a possible one provided that you make every intellectual exercise a voyage of discovery—an intellectual adventure in the quest for truth. Education thus becomes a happiness and never a torment; the children who are taught become whole people with all-embracing minds.

I believe—and believe passionately—that if all the children of South Africa are taught to pursue knowledge for its own sake and to seek objective truth then we will create a society which will be at once understanding and tolerant. We will do much to enable all the people of the Republic to tread the pathways of life with a carefree step. Society will thus be free from the nagging and strangulating force of fear—for a community based on fear is doomed to disaster.

I have endeavoured, but I fear in a somewhat imperfect way, to deal with matters of truth and knowledge and tolerance—matters which are both simple and profound. I believe that you can make an inestimable contribution towards a society in which we can all live together in harmony and in peace.

But there is a great man whose lyrics display in their thought a world which I have dreamed of all my life and whose lines which I will quote to you this morning to sum up what I have been trying to say. I refer to *Rabindranath Tagore:*

"Where the mind is without fear and the
head is held high;
Where knowledge is free;
Where the world has not been broken up
into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms
to perfection;
Where the clear stream of reason has
not lost its way into the dreary desert
of dead habit;
Where the mind is led forward by thee
into ever-widening thought and action—
Into that haven of freedom—my Father,
Let my Country awake".

In saying to you that it gives me the greatest pleasure to declare this conference open, may I express the conviction that your Society will continue to grow and to make its great contribution not only to the cause of education, but to the cause of South Africa.

IMPACT OF ANXIETY ON INDIAN EDUCATION

EXTRACT FROM CONFERENCE TALK BY PROF. W. H. O. SCHMIDT, UNIVERSITY OF NATAL

There is one further parallel to your situation that I want to dwell upon, and this will give me the opportunity to say something about the special responsibility that is yours as teachers, at this particular stage in the development of Indian education. Your parents too, and your community as a whole, applies great pressure on your children to achieve, a great deal of anxiety is focused on success and failure at school, on watching that your children are treated fairly and given the opportunity to do well, and on the urge to achieve a higher level of education. You as teachers probably know only too well what this often means in terms of your relations to the parents of your pupils, especially when pupils fail. But it is of the pupil that I want to speak first, and of the impact of all this anxiety and pressure on him and on his education. As a result of your community's insecure position, politically and economically speaking, the pressures on the individual pupil to live up to the expectations of the parents and the community as a whole are, if anything, much greater with you than in most European countries.

I know that subjective impressions can be misleading. But when I go into your schools, and when I teach your students at the university, there is an overwhelming impression which I have. Your pupils and your students are tense and anxious. They seem to be aware all the time of having to produce results, of the test of examination that looms ahead, of the opinion and verdict of the teacher and examiner. Now it would be sad indeed if pupils and students were not aware of these things at all; experimentally it has been shown that anxiety, provided it can be kept under control, improves attainment. But what I see is very often disrupting anxiety about achievement. It shows itself even in experimental situations. In a learning experiment, which I have been carrying out with my University Education Diploma students in the last few years, a rather difficult series of problems has to be solved. The achievement of the students in this has no bearing whatsoever on examination results or on assessment of their work as students during the year. The experiment is designed to show the relative merits and characteristics of different ways of learning to cope with the problems: rote learning, emphasis on a principle which has to be understood, having to rely on one's own efforts and initiative. The future and the status of the individual student are not at stake. Between the European students, who participated in the experiment, and the Indian students one difference, for which I had not been looking at all, soon became very apparent and could not be overlooked: the Indian students were far more tense when doing the experiment; they were far more concerned about success or failure, and they were in need of far more reassurance from the experimenter.

Perhaps I should quote still another observation. This is in connection with experimental work carried out by Frank Lloyd, senior lecturer in my department some years ago. I quote this, not because I am sure of the interpretation to give to the facts that I shall report, but because the facts seem to lend support to what I am saying. Frank Lloyd studied the effects of practice and coaching on performance in non-verbal intelligence tests. He did this with Indian, European, and African pupils round about the age of eleven years. The result was most unexpected.

We know from work that has been carried out in England, and commonsense leads us to expect this, that practice with intelligence tests, which gives the testee the opportunity to get acquainted with the nature of the task set, produces an improvement. We obtained this result too, for all three groups—Indian, European, and African. But with coaching it was different. Coaching consists essentially of letting the testee do the test, explaining to him where he was wrong and why, so that he can learn from his mistakes. It really amounts to systematic teaching, with the emphasis on understanding what one is doing. For the European and the African students the results were as we had anticipated: the European pupils improved their performance by about as much as pupils in comparable studies in England had been reported as doing. The Africans, who on the first occasion had had very low scores, presumably because intelligence tests were very strange to them, improved their scores very greatly as a result of coaching—in fact, quite phenomenally. With the Indians there was hardly any improvement over and above what the preliminary practice had already achieved. I was puzzled by this, as no doubt you are. My hypothesis, supported by some evidence from a detailed analysis of the scatter of scores of individual testees, is this: by the time it came to the coaching and the final writing of the test, they were so concerned and so anxious about their performance, that their anxiety had a disrupting effect on their thinking.

This tenseness and anxiety is understandable. When so much is at stake, and when pupils and students are often told, as I suspect they so are, by parents and teachers and spokesmen of the Indian community, that they should not let down their elders, who have placed their trust in them, then it is almost inevitable. What we should remember is that the very pressure to achieve can defeat its own ends. And when scholastic failure has occurred, we do not necessarily improve matters by exerting more pressure.

I am not suggesting that all this pressure necessarily makes Indian pupils and students work harder than other pupils and students do. In fact, when I started teaching Indian students myself at the university—I am referring to students at the University Education Diploma level—the stereotype which I had formed of Indian students being more hard-working than others soon proved to be wrong. It was then that I began to take seriously the view that the pressure to achieve, when excessive, can defeat its own ends by making learning more difficult and distorting the true purpose of education.

If it is correct to say that schooling regulates the social and economic rise and decline of families, then it does not follow that this is its only function, and much less does it follow that this is its prime purpose. Children are not just pawns on a social and economic checkerboard. The child that goes to school is not just a future citizen, being trained to occupy a particular niche in society and to enjoy a certain status in the community. He is that too, but he is not only that. The child and the adolescent are living now, too, and education, now, must be meaningful to him. He can be asked to exert himself for a future good, but he must not be asked to sacrifice the meaningfulness of his life in the present for that future. This is the point which John Dewey and other great educational reformers never tired to make. The child is a developing and growing human being and he is trying to make the world intelligible to himself. A basic fact about being human is that we give meaning to the things and the events around us, and that we have to do this. That is what makes life livable and makes it rich. The smallest child is already doing this. Growing up and developing as a person, not just as a citizen and as a breadwinner, involves essentially the strengthening of our powers of interpreting the world and our own experience. And the school must help the child to strengthen these powers and to develop new ones, not to stuff the mind with inert facts; it must render the world and the child's own experi-

ences more intelligible to him. This is why it is so desperately important that our anxieties about the school as a means of social and economic betterment, stemming so largely from our anxieties about the political pressures and counter-pressures, must not be allowed to interfere with the quality of education and with the prime purpose of the school: to help the child to understand the world around him and to understand himself.

I have said that the pressure to achieve, if excessive, can defeat its own ends by making learning more difficult. Allow me to expand on this a little and to say something about the psychology of learning.

The ways in which pupils learn at school can be ranged on a continuum, at the one end of which there is almost meaningless rote learning and at the other end of which there is learning which is full of meaning and can be achieved only by thinking aimed at gaining full insight. Now the psychology of learning has shown that we forget most quickly that which we have learnt by rote and that which we have only partially understood. We retain longest—and if we have forgotten, we can quickly reconstruct and relearn—what we have understood thoroughly and what has been most meaningful to us. This in itself shows the importance, even for short-term examination purposes, of achieving insight and meaningfulness. But the advantages of achieving insight, and of consolidating it, is not in the first instance that it makes for better retention. The purpose of learning and of education is not to improve retention; that is merely a by-product. It is to enable the child to go on learning for himself. This is precisely what learning by insight enables the learner to do: it gives the learner the power to do much of his further learning unaided. It has been shown experimentally—we carry out this experiment with our students periodically—that when we have gained genuine insight into how to solve one problem, we gain the power to solve many other related problems—with all the advantages too of increased self-confidence and self-reliance. But not only that. Things which one has seen perhaps a thousand times, without paying any attention to them, one now sees differently and one invests them with a new meaning and significance. So insight changes not only the way we see one thing or cope with one problem, it changes also our interpretation of other related things and makes us aware of what previously had passed unnoticed. It makes us more perceptive. It develops new powers of seeing and interpreting in the person. Insight thus develops the whole personality and makes knowledge and experience cohere; rote learning does not.

But it is learning by insight, with understanding, that is most easily disrupted by excessive anxiety. One cannot think when one is over-anxious. One requires for meaningful learning a relaxed and receptive frame of mind, capable not only of registering facts, but of being inspired by ideas and of exploring them. It may be useful to remind ourselves, in the face of our achievement and examination and certificate dominated schools, that the word school, which we have taken from a Latin word, was originally derived from a Greek word meaning something like 'leisure'.

I am not trying to be facetious when I say that the best teacher is one who succeeds in creating an atmosphere of leisure, in which ideas can be explored and enjoyed, and in which a pupil need not feel a fool, when in the search for understanding he reveals his ignorance. And I am most certainly not advocating sloppiness and a do-as-you-like attitude, nor am I holding a brief for laziness and idleness. Laziness and idleness are not likely to arise in an atmosphere where ideas can be explored and can excite the imagination and challenge the mind of the pupil and his own powers of interpretation, and where what the pupil thinks matters. Laziness and idleness are likely to arise as a natural reaction to unreasonable pressure to achieve and as a defence mechanism against a learning which, however attractive its future social and economic fruits may appear to be, is felt to have little personal relevance and meaning now. If you sometimes have cause to complain of lazy and idle pupils, you might ask yourselves,

whether the diagnosis, which I have just given, may not give at least a part of the explanation.

I believe that what I have just said is applicable to teaching and learning at all levels, from the infant school to the high school and the university. But I feel that the situation of the pupil in the secondary school calls for special comment. The pupil in the secondary school is already an adolescent, reaching out towards independence, forming opinions of his own, and becoming socially and politically conscious. He not only feels the pressures, he is also likely to resent them and to want to take a stand. And it is in this field of Indian education that enrolments are increasing rapidly.

All over the world, and here too, the secondary school is more dominated by examination requirements than the infant school and the primary school. Pupils must measure up to standards that are necessary for university entrance. As long as only the intellectually most able pupils enter the high school, the education there is not likely to be distorted by examination requirements. If in addition the pupils come from homes, which can nourish and support the intellectual interests, which the school is trying to develop, the task is even easier, and the parents and their adolescent sons and daughters will have important intellectual experiences in common. What is the position in Indian secondary education at present? It is expanding rapidly. While the standard six examination is still providing a certain measure of selection, it is not a stringent measure, and the Indian secondary schools are not preparing only the intellectually most able pupils for university entrance. There are many pupils who repeat classes and leave long before the Senior Certificate is reached. The level of frustration and anxiety in these pupils must perforce be very high. But the position of these pupils, as well as of many others who do pass, is made more difficult by the fact so frequently the parents cannot share the experiences of the pupils. If the educational level of the parents is low, they can still appreciate and stress the importance of schooling, but they cannot share the intellectual interests, which the school tries to arouse and to develop. The examination results and school reports can be watched by the parents, but the ideas and interests themselves do not create a common bond. To be asked after the end of each weary school day and after every test: "What mark did you get?" is to share an anxiety, not to share the excitement of coming into contact with new ideas that change one's perceptiveness and one's outlook on life. And so a gulf between parents and their adolescent sons and daughters is gradually created. It may be a gulf that neither parent nor adolescent wishes to acknowledge. This is, of course, in some measure, what happens in each generation everywhere. But where education is just becoming available more freely, and where the parents have not had it, it can lead to serious stresses in the individual adolescent and to a disruption of the relationship between parents and adolescents. The stresses will be even more serious if, as I have been told is the case, adolescents in many Indian families do not dare to speak of their own innermost, private feelings and frustrations to their elders. If one cannot speak to them, then one must either bottle up one's feelings, in which case one is likely to become resentful and aggressive or despair and become completely passive, or one will share one's feelings with others, who are in the same predicament. So one bands together with other adolescents. The latter is a phenomenon of adolescence the world over too. But it seems to me that at this stage in the development of secondary education in your community, it is particularly important to understand it, and to give attention to it, and to alleviate the stresses, of which it is a symptom.

I come now to the end of my address. Someone has given the following advice on the art of lecturing: first say what you are going to say, then say it, and finally say what you have said. I hope I have done the first two. It now remains for me to say what I have said.

In a few words I can sum up what I have tried to impress upon you. The politiical pressures and the resultant anxiety lead your community quite naturally and rightly to place overwhelming emphasis on schooling as a means to social and economic betterment. Your anxiety must not lead you to neglect the quality of learning and the impact of education on individual human lives. It is essential for the teacher, even though he shares all the anxieties of his community and has perhaps many personal ones as well, to shield his pupils from this anxiety, and to make of the school a place where the anxieties subside, and the mind can explore. For on the quality of this education will depend not only the future social and economic status of the pupil and his niche in society, but also the quality and the meaningfulness of his whole life.

A QUOTABLE QUOTE

"In the history of Western civilization, **progress** *has meant the increasing emancipation of the human mind and body from the control of arbitrary, self-perpetuating power. The line of progress has been away from mental and physical provincialism toward a wide-ranging freedom of movement and away from compelled adherence to one officially prescribed 'truth' toward freedom to search for truth. It has been away from the tribal morality of a double standard—one standard for the in-group, and another for out-groups—toward an all-embracing morality; a morality single enough in its standards to underwrite mutual trust and civilized relationships among people of many different races, classes and cultures."*

. . . From an article by Harry and Bonaro Overstreet, in The P.T.A. Magazine of June 1962. (The National Parent-Teacher Association of America)

TEACHING POSTS IN NIGERIA

Anybody interested in a teaching post in Nigeria could write to the undermentioned for further particulars. Maths. and Science men are in demand there.

Dr. The Honourable Ben Uzoukwu Nzeribe, M.P.,
Field Commissioner for Nigeria,
Unitarian Service Committee, Inc.,
9 Park Street,
BOSTON,
Massachusetts. U. S. A.

Applicants could say that they learned of this from Dr. Lazarus who had met this gentleman at the University of California in Los Angeles.

TRANSFER OF INDIAN EDUCATION

N.I.T.S. Statement:

The Executive Council of the Natal Indian Teachers' Society is averse to the transference of control and administration of Indian education in Natal from the Natal Provincial Administration to the Central Government for historical and academic reasons.

Our whole educational structure has been evolved by close co-operation with the Natal Education Department with which the Indian community and the Society has worked in the closest collaboration over these many decades.

It follows from this that the transfer of control and administration to a more remote authority would remove both the official interest of those most experienced with and best qualified to handle this service and at the same time would deny the Indian people their personal involvement in the growth and development of their school system.

The Indian community has poured vast sums of money into its education and therefore has a vested interest in both its structure and content. The community in the circumstances would not be eager to divest itself either of its investment or its direct interest in the education of its children.

While it is true that votes of money toward Indian education on the part of Natal has always been on a racially discriminatory basis it is a matter of record that the Education Department has done an excellent job within the limitations imposed by such discriminations and has succeeded in fostering and maintaining a very high standard of education in Indian schools.

"Transfer" therefore appears to be motivated by considerations other than purely professional or educational. The Society is therefore apprehensive that primary and secondary education, which is constitutionally the concern and responsibility of the Natal Provincial Administration, should now be made a pawn in a political game, for, as we understand it, transfer is not likely to be to the Department of Education, Arts and Science, the most qualified organ of Government to handle education, but very probably to the politically specialised Indian Affairs Board.

If there is genuine concern that the Indian people have not had a fair deal from the Province finance-wise, then the obvious remedy is to make it possible for the Province to deliver this fair deal by increased subsidisation for Indian education.

The Society is of the opinion that the Indian community as a whole would be loath suddenly to break with its traditions of co-operation with the Natal Education Department with its special and intimate knowledge of the needs and aspirations of the Indian people of Natal. It is a fair speculation that, given the opportunity, the Indian people of Natal would stand by the Province in its constitutional rights.

Dr. W. G. McConkey:

I gladly accept your invitation to comment on the foreshadowed transfer of the education of our Indian children to the Department of Indian Affairs.

There is nothing to recommend such a move. All concerned would agree that the greatest need in Indian education is not change of control, but enough money to provide compulsory education. Natal has the highest

proportion of artificially handicapped persons, i.e. persons who because of job reservation, restrictions on mobility and other discriminative legislation cannot realise their full economic potentialities. The State which inflicts these handicaps should adjust its subsidy system so as to make full compensation.

What possible justification can there be for Pretoria control of the education of Natal's Indian children? Natal Indians are not free to move as they will throughout the Republic, like other South Africans. They are legally confined to Natal. Here they must live and earn their livings. To remove their education from the Natal Education Department and place it under an omnibus apartheid department based in Pretoria would seem to be sheer madness.

Unfortunately, there is method in the madness. It is part of the pattern of "separate development", in terms of which children are educated not for the fullest development of their abilities, but so as to fit them for that place in South Africa which the Government has ordained for people of their "group".

Members of the N.I.T.S. will be aware of the tragedy of Bantu Education, of the frozen grant, so that as numbers rise, expenditure per capita is automatically depressed, of the financial burden of expansion falling on special African taxation, of the increased pupil-load per teacher, of the reduction in the number of teachers in training, of the perpetuation of low standards of training, of the lack of a pension scheme and of security of tenure, of the subordination of the syllabus to political aims. They will have noted with dismay the revealing remarks of the Minister of Bantu Education and Indian Affairs at Bloemfontein on Kruger Day. "A sign of how earnest the Bantu were", said Mr. Maree, "was that there were now more than three thousand Bantu teachers who did not receive a subsidy from the State but whose salaries were paid by the Bantu themselves".

Now of course under the Province the Indian people have paid half the cost of Aided School buildings, plus incidental expenses. But, heavily as these payments may have fallen on poor communities, they did not exceed about four per cent (4%) of the total cost of Indian education. The 96% came from the general revenue of the Province, and was met, in the absence of an adequate subsidy, by the highest provincial taxation in South Africa.

How would it be under Indian Affairs?

It is an unhappy omen that Bantu Education and Indian Affairs are ministerially linked. If the Government is determined to take over Indian education, despite all concerned, and in defiance of sound educational principle, then Mr. Maree should take an early opportunity to give assurances on the following points:

1. Teachers to continue to enjoy all existing rights such as pension rights and security of tenure.
2. Indian education to be, for at least 96% of the cost (preferably, like European and Coloured education 100%), a charge on the general revenue of the Republic and not to be linked in any way with special Indian taxation.
3. The pupil-teacher ratio to be gradually improved, and in no circumstances to become less favourable than at present.

4. Salaries of Indian teachers to be brought closer, when occasion permits, to those of European teachers of the same grade, and in no circumstances to be less favourable, comparatively, than at present.
5. An early enforcement of compulsory education as for European and Coloured children.
6. A policy of steadily rising standards in teacher training and classroom teaching.
7. Changes in syllabuses only with the approval and co-operation of the N.I.T.S.
8. As the "Indian policy" of the two larger political parties has till recently been "repatriation", no teacher at present on the establishment to be penalised in respect of promotion because of lack of bilingualism.

If such guarantees did not reconcile the Indian community to an ideologically motivated transfer, they might at least help to allay some well-founded fears of the consequences to children and teachers. A further promise—to allow the Indian unemployed to seek work anywhere in the Republic—might even be accepted as something of a *quid pro quo*.

But the transfer would remain fundamentally wrong. The Indian people have been an integral part of Natal's economy for over a hundred years. They were integrated in the sugar industry on disembarkation. They have since been caught up in the same processes of urbanisation and industrialisation as their fellow citizens of other races. They are, and are likely to remain, an integral part of the population of Natal. While they so remain, their education should remain the responsibility and the privilege of the Natal Administration.

Prof. W. H. O. Schmidt (University of Natal):

I share your apprehensions about the possible, and I think we must accept it, probable transfer of Indian education to the new department of Indian Affairs. I say probable, not because I have any more information about it than you have, but because this transfer appears to be the next logical step in the implementation of the ideology that still has the support of the majority of those who hold the vote. The reason why I share your apprehensions is not that I fear a loss of efficiency under the new department. That may or may not occur, and there may even be short-term gains. My impression is that the Indian University College at Salisbury Island cannot be criticised on the grounds of inefficiency or of financial miserliness. I fear the transfer, if it takes place, because the efficiency will be used for a purpose which seems to me morally wrong and politically short-sighted: the purpose of underlining and perpetuating differences between racial groups and preventing contacts. There is in our multi-racial society a gradation of educational opportunities, with the European group at the top, the African at the bottom, and the Coloured and the Indian groups somewhere in between. From our past history this is understandable, for the different racial groups have in the past not all been equally aware of the importance of schooling; even when there was the willingness to grant educational opportunities, such opportunities were not always grasped. But conditions have changed very radically. The foremost task is now to remove the inequalities of educational opportunity as between groups, as well as to make easier the contacts between men from the different racial groups. The prevailing political ideology, while it perhaps intends to improve educational conditions for all, also intends to maintain the gradation of educational opportunities. That is why we must oppose it.

Dr. A. D. LAZARUS INQUIRY

Dr. A. D. Lazarus, principal of Sastri College and president of the Natal Indian Teachers' Society, appeared before a Board of Inquiry in the Provincial Buildings in Durban on October 15 and 16 to answer charges of misconduct brought by the Natal Education Department.

The charges were that on July 6 last year, at the Shah Jehan Cinema, Dr. Lazarus wrongfully and unlawfully disregarded a lawful order of the Director of Education contained in the Schools Handbook.

This states that when teachers make public speeches they have to exercise every care to make no statements which might embarrass the Administration or which might be construed as criticism of the declared policy of the Department.

The second count was that in his presidential address to the annual conference of the Natal Indian Teachers' Society, Dr. Lazarus made statements which were "prejudicial to the Administration discipline or efficiency of the teaching establishment".

The third count was that Dr. Lazarus contributed to the Press, or otherwise published his presidential address in "The Teachers' Journal". This address, the charge said, criticised his superior officers.

The fourth count was that he contributed to the Press, or otherwise published, his Presidential Address, which, the charge said, criticised his superior officers, in the Indian newspaper, "The Leader".

The last charge was that, in March this year, Dr. Lazarus permitted the Anglo-American quarterly review, "Optima", to publish an article by him which contained, the charge said, statements of a political nature.

Dr. Lazarus denied all the charges.

The chairman of the Board was Mr. F. N. Broome, a former Judge-President of Natal, and Mr. H. B. K. Wilter and Mr. G. Hosking, two officials of the Education Department. Mr. Radclyffe Cadman was briefed by the Deputy State Attorney to lead evidence, and Mr. R. N. Leon, Q.C., with him Mr. R. Allaway, instructed by Messrs. Goodricke and Son, appeared for Dr. Lazarus.

The Board was appointed by the Administrator of Natal. The only Indian member, Mr. K. Gounden, who was also appointed by the Administrator, recused himself at the start of the inquiry as the result of an application made by Mr. Leon.

Mr. Leon told the Board that Mr. Gounden had resigned from the N.I.T.S., of which Dr. Lazarus was president for 11 years, in December, 1960.

He said that when the society was pressing the Department, in 1958, to appoint two principals in the double shift or platoon schools, Mr. Gounden not only took a different view, but, despite official representations made by the society, he and others made private and successful representations to the Director of Education.

Again this year, Mr. Gounden made private representations to the Department on promotions in Indian schools. Representations were also made by the society on this question.

The effect of all this, said Mr. Leon, was that Mr. Gounden had been working in "conflict with and independently of a body of which Dr. Lazarus is president". Dr. Lazarus would be at a disadvantage if Mr. Gounden continued to sit.

Mr. Broome (the chairman) said that the Board had confidence in Mr. Gounden, but it was up to him to decide whether he wished to recuse himself. Mr. Gounden elected to withdraw.

Mr. Cadman said that evidence would be led by witnesses to the effect that attending the conference of the N.I.T.S. were members of the Press and public; that Dr. Lazarus's speech was handed out in printed form at the meeting; that Dr. Lazarus did not approve of the system used for the admission of pupils to Indian secondary schools.

The implementation of that system, Mr. Cadman said, was the subject of Dr. Lazarus's criticism contained in his Presidential Address. In his speech Dr. Lazarus is said to have criticised the Department and its policy either because of the provisions of the Ordinance or the manner in which the Department had interpreted the Ordinance, and in addition, because of the manner of the Department's implementation of that Ordinance.

Mr. P. M. Chetty, a reporter of "The Leader", who was called by Mr. Cadman, said that he was invited by the NITS to the meeting which was also attended by two or three other newspapermen. He said he published substantially what Dr. Lazarus had said.

Mr. Broome: "Did you record the speech in shorthand?"—"No. From a prepared speech lying on the Press table." He said in reply to Mr. Leon that he did not know who put the speech on the Press table. Dr. Lazarus did not give him a copy of his speech, nor had he interviewed him at any time.

Mr. M. G. Pillay, a supervisor of schools, said that he had attended the conference at the Shah Jehan Cinema, heard Dr. Lazarus's speech and subsequently saw it in "The Teachers' Journal". He received a copy of the speech at the entrance to the cinema at the end of the meeting, but he was not in a position to say who distributed copies of the speech.

He went to the meeting by special invitation. As far as he knew, the Whites and a Bantu who were also present went after receiving special invitation.

Mr. Pillay said in reply to a question by Mr. Wilter that he saw wives of some teachers present.

Mr. S. L. C. van der Walt, an inspector of schools, said that he attended the meeting as a representative of the N.E.D. He saw a number of people who were not members of the Indian teaching profession and who were not representatives of the Department at the meeting.

He made a report on Dr. Lazarus's speech to the Head of the Department. He was Dr. Lazarus's senior in salary.

Mr. K. O. Magni, a Deputy School Planner for the N.E.D., who was called by Mr. Cadman to give evidence on general matters of policy, explained the system of "merit list" introduced by the Department in connection with the admission of pupils to Indian secondary schools in the Durban area.

Dealing with the history of admissions, he said that a new system was brought into operation from the beginning of last year because among other things under a former system of admittance principals were exposed to attempts by parents to influence them.

There was a case when an Indian parent had approached the European principal of an Indian school and offered a "substantial amount" if his child was admitted to the school.

To obviate this, a committee consisting of inspectors, Indian supervisors, principals and grantees of "aided" schools, took over the allocation of pupils to the various high schools in accordance with a "merit" list prepared by the Department.

The new system was well received by Grantees and with two exceptions by high school principals. There was no adverse public reaction, said Mr. Magni.

The exceptions were Dr. Lazarus, who had indicated his unwillingness to serve on the committee, and Mr. V. Naidoo (now deceased). Mr. Magni said that Mr. Naidoo was very helpful to the committee and he had always insisted on a form of zoning of areas for students.

Mr. Magni said that Dr. Lazarus's main objection to the committee appeared to be that there was no need for the committee as admission of pupils was a prerogative of principals.

Cross-examined by Mr. Leon, Mr. Magni said that he could not dispute that Dr. Lazarus was telling the truth when he (Dr. Lazarus) stated in a letter to the Director of Education that parents were saying that principals became mere clerks if the right of admission was taken away from them.

Mr. M. N. Renton, a Coloured Supervisor of Schools, said in evidence that he had attended the N.I.T.S. conference last year by invitation. He said that there was nothing to prevent anyone from walking into the cinema and taking a seat at the time of the meeting.

He said in a cross-examination by Mr. Leon that there might have been someone at the door who could keep a check on people entering the hall. He was not asked to produce the invitation presumably because he was known to the society's officials.

On the second day of the hearing, the defence called three witnesses, including Dr. Lazarus.

Mr. N. G. Moodley, a lecturer at the Springfield Training College, said that he was an Executive member of NITS for 10 years and vice-president in 1961. In terms of the society's constitution he said, meetings of the society were private.

Over the past two years more than 2,000 people, mostly teachers, attended the conferences. Wives of members were not invited but certain members of the public were sent invitations.

He said in reply to a question put by Mr. Broome that the Press was invited. A reporter's report on the proceedings was not seen by NITS before publication. He agreed with a statement by Mr. Broome that NITS had no objections to the whole world knowing about the society if the reporter told the truth.

In reply to Mr. Leon, he said that the society delegates people to receive guests and those who were not guests would be asked to leave. It was the practice of the society to invite guest speakers and the Press was usually invited to report their speech.

The Presidennt of the society usually hands his speech to the Secretary who distributes copies of it to those desiring it. In a reply to Mr. Broome, Mr. Moodley said that the society does not place any restrictions on the Press.

He said in reply to Mr. Wilter that the only uninvited guests were little children who imagined that a picture was being shown.

Mr. Wilter: Did you have any closed sessions where members of the Press are excluded?—Yes.

The second witness, Mr. Jack Naidoo, Deputy Principal of the M. L. Sultan Technical College, said that he knew Dr. Lazarus well since 1932.

He said that before 1961, Dr. Lazarus handled admissions at Sastri College, which is the premier institution of the Indian community. When in Dr. Lazarus's office at the beginning of 1961, he overheard conversations among parents in which they said that they were surprised that Dr. Lazarus, a principal, did not know about admissions at his own school.

Mr. Naidoo said that Dr. Lazarus's prestige has been lowered because he did not have control of admissions at his school. He said that Dr. Lazarus was held in high regard in the community.

Dr. Lazarus, who gave his qualifications as B.A. (S.A.), M.A. (Yale), Hon. Ph.D. (Natal), said he had been a teacher since 1931 and became headmaster of Sastri College in 1950. He was president of the society since 1950, except for the year 1960-61 when he visited America on a scholarship. He was nearing 60 and could, if he wished, retire next year.

He was always concerned with the education of the community and his society was also interested in the educational affairs of the community. He was not the kind of person who would act maliciously.

He said that Sastri College was a "prestige school" and that he, as principal, was brought into disrepute when the control of admission of students was taken out of his hands. The community was accustomed to believing that a principal knew all about his school including enrolment and parents looked to him for advice.

He did not want to serve on the "allocation" committee because of criticisms from parents that he had connived with grantees who also served on them. After receiving "hammerings" from various people, he wrote to the Director of Education asking for an interpretation of regulations governing the rights of a principal. No reply to his questions had been received.

He was a servant of the Administration but was also responsible to his community. When he carried out instructions of the Department he could find himself criticised by his community.

One parent, said Dr. Lazarus, threatened to get his lawyer to take Dr. Lazarus to court if his son were not admitted to the college. He (Dr. Lazarus) telephoned the Director of Education who said that the boy should be admitted even though he was already in another school.

This instruction was in conflict with the procedure laid down by the Director.

Dr. Lazarus said that a presidential address tries to air the feelings of the society's members when all the teachers got together and could discuss them. The teachers could then instruct the society's executive to take action.

The address delivered in 1961 represented the views of the society and was not directed to the public, although he knew that the Press was present and would report the speech.

He said in reply to Mr. Cadman that the opening of the society's annual conference was a "unique ceremony" in that a leading personality was invited to deliver an address.

In reply to Mr. Broome, he said that at the beginning of 1961 he was critical of aspects of the policy of the Department of Education.

Mr. Broome: Do you honestly believe that your speech was not intended for the public? Dr. Lazarus: Yes.

Mr. Broome: Although you knew that the Press was present and would make it known to the world?—Yes. Dr. Lazarus said he realised that the "Teacher's Journal" would publish the speech. But he did not have the Press in mind when he delivered his speech.

In his address to the Board, Mr. Cadman said that the last paragraph in Dr. Lazarus's presidential speech was a "scornful phraseology designed to embarrass the Administration".

Dr. Lazarus was not entitled to criticise the Administration. If he believed that something wrong was being done, he should have taken the matter up with the Head of the Department without doing anything to embarrass the Department.

There was criticism in Dr. Lazarus's speech in so far as admission of pupils, debt of teachers and teachers being asked to withdraw from certain bodies, he said.

Mr. Cadman submitted that Dr. Lazarus made a speech at a function where the Press was present. In that he contributed to the Press. He contributed to the Press in "some other manner" if not directly. Reporters were present and Dr. Lazarus must have known that they could publish anything said at the meeting. "The Teachers' Journal", he said, constitited a portion of the Press, although it was not a newspaper.

Admittedly, Dr. Lazarus did not hand his speech to the printers. But by handing a copy of it to the secretary of the society, he must have known that it would be published in the "Journal".

On the final charge, Mr. Cadman said that the journal, "Optima" was not only a scientific publication but a journal which published a variety of reading matter including politics.

He said that a proper decision would be to find Dr. Lazarus guilty on all five charges.

For the defence, Mr. Leon submitted that the case against Dr. Lazarus was not proved. Not a single question was directed against Dr. Lazarus to deduce evidence from him to find out what care he exercised in making public speeches. The conference was not a public meeting, although the Press was present.

The point, said Mr. Leon, was that when the speech was made it was not made in public, although the speech might have been reported in the Press afterwards. The public did not have a right to attend the meeting. Those who were there were there by invitation.

Reading the speech as a whole, it must be accepted that the criticism was directed against the law and not against the Administration. He said that none of the witnesses were asked whether the speech in question was prejudicial to the Administration.

The Board had no evidence that the Administration was in fact prejudiced or embarrassed through what Dr. Lazarus said.

He submitted that the "Teachers' Journal" could not be accepted as part of the Press. There was evidence that the Post Office in fact had refused to register the journal as a newspaper.

The actual publication in the journal, in any case, was not done by Dr. Lazarus but by the society of which he was the head.

Dealing with Dr. Lazarus's alleged criticism of his superior officers, Mr. Leon submitted that the Board did not know whether the officials of the Department who handled the admissions were in fact Dr. Lazarus's superior officers. There was no evidence to suggest that, he said.

Mr. Leon said that the Board did not know what the declared policy of the Department was. Mr. Magni, he said, answered to questions concerning the policy, Blue Book and amendments, by saying "I don't know."

Mr. Leon said that he tried hard to ascertain from Mr. Magni what the policy was, but Mr. Magni had failed to satisfy him.

The charge relating to an article in the "Optima" was devoid of substance, submitted Mr. Leon. Active part in politics meant that a person had to stand on a political platform and make a political speech. In any case it was difficult to write an article on the Indians of South Africa without referring to their aspirations.

The "Optima", Mr. Leon said, was a magazine sent by the Anglo-American Corporation to its shareholders and it was certainly not a political journal.

Mr. Cadman replied that whether or not the Education Department was right or wrong in law, Dr. Lazarus nor any other teacher had a right to criticise it.

(Contributed by Mr. N. Bissetty Naidoo, of "The Natal Mercury".)

Teachers' Forum

Editor,

N.I.T.S. Journal.

Dear Sir,

I feel that at this stage in the life of our Society it is necessary to review certain issues.

PAID, FULL-TIME SECRETARY:

Our Society has grown and the increase in membership has brought with it added responsibilities for the office-bearers. It has brought a colossal amount of work, endless interviews, innumerable meetings and a host of other problems.

The time is now ripe (or over-ripe) for the employment of a full-time, paid secretary. Other societies very much smaller than ours have thought fit to employ a full-time secretary. Recent events have underlined the fact that it is essential that we employ a secretary who would not be in the teaching fraternity, yet familiar with our problems and who would be able to voice the views and needs of the Society without fear of reprisals.

A SMALLER JOURNAL:

It is very disappointing that the publication of the Journal is neither regular nor does it satisfy the very purpose for which it was intended. I suggest that in future the Journal be reduced in size and consequently in its cost and also that a regular publication be made—say, once every two months.

STUDENT TEACHERS:

Each year over 150 students qualify and leave the Training college to take their places in the teaching world. Officials of the Society should address these students before they leave, speaking to them as a group, of the importance of being members of the Society and of the work of the Society.

BARE-FACT

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MULTI-RACIAL EDUCATION — A CHALLENGE

Dear Sir,

In spite of powerful and ruling opinions to the contrary, I believe that the people of the Republic of South Africa must, sooner or later, accept the idea of multi-racial co-existence within the boundaries of our own state and in the "shrinking" world as a whole.

For it to be harmonious, peaceful and progressive, it is necessary that we educate our people, the children in particular, to develop in them a love for knowledge and Truth, the qualities of patience and tolerance, all of which Mr. Leon pointed out in his address at the Opening of the N.I.T.S. Conference, as being the necessary foundation for multi-racial life.

The great mistake that most of us make is that we expect people to automatically possess these qualities. I believe that we must cultivate these qualities in the individual. We must not assume that people possess or ought to possess them. The absence of these qualities and even the presence of such negative qualities as prejudice, racial superiority and inferiority, must not be regarded as a fault or shortcoming of the individual. The fact that they exist in people implies that there is a cause. We must study and understand the cause and the knowledge and understanding would lead to more rational action in substituting progressive attitudes. In short, we must not condemn ourselves or others for what we or they are. We are what we are because of our heritage of group history, tradition and family influences.

Having recognised and understood the chains that may bind our minds and souls to the past, we must evaluate them in terms of what would be good for the future. If the future requires multi-racial co-existence then we must release ourselves from that in the past which makes us believe that multi-racial living is impossible or undesirable. We must by conscious effort eradicate certain attitudes and beliefs and replace them with such that would help us in living the future successfully and completely.

Just as we have in the past, and in some countries still do, educate our youth to be intensely patriotic, we must in South Africa educate them to make a success of multi-racial co-existence. If education is to attain the goals that we have set for it, then it is the duty of all those, who have children in their charge, to educate and equip them for this sort of life.

It is in connection with this positive conscious process of educating our children to accept and make a success of multi-racial co-existence, that I wish to make a few suggestions.

The basic factor in such an education is to provide the people with a knowledge of the different racial groups, of their past and their present. To be able to speak the language of the people you live with is the first essential to get to know them. So why should we not have taught in all our schools, a Bantu language, Afrikaans and an Indian language together with English. To think of this as an impossible task would be to look for difficulties and not solutions.

In order to know the spirit of a people, their feelings, aspirations and problems, books which contain stories, poetry and songs that depict the spirit of the people, should be prescribed in schools. Readers in the elementary classes should have in them stories of the past and present of Africans, Indians, Boers and Britons. Why should not Paton's "Cry the Beloved Country" be prescribed in all high schools? It is in the field of literature that I see unlimited possibilities of educating our people to know and love one another in the various race groups. Why not teach a History that would develop progressive internationalism than destructive nationalism? Formulate a history syllabus that highlights the brilliant episodes and the great heroes of the various nations, showing the overall growth of the nation instead of the sordid details of intrigue and opportunism.

And if in learning to know each other we accentuate the positive and overlook the negative features, then success in meeting this challenge of education in South Africa would be assured.

CITIZEN

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AGITATORS?

Dear Sir,

I fear that His Honour the Administrator, Mr. T. J. A. Gerdener, has entertained a number of misconceptions in his message to the 1962 N.I.T.S. Conference (published in the Conference issue of the Journal) and I do wish respectfully to draw His Honour's attention to these, through the medium of your column.

Allow me, however, to preface my remarks by first of all expressing my appreciation and no doubt that of the Indian teaching fraternity for his paying tribute to the Indian community for their self-service in the field of education. We are grateful to him particularly because it is customary for our critics to malign us for failure to serve the needy among us.

His Honour chastises us for publishing grievances and statements in our journal and thereby "whipping up public indignation or resentment" for "actions of this nature border on 'agitation' and very rarely achieve their object". Permit me to say that our N.I.T.S. journal is not the public press and it circulates only among our members and, of course, we send, out of courtesy, copies to the officials of the Department for their infor-

mation. Indeed the very extracts that he quotes are from careful surveys made by members of the Society on matters of vital concern to us. These are published so that decisions concerning them could be taken at meetings of the N.I.T.S. Such decisions are transmitted in the manner suggested by His Honour to the Education Department and/or the Administration for sympathetic consideration. So, it is clear, that the Administrator has misunderstood the nature and purpose of our journal, and there has been no intention on our part, and certainly not in the instances he quotes, to rouse public indignation about these conditions. Notwithstanding all this, it is the right of a teacher to express his views in the journal.

I do think, sir, that His Honour is sadly mistaken in thinking that we do not follow the dictates of Mahatma Gandhi whom he quotes as saying: "To achieve is to use peaceful and kindly approach, reason without emotion, patience cleansed of impatience, quietness devoid of fuss, and above all persistence and perseverance of which the end is never in sight." Indeed the history of our Society reveals that our leadership has over the past three decades conducted itself with the greatest possible restraint in its dealings with the Administration. And over this period, though we have had much cause to become bitter and discontented, yet we have unlike other organisations never threatened to "go slow" or strike. But when we air our grievances we are indeed calling for attention on the part of the authorities to them and here we are certainly in company with the Mahatma for, after all, his whole non-violent struggle has been one to publicise wrongs and win sympathy for them. Indeed we, who have no representations in the bodies that govern, unlike our white counterparts, have to depend on winning sympathy by publicising our grievances and we do hope that this only method of obtaining redress for our grievances would be regarded as an honourable one.

AN EXECUTIVE MEMBER

About Books

BOWLEY, R. L.: *Teaching Without Tears.* London, Centaur Press, 1961. 258 p. R2 . 15.

A guide to the practical aspects of teaching, includes much useful information and ideas on class room discipline, homework, methods of teaching, tests and examinations, teaching aids and many other details of the teacher's work. This book is valuable both for the teacher commencing his career and the experienced teacher. A valuable stimulating chapter, "The Rewards of Teaching", closes the book.

BROCKLEHURST, K. G. and WINTERBOTTOM, F.: *Introduction to Science;* vol. I. London, English Universities Press, 1962. viii, 184 p. Illus. diagrs. R1 . 15.

A valuable book introducing the three main courses of science for the secondary school. The treatment is not too involved and is related to the everyday experiences of the pupils, and builds up a picture of science as a means of understanding the world in which they live. Suggestions of "things to do" can be used as homework or as a guide to the interested pupil wishing to explore on his own. The illustrations are clear and accurate. The chapters on living things would be useful for affording ideas in connection with the Primary School Nature syllabus for Stds. IV and V.

MACMILLAN, R. G., *et alia. eds.*: *Education and Our Expanding Horizons;* proceedings of the National Conference on Education, 1960. University of Natal Press, 1962. xlvii, 534 p. R3 . 25.

This book forms a valuable and complete record of the National Educational Conference, and contains the full scripts of the addresses given by various distinguished overseas visitors, all of whom are authorities in their fields of work. Covering the whole field of education from the philosophical to the practical side, dealing with problems, responsibilities and future developments, this book also deals with education outside South Africa as well as within.

MOXON, C. V. A.: *A Remedial Reading Method.* London, Methuen, 1962. 129 p. Illus. diagrs. R2 . 30.

This book presents Mr. Moxon's methods for dealing with backward readers, which has been developed over many years of careful experimentation. It is based upon an understanding of the reading process and also of the deeper needs of the child. Calling for activity by the pupil, it is designed to promote confidence and encourage keenness, thereby enabling the backward reader to make steady progress.

OPPERMAN, D. F., *comp.*: *Kleuter verseboek.* Johannesburg, Nasionale Boekhandel, 1960. xv, 127 p. R1 . 85.

An extremely useful collection of children's Afrikaans poetry, suitable for any teacher of Afrikaans in the Primary School up to Std. V. Contains action and other verse suitable for even the youngest pupil, it is attractively illustrated and the print is clear. The compiler has avoided including poems in which unusual words and distortion of language has taken place for the sake of rhythm. The Afrikaans in these poems will do the children's vocabulary and sentence structure no harm. The grading of the poems is fairly good.

SCHONELL, Fred J.: *The Psychology and Teaching of Reading.* London, Oliver & Boyd (4th ed. 1961). 295 p. Illus. tables, diagrs. R1 . 95.

This recent edition of Schonell's authoritative work includes recent advances and research upon the subject, especially "The great advances that have been made in recent years in the teaching of reading through the increased use of the word whole/sentence method." The psychology of the child, methods and materials, organisation of the class room are all discussed in the light of the latest research. Reading being the basic key to all learning, the importance of this book cannot be overlooked, it is of great value to both the kindergarten and Primary School teacher.

STEFFERUD, Alfred: *The Wonder of Seeds.* London, Macmillan, 1959. 112 p. Illus. R1 . 15.

Contains very suitable material for the Primary School syllabus in Nature Study, and has many simple experiments that can be done by the children at home or at school. It covers the 'seed cycle' from flower, through seed to the new plant in an interesting and informative manner. Touches upon work in the field of hybridization and heredity in food plants in a simple easily understood manner. The illustrations are clear and include a number of South African plants.

U.N.E.S.C.O.: *Source Book for Science Teaching.* Wakefield, Educational Products (1961). 221 p. b ib. of books and periodicals. Illus. diagrs.

An excellent book for promoting the better teaching of science in schools. Contains a wealth of useful information to aid the teacher in stimulating interest and knowledge, with many suggestions for activities by the pupils. Should be a valuable aid in promoting the interest of the pupils through active participation. Many valuable items regarding materials required for experimental work, and methods involving a minimum of expense and expensive equipment. The illustrations and diagrams are clear and can be easily followed, even by the pupils themselves. Would be of great use in any school.

V. M. DU PLESSIS,
Librarian, Springfield Training College.

Branch Activities

PIETERMARITZBURG:

Braaivleis-Dance: About 100 members and intending members at Mrs. Baijoo's farm at Raisethorpe.
Sports and Entertainment: A trip to Springfield Training College.
Welcome: To new Principal of Woodlands High, Mr. A. N. Lazarus.
New Branch: Discussion of a new N.I.T.S. Branch at Pietermaritzburg North. Decision deferred.
Bursary: Received from Pietermaritzburg Corporation for a Std. 6 pupil.

SYDENHAM:

Talk: "Educational Developments in the U.S.A." by Dr. A. D. Lazarus listened to by about 100 members on 23rd August.
Sport: Soccer against Clairwood and netball against Stanger and Clairwood.

PORT SHEPSTONE:

Talk: By Dr. M. B. Naidoo on his travels abroad to teachers and public.

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