

Area Relations -

THE TEACHERS' VISION

"Where there is no vision the people perish."

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EDITORIAL OPINION

THE first contacts between Black and White took place in the Cape Province. It is in this Province where African education was first established. In other words the Cape Africans were the first to encounter the higher civilisation of the White. Therefore it was no strange occurrence that the first African teachers to be organised were those of the Cape, this was the natural course of events.

The other teachers of the Northern Provinces got organised much later as educational facilities reached them long after the Cape. Naturally one would expect the Cape teachers to be by far the best organised of all the Provinces. Yet it must be admitted, however shameful it may be, that it is not the case. The teachers of the other Provinces are ahead of the Cape in this regard. Not one of the Northern Provinces has less than 50 per cent. of its teachers organised into a teachers' association. Their numerical strength is increasing from year to year and so is their financial position—the two generally go hand in hand. For more than a year the Transvaal African Teachers' Association had the services of a full-time secretary whose salary was far better than that paid by the Government. If the Transvaal is able to employ such a secretary, the Cape should, if well organised, be able to employ two, or even three.

The question now is—what is the Cape doing to improve its Association? The Cape, as has been mentioned, is poorly organised, but now it is beginning to wake up—the word beginning is used advisedly because it was only in 1942 that the U.C.A.T.A. and the C.A.T.A. were united after many futile attempts to do so in the past. That date is the milestone in the history of the African Teachers' Association of this Province because from it began the dynamic spirit which is found in our Association up to the present day. In its first Conference the U.C.A.T.A. gave birth to the well-known creed which appears on the first page of "The Vision," and from year to year the teachers have striven to have this creed translated into its practical reality.

At Nqabara, an attempt to put the U.C.A.T.A. on a sound basis organisationally was launched, when, among other things the levy and the Bulletin came into being and a drive for 100 per cent. membership was to be the goal of the Association. As a result of that, a few branch Associations have taken strides in the re-organisation of their teachers. At Port Elizabeth the enthusiasm to put right the affairs of the U.C.A.T.A. was so great that the Association was almost split into two. It was at this Conference that the terms "progressive" and "reactionary" came into prominence. It is not necessary at this stage to repeat what took place there. Although very little Conference business was transacted there, nevertheless one felt there were some people desirous of achieving something—call it what you may. They might have been indiscreet in their methods, but they were convinced that they were marching in the right direction, and meant well. Referring to the Port Elizabeth Conference someone has said that it was an epoch-making Conference. It was here that a resolution was passed by the U.C.A.T.A. identifying itself, perhaps for the first time, with other organisations which are fighting for the liberation of the African masses.

The Fourth Annual Conference of the U.C.A.T.A. met in Cape Town at Langa High School. To some, this Conference was not as lively or radical as that held at Nqabara, much less that of Port

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Elizabeth. Constant references were made to the Nqabara spirit from which it was felt by some that Conference was drifting. To those who came from other African Teachers' organisations elsewhere, perhaps this Conference was disappointing, especially after the General Secretary's report which emphasised the poor organisation from which the U.C.A.T.A. suffered. Yet, on the other hand, this Conference got through a great deal of business. The use which was made of sectional committees which expedited conference work is a feature not to be forgotten. Their fruitful suggestions will go a long way towards improving the U.C.A.T.A. The deputation which interviewed the Department, though its report on the whole was disappointing, brought back something definite for the teachers, namely, the policy of the Department in particular, and that of White South Africa in general, towards African education. One of the happy gestures of the last Conference, and that of Port Elizabeth too, was the exchange of fraternal delegation between the Teachers' League of South Africa and the United Cape African Teachers' Association. It is hoped that this is the beginning of greater things to come.

A word or two must be said about the envisaged scheme of organising, or shall I call it re-organising, the U.C.A.T.A. For the first time the Cape has been roughly divided into regions for effective organisation. This idea came from the joint-sitting of the U.C.A.T.A. and the N.W.D.T.U. Executives, which met at Kimberley in 1944 to discuss the question of amalgamation. It is embodied in the constitution on which was drafted then. An appeal is being made to all the office-bearers of the U.C.A.T.A., of branch associations and to all the teachers, young and old, to pull their weight by translating into reality this colossal scheme. It should be the business of every teacher to show his colleagues who are still outside the fold, the futility of being outside and the danger that threatens the isolated and a poorly organised association. Those of us who are already members of the United Cape African Teachers' Association should use our influence to the best of our ability not only at conferences, but also at home, for what is the use of being clever abroad while the house is not in order. Let us see to it that all teachers sign the "Stop Order Forms" to be issued by the Treasurer. We sincerely hope that all the teachers will gird their loins, and accept the challenge before them, remembering that life gives nothing to mortals without hard labour.

GLADSTONE NJOKWENI

A Tribute by C. A. W. SIGILA and D. D. T. JABAVU

We have been commissioned by the Victoria East and Fort Beaufort Teachers' Association to write jointly a tribute to the late Mr. Gladstone Njokweni, and we here do this with feelings of genuine gratitude and honour, notwithstanding the very brief notice given to us.

One of us (Sigila) knew Njokweni from childhood, being more or less continuously in touch with him since then in his home village of Heald Town, while the other (Jabavu) met him only after the establishment of Fort Hare, making contact with him off and on as occasion arose; but a sort of kindred spirit constantly drew the three of us together in common interests, inducing us to cooperate in team work by spontaneous mutual inspiration, inasmuch as we liked the same things and worked for the same things.

HIS PERSONALITY.

He was by nature endowed with an ever present sense of humour, which, amplified by his hilarious laughter, never failed to impress people with his genial disposition. This was counter-balanced by a righteous indignation against all injustice. Standing well over six feet in height, his symmetrical figure, his comely ebony mien, his glittering set of snow-white teeth, and his resounding megaphonic voice, all combined to produce a personality with a dignified bearing, characteristic of a tribal chief of high rank, as indeed he was of royal lineage.

A MUSICIAN.

The choral music of the Heald Town church has for nearly a generation been dominated in a romantic fashion by the personality of Njokweni, who carried on the high tradition of Spencely and Caley, by which the choral achievements of Heald Town have been regarded as something unique. He inspired his choirs by his enthusiasm as well as his melodious profundo basso voice which even among the Bantu must be classed as of rare quality. Indeed, the Heald Town church singing without the presence of Njokweni will for a long time be something like an orphaned child.

AN INTERPRETER.

As an interpreter into-Xhosa he had few equals in the country. From the regular practice he got in his home church, he developed this art by learning where he could and by a conscious effort to improve. According to his own statements, he learnt much about it at the 1921 Summer School at Fort Hare in the lectures of one of the present writers, lectures organised for the opening of Stewart Hall. Subsequently he gave one of his finest exhibitions in 1924 at the Grahamstown Reception of the Cape Native Teachers' Association, when he interpreted for Sir George Cory on an occasion that will never be forgotten by those who had the good fortune to be present.

AN AGRICULTURIST.

The proper cultivation of the soil was to him an occupation that was both a necessity and enjoyment, necessary to supplement the meagre salary of teachers during our younger days, and enjoyable as a healthy hobby for physical exercise. The three of us engaged in a happy rivalry to produce wheat, maize and vegetables, being helped by the lessons received from the local Native Farmers' Associations in which we collaborated, and the Fort Hare annual Agricultural Shows, where emphasis was laid on preaching by deeds rather than by words. During one season a few years ago his wheat was so successful that he stored his bags up to the ceiling in one of his house bed-rooms, to the amusement of the Governor and other friends. He was frequently elected as delegate to the South African Native Farmers' Congress, representing the Heald Town Society. His absence in this connection will leave a blank hard to fill.

A STATESMAN TEACHER.

His life calling was that of teacher. He lived in and for his calling, holding a firm grip on his pupils. His example has been a guide for many former students who passed through his hands. They can best enlarge on that aspect of his career. In the world of teachers he was a leader in the building of teachers' societies,

being the foundation rock on which was founded the present Fort Beaufort and Victoria East combination as well as the Cape Native Teachers' Association, in conjunction with both the present writers.

In those days he travelled on foot to the top of Mount Moxon with one of the present writers to meet Mr. Moikangoa, of Lovedale, for the purpose of holding preliminary triumvirate foundation meetings. Humble beginnings these. Thereafter he travelled often on horseback to villages around Keiskama Hoek, crossing swollen rivers at the peril of dear life under driving rain. Such were the sacrifices that had to be made by those who held the cause of the African teacher of the future dear to their hearts. They lost, in order that we may gain. It is no exaggeration to say that the present day enhanced status of African teachers is largely due to these initial struggles of our pioneers. All power to their arm!

The stature of Mr. Njokweni as a teacher merges almost unnoticeably into that of a statesman, because, although he was by vocation a teacher, he was deeply engrossed in life outside the profession. In his village court (inkundla) he pulled his weight by giving liberally of his wisdom and counsel where affairs of estates were under review. Here he was a pillar of strength among the local councillors, being always respected. If the Native vote be in danger he showed his lively concern by acting in support of all local effort to get his district to march with the times. When the quinquennial government elections are on he became active guiding those who needed information. If the Native land-titles were in jeopardy he joined the fray with zest, helping the leaders with constructive suggestions. When the Native franchise was in the Hertzogian melting pot he worked for the cause in all public meetings in his area so far as his limited range as a teacher permitted him.

In the Church, he played a dignified role in the guilds, as preacher, as general evangelistic worker and as member of Synods and Conferences. He belonged to the old-time order of teachers who partly bore the function of minister, a type of teacher greatly in demand to-day.

We hope the torch he carried will be assumed by those now left to mourn his early departure from the field to the rest home of his soul.

We sympathise beyond what words can express with his family and relatives. We hope his life will remain as a monument of work nobly done in the service of his generation and an example to be emulated by all Africans, particularly the younger Africans, who had the privilege to know him.

“REST IN PEACE.”

[Here the writers have put into a nutshell—yet comprehensively, the life-history of one of the greatest sons of Africa—a man whose height, personality, deep voice and beaming smile will never be forgotten by those whose fortune it was to be with him. The bombastic style of this article is in keeping with his town taste.—Editor.]

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PRESIDENTIAL ADDRESS

Delivered by Mr. H. MASIZA at the Fourth Annual
Conference of the United Cape African Teachers'
Association at Langa, in Cape Town.

Mr. Chairman, Ladies and Gentlemen.

We are gathered in this historical city in our Fourth Annual Conference. Whether our gathering at a place which is the spring of the blessings of Education and the source of our woeful economic position as teachers has any significance, I cannot say. We are met at a time when organisations the world over are working overtime to find solutions for the sufferings of humanity.

Only yesterday we were horror-struck at the awful possibilities of the atomic bomb. To-day, some scientists declare the atomic bomb out of date. The latest scientific discovery is that of some mysterious ray, a few ounces which would be sufficient to exterminate all form of life from a continent. With all these terrible threats over it, you will agree with me that the world, as it stands (or lies) to-day, is indeed a very sick world, and one has to be very optimistic to hope that it will survive these ordeals.

Perhaps, in a lesser degree, but nevertheless of vital importance to those concerned, is the desire of what the world is pleased to call the smaller nations, for freedom and equality of opportunity; freedom to develop in all walks of life, politically, educationally, religiously and economically, without hindrance. Jews, Arabs, Egyptians, Indians, Chinese, Javanese and a host of other races are clamouring for this freedom.

Coming nearer home, we find the same restless signs amongst the voiceless thousands of South Africa, the Indians, the Coloureds and the Africans. What part, then, is the African Teacher playing in this great awakening, this cry of Africa's children for the good things of life that the good God gave to humanity irrespective of race, colour or creed?

I agree with the long-suffering teacher who has been in the field like myself from time immemorial that we teachers have sacrificed our lives without any hopes of adequate remuneration. Yes, in the fight to remove illiteracy from our people we have done and continue to do yeoman service. Follows the question: Has this growing literacy brought about any appreciable amount of freedom? Has it ever occurred to you that the more literate we become the farther this much-sought-for freedom seems to recede? The first twenty years of our turning out graduates from Fort Hare and other sources coincide with the loss of our direct vote, freedom to enter and drink in bars, and more and more difficult urban regulations. Our rising figures in primary, secondary, high schools, colleges and universities have not impressed the Government with the need to do away with pass laws and colour bars in almost every sphere of industry bar the menial part.

After starting on this address I received a copy of the T.L.S.A. organ "The Educational Journal," and thought it a striking coincidence that their motto should be "Let us live for our children," when I was busy on an address on behalf of our thousands of children.

In literacy we are making great strides, but as I pointed out earlier, in other spheres we are either marking time or losing ground. I may be wrong. I am not a politician. I am merely stating what the ordinary African in the street sees. However, unlike the majority of these Africans I am convinced that our

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political organisations are doing a great deal to ameliorate our lot. The odds are against them. I put this down to the one-sidedness of our educational development. To put it more clearly, I would say 99.9 of the students who pass out of our schools go out into the world as wage-earners. There seems no provision or encouragement for a type of education that will produce economically independent Africans. Hence the odds in our fight for the good things of this life. It is not easy for the servant to convince his task-master of his sins of omission and commission. Rightly or wrongly the man with the loudest voice in the world to-day is the man who is economically strong and independent; and until we as a race produce a sufficient number of this class of African, so long will our leaders, politicians and organisations clamour vainly for our rights. We have sufficient evidence to convince us of the truth of this. The Jew is a case in point. The Indian is another. And so strong has this line of reasoning proved that the hitherto conservative Afrikaans-speaking section of this country is now entering all the fields of industry and commerce. The political leaders must have the support of commerce, and some measure of economic independence. And so it will have to be with the African.

Are we then, as teachers, the moulders of the minds and characters of our children, giving proper attention to this aspect of our educational development? Do we in the classroom ever have a vision of those little ones before us as potential bankers, commercial barons, etc., etc.? Are we not as moulders of these pliable and susceptible minds guilty of perpetuating this one-way traffic of literacy, which turns out only teachers? I can almost hear a voice protesting: "What would be the use of training our children for opportunities that do not exist?" My reply to that voice is, if, as a race, we are going to wait on some good fairy to raise up banks, corporations and industrial enterprises with a wave of her magic wand, then we are doomed to wait till Doomsday. It was the foresight and boldness of the late Tengo Jabavu that gave his son, Professor D. D. T. J., a university education amidst derisive cries of "We shall see what he will do with that degree!" To-day the complaint is that Fort Hare and other sources are not turning out graduates in sufficient numbers to cope with the demands.

My contention is that the teacher to a very large extent is the most important factor in the great need that confronts Africans as a people to direct some of this great literary traffic to other avenues than teaching, by (i) educating the community in which he lives, individually, associationally or through other patriotic organisations, educating the community in the possibilities of other educational avenues; (ii) by observing and encouraging the vocational or natural inclinations of the younger ones under his or her charge.

I hear yet another protesting voice saying: "And after discovering the latent talent for this or that calling in little Thamsanqa, and finding that he has not the means to develop them?" My reply to that protesting voice is: Then you have neither vision nor initiative. What is to stop a virile branch association to use the musical talent of the African child to build up a bursary fund for its city, village or district? The idea is not original. I got it from the Orange Free State teachers, where the whole of that Province has been divided up into districts for purposes of holding annual musical festivals in order to build up bursary funds. Actually they have the co-operation and blessing of their Education Department. Mr. Lekhela, the Kimberley delegate, has a fuller working knowledge of the scheme, and I am sure his knowledge is at the disposal of this meeting.

Coming to my last suggestion on this subject of building up bursary funds, I am in danger of being dubbed a dreamer, or one who sees visions. But then your own organ says: A people without vision perishes.

And lo and behold in my vision I saw a procession of the 240,000 odd children in our Cape Province schools bring each a penny at the end of the first month of the year to a great educational fund, and the fund it amounted to a thousand pounds, and it grew to £12,000 by the end of the first twelve months, and the interest thereof at five per cent. was £600 per annum. From the interest thereof a steady stream of Africa's children were sent to South African and overseas universities to go and fit them for a life of commerce, industry and other professions.

Mr. Chairman, ladies and gentlemen, I sincerely hope that I shall not be accused of what language stylists would term indulging in a labyrinth of theoretical futility. But I feel certain that if your Association would appoint a committee to map out a line of action along these suggestions and report at some future date either through your organs or at next Conference, not only will our Association have partly helped to meet the crying need for more bursaries for our children but it will have convincingly confuted once and for all the attack of our wise-acres that teachers' organisations only exist to clamour for higher salaries.

We shall have seen a vision and turned into a fact; we shall have met the twitching appeal of the mouth of the sister organisation, the T.L.S.A.: Let us live for our children.

Report of the U.C.A.T.A. Deputation to the Education Department

The deputation was composed of the following: Messrs. Mkize (convener), Honono, Hlekani, Mesengi, Mda and Mayiji.

On Friday, 28th June, 1946, at 2.30 p.m., your deputation was, in the absence of the S.G.E., received by Messrs. Hobson and Stander, Secretary and Chief Inspector for African Education, respectively. As the terms of reference were divided under various headings, I wish, Mr. President, to deal with these points separately.

Representation of African Teachers on Salary Committees:

Reply: The Government established the machinery which is known as the Native Advisory Board. This body alone advises the Government on pecuniary affairs. The Administrators of the four Provinces were asked to nominate their representatives, hence the appointment of Mr. Hobson. In short, the Education Department is powerless in this respect.

Under this head further questions were asked by your deputation, *inter alia*:

(a) Why is there no common maximum for the African teachers?

Reply: This has been recommended.

(b) Say the teacher has the three following certificates—(i) Professional Certificate, e.g., C.E.D.; (ii) Advanced Diploma in Agriculture (Fort Hare/Fort Cox); (iii) Degree; what is his salary?

Reply: Certificates are valued according to the number of years after Standard VI. The position of the College Diploma is

not quite certain because (i) some take it in one year along with the degree, (ii) some take it in two years along with the degree, (iii) some take one year after the degree, (iv) some one year without necessarily taking a degree. In short the Department finds a difficulty in grading it.

The position with the other diplomas is that the Department is prepared to recognise them with pay if there is no overlapping of subjects. If anyone feels, therefore, that he is not in the right notch, he must write to the Department, so that his case be put right.

(c) Why do teachers possessing the J.C. plus N.P.L. get no pecuniary recognition for J.C.?

Reply: The subjects overlap.

(d) The Association requests the acceptance of its policy of "Equal pay for equal work" by the Department.

Reply: No such a thing as equal pay for equal work; e.g., women teachers get less pay for more work. PUBLIC OPINION is such that equal pay with Europeans can NEVER materialise in this generation.

(e) What happens to a teacher who has a protected salary under the new scale?

Reply: A teacher with a protected scale gets more than he should get but should the new scale reach his notch he gets increments in the usual way.

Representation of Africans on all Department bodies dealing with Africans educationally; e.g., Book Committees, Department Examination Committees, etc.

Reply: The Department would welcome this, but unfortunately the two European bodies, v.z., S.A.T.A. and S.A.O.U. are not willing to co-operate. This was asked for by the T.L.S.A. year after year. PUBLIC OPINION makes it impossible at present to bring pressure to bear on these bodies.

The opening of the Inspectorate to Africans.

Reply: PUBLIC OPINION is not ripe yet to accept Africans as Inspectors. If the Department were to enforce this, it would mean the establishment of a separate Education Department for Africans. Besides the inspectors are members of the Public Service (civil servants). The Department merely recommends the names to the Administrator, who, in turn, recommends them to the Public Service Commission, and it is not prepared to recommend an African.

Pension Scheme.

Reply: This has been recommended.

Furlough Rights.

Reply: The Department is prepared to recommend the extensions of furlough rights and study leave, but it is feared the expense will overburden the scanty funds allotted to salaries.

Unsatisfactory Symbols in J.C. Xhosa and Sechuana.

Reply: Examiners responsible are Africans, but the Department will act on the receipt of an official letter drawing its attention to this anomaly.

The Definition of the D.V.T. Status.

Reply: D.V.T.s are in all ways assistants to the inspectors from whom they receive their orders.

(Signed) I. D. MKIZE,

Convener.

Delivered at the Opening Meeting of the T.L.S.A. Conference

By A. C. JORDAN.

When I received an invitation from your Secretary to deliver "a short address" at this, the opening meeting of the T.L.S.A. Conference, I was at a loss what subject to take. But on reading through the programme of the Conference, and discovering that the motto of this league is "Let us live for our children," I decided, perhaps, very daringly, to take this motto as the subject of my address.

I presume that a correct paraphrase of the motto is "let us so live that our children may live." Now, one of the main distinguishing features of a living organism is that it is able to react to all kinds of stimuli; and one of the most important of these reactions is the requirement of a means of self-preservation, without which the organism would fall an easy prey to its natural enemies. I have no doubt that if you are resolved that your children shall live, one of the main concerns of this organisation is to determine the means of self-preservation that will ensure the security of the lives of the children for whom you have pledged yourselves to live.

The ways in which a living organism seeks self-preservation are many and varied. To mention a few:

The chameleon assumes the colour of, or a colour very similar to, that of its immediate surroundings, in the hope that, amongst green leaves it will be mistaken for a green leaf, and amongst grey leaves for a grey leaf. The rabbit relies upon the keenness of its long ears and upon speed. At the slightest suspicion of danger, it is ready to scamper away to a safe hiding-place. When danger is over, and hunger has asserted itself, it steals out, in the dark, apologetically, as if it were not sure that it has a right to live. The jackal, to prey upon the weak and timid and to save its own life from the stronger, depends upon wiles and cunning. The bull develops horns and, relying upon these and upon the strength of its neck, is ready to challenge openly anybody who aspires to dispute its supremacy in the veld—even a railway engine! The lion develops strong limbs, strong jaws and claws, to prey upon, and, if necessary, to defend itself against other animals. The elephant develops both physical strength and intelligence. It does not prey upon other animals, but it is always confident of its highly developed mental and physical powers. There are many other methods, but enough have been cited for purposes of this address. Some of the animals we have mentioned are timid; others are aggressive, but that they all live there is no doubt, and again there is no doubt that without various methods of self-preservation they should have perished long ago.

One of the conditions for the continuity of the lives of the children for whom you live is some form of self-preservation. I should like to know what means of self-preservation you are developing in these children—whether you are developing the method of the chameleon, which creeps about cautiously, silently, slyly, its only hope of preservation being its elusive, indeterminate colour: so that the children entrusted to your care may grow up

to worship colour and, because this country is dominated by a people whose colour happens to be white, think that they will preserve themselves by using their near-white colour as grounds for demanding human rights; or whether you are developing little rabbits who will never have the least courage to assert their right to live; or whether you are developing little jackals who will get what they can out of life by artifice—preying upon the timid and simple, and playing up to and flattering the lions of this country; or whether you are developing young bulls who will delude themselves that there are the *herrenvolk* whose supremacy must never be disputed; or whether you are developing young lions who will grow up to think that by virtue of their physical strength they have the right to crush the rest of humanity to stay their insatiable hunger; or whether you are developing young elephants who will molest nobody, but will be intelligent enough not to be taken in by the wiles of the jackal and strong enough not to be preyed upon by the lion.

I hope that your answer to all these questions would be "NO!"—even to the last. You will soon know why. The elephant has highly developed mental and physical powers, but we never observe nor read—even in Æsop's Fables—that the elephant has been reproving the lion for preying upon the weaker animals; nor that the lion has ever made any attempt to make the conditions of living in the jungle such that it should not be necessary for the chameleon to adopt his contemptible camouflage, or for the rabbit to live in perpetual terror. So, in spite of his strength and intelligence, the elephant accepts and respects the LAW OF THE JUNGLE. So long as the wiles of the jackal and the aggressive rapacity of the lion do not threaten his own security, all is well.

In applying these principles of self-preservation to man, I wish to refer to the Graduation Speech delivered to African, Coloured and Indian graduates by Mr. H. H. G. Kreft, Vice-Chancellor of the University of South Africa, at Fort Hare on the 6th of May, and subsequently published in the "South African Outlook" of June 1st. Among other things, Mr. Kreft tells the graduates that he is "convinced that the best interests of this country cannot be served by promoting conflict and engendering antipathy." He goes on to say "there is no place in this country for individuals who think they can only serve it by breaking down and destroying what others have built." I quite agree with Mr. Kreft, provided that what "others" have built (whoever the "others" are!) is worthy of preservation. But if they have built up a structure that threatens to tumble down upon, and destroy, humanity, then surely those who come after not only have the right but are also morally obliged to break down and destroy such a structure.

In order to perpetuate White supremacy in this country, South Africa has built up a system of colour prejudice which promotes the conflict and engenders the antipathy deprecated by Mr. Kreft. But conflict and antipathy never exist where there is no evil. They are not the cause, but the effect, of evil. Evil must be exposed, and having been exposed, it must be destroyed root and branch. If the teachers of South Africa, be they White or Black, are convinced that colour prejudice is a social evil, then it is their duty to see that the minds of the children entrusted to them are not the seed-beds of racialism. Respect for truth is one of the basic principles of social organisation, and if future generations are going to be spared the negatively positive task of "breaking down and destroying what others have built," the truth that man's value is not determined by the colour of his skin must be firmly rooted in the mind of the child.

During the war, some White school children in this country were asked a number of questions "to test their intelligence." One of the questions was: "What do you think would be the most fitting punishment for Hitler after Germany has been conquered?" One child gave this answer: "I propose that Hitler should be brought to South Africa and treated exactly like a 'native'."

It is obvious that, according to this child, the most inhuman treatment to which a human being can be subjected is the treatment of the "native" in this country. That child's sense of justice was well developed. The teacher had done his or her duty. Just as it is the duty of a music master to develop sensitiveness to harmony and discord in his pupils, so is it the duty of a teacher to make his pupils so sensitive to right and wrong that they will never want to rest until the wrong has been righted. Evil, whether physical or social, must be destroyed, and it is the duty of the teacher to arm the child with the correct tools with which to break it down and destroy it. As long as there is evil in the world, so long will there be conflict. If the conflict deplored by Mr. Kreft has been promoted by the determination of the Non-European peoples of this country not to accept anything short of equality with the White people, and not to accept "harmony" at the cost of their rights as human beings, then, instead of deploring it, we should all hail it as a good sign that South Africa is not a jungle.

There are glaring injustices in this country, but one of the most classic is that of teachers' scales of salaries. That in the same school, under the same roof, and for the same number of hours there should be three teachers possessing the same qualifications and teaching the same pupils but paid according to the degree of whiteness (or blackness!) of their skins is an indefensible state of affairs. And yet the cry of "equal pay for equal work" is regarded as a preposterous demand by the rulers of this country. We cannot swallow the argument that "because their standard of living is lower than the White man's, therefore the Non-European cannot be paid like the White man." It sounds very much like Mr. and Mrs. Squeers (Nicholas Nickleby) giving each of the boys at Dotheboys Hall a spoonful of brimstone and treacle every morning so that they might have no appetite for food. The Non-Europeans are poorly paid to keep low their standard of living; and then the low standard of living is used as argument in favour of keeping their wages low. Just as Mr. and Mrs. Squeers would have been amazed if, after the dose of brimstone and treacle, the boys had betrayed symptoms of a keen appetite, so are the White people of South Africa astounded when the Non-Europeans, whose standard of living is so low, demand the same salaries as Europeans, "just because" they hold the same professional and academic qualifications, and do the same work as themselves.

Of course, such arguments are typical of our country. Any kind of subterfuge will do to defend the present state of affairs. Sometimes we are told that since it has taken the Europeans two thousand years to attain the present level of culture, it must take us the same number of years to qualify for equal rights with them. In actual practice what does this demand involve? Does it mean that we should stage our own Dark Ages and Middle Ages? Does it mean that we should stage our own Age of Chivalry, and have our own King Arthurs and Round Tables? Does it mean we should stage our own Crusades? Does it mean we should have our own Renaissance? Does it mean we should pretend that we do not know where India is, and send our own Columbuses to

mistake the South American Islands for India? Does it mean that we should make our own landing at Table Bay, and build our own half-way house to India?

It does not mean all this. What it means is simply that the Europeans are prepared to give us a maximum share of the evils of Western Civilisation and a minimum of its benefits—in fact, just enough for their own convenience.

If you want a clear picture of the situation in South Africa, you will get it in "The Tempest." Prospero taught Caliban just sufficient Italian to be able to order him to carry logs of wood. He did not teach him reading and writing because Caliban's knowledge of these was no convenience to Prospero. It just suited Prospero that Caliban thought his master's magic powers lay in the books. All that Caliban could use Italian for was cursing, to which curses Prospero could afford to sit back and listen with the complacency of the elephant, because they did not threaten his security. It was only when Caliban refused to obey orders that Ariel was sent to apply the cramps, because Caliban's non-co-operation threatened Prospero's own security. To Prospero a Caliban remains a Caliban, and has no claim on his respect even if he rises above the level of the drunken butler and the drunken seaman when he hears music. Caliban is the son of Sycorax, the African witch: the drunken Italians, because they are Prospero's own countrymen, the descendants of the Ancient Romans whose civilisation goes back three thousand years, are still better than a Caliban. In books of criticism, pages are devoted to the character of Prospero, and much is made of his "magnanimity," of his being generous to his enemies—the brother who betrayed him and usurped his dukedom, the drunken sailors who plotted with "this thing of darkness" to take his life. Yes, he does forgive his own countrymen; but he never forgives Caliban for being the son of Sycorax.

Such is the jungle of South Africa, and it is our duty to make it a human habitation. We shall not be able to achieve that if we adopt animal tactics. We shall not achieve it if we demand human rights on the grounds of shades of colour, because that, at best, is meaningless. We shall not achieve it if we seek human liberty on the grounds of our cultural background, for the simple reason that culture is not hereditary but acquired. We shall not achieve it if in our ranks there are jackals who are prepared to give the lion his share for fear of getting nothing at all, or worse still, for fear of being put to death like the ass that paid with his life for not knowing the law of the jungle. We can only achieve it if we demand our rights on the principle of human liberty, with no apology for colour or cultural background.

If, in pledging yourselves to live for your children, this is how you mean to live, and how you intend that your children shall live, then **LONG LIVE THE T.L.S.A.!**

[Mr. A. C. Jordan, who delivered this address to the T.L.S.A., is NOT a European as the name implies. In fact he is too true an African to be mistaken for anything else. He is, as Professor Jabavu would put it, of ebony mien. I doubt if Dr. Aggrey was darker. It is just as well that a typical African has been appointed as lecturer in Cape Town University, a unique appointment. The Teachers' League of South Africa is probably the strongest Coloured organisation in the whole of Africa.—Editor.]

WHITHER AFRICAN TEACHERS?

To some teachers the U.C.A.T.A. has offered untold chances for displaying brilliance in politics. That tendency was manifested in the conferences at Port Elizabeth and at Cape Town. From this standpoint the enthusiastic politicians have carved out two terms whose significance has fallen into the hands of quacks and charlatans. Thus we are told that there are conservatives and progressives within the U.C.A.T.A. It is the duty of a critic to interpret and expose some of the vague and irrelevant misinterpretations now ringing in the minds of the so-called progressives—the most violent and unprincipled in our ranks. It is asserted and claimed loudly that the duties of a teachers' association should go beyond the mere discussions on scales and salaries. It is stated that at present the Association is nothing but an aggregation of men who use doubtful and senseless means to achieve their aims. It is reported in the Press that U.C.A.T.A. still worships a long chain of degrees after a man's name and that its elections are based on that worship. It is pointed out that the mentality of the Conference is below normal and absolutely outside reason of any type whatsoever. It is voiced clumsily that the U.C.A.T.A. should affiliate to one of the political bodies in the country. On these considerations the so-called progressives bewail their lot among the lowest creatures in nature! They wring their hands and thank God that they are not as other men are! Everybody is aware that the duties of a teacher go beyond the classroom and the salary. On the other hand, it is often forgotten that low salaries keep a man down and whittle his activities.

There are times when a teacher's accounts loom so large on the horizon of his thoughts that life becomes a confusion to him. He finds that he cannot advance his education on account of the low salary. He finds that he cannot build a decent house for his family. He finds that he is burdened with the responsibility of educating not only his children but also his brothers and sisters. He finds that he is expected to wear decent clothes and live in a decent house so that he may be an example to his community.

All these things occupy the mind of a teacher. What does the progressive mean by saying that teachers should pay less attention to the question of salary? Where has the progressive seen a man burdened with financial difficulties doing good work? If the teacher goes out to shout in a political meeting in the hope that the Government will hear him why will the Government not listen to the vast numbers of political groups that shout so loudly? Is the progressive under the misapprehension that our educated politicians are less brainy than the common teacher? Who told the progressives that all the educated men must be leaders of the Africans? Is this not logical fallacy?

Then consider that the very same hungry teacher must produce good Standard VI results! It follows, therefore, that all the evils cited in the U.C.A.T.A. may spring directly from the salary question. If a teacher cannot buy books on account of a low salary how is that teacher expected to know exactly what to do for his people. The progressive must know that no man finishes his education at school. The real education in social and political problems starts outside school and continues from the date when a European child kicked an African adult in a quarry down to the minute just before death. How is the teacher to arm himself when he is utterly ignorant?

In passing, I may mention that elections are not made by those who are elected nor are the office bearers guilty because they have secured their degrees. Further, the progressive must organise in order to succeed in the elections. If he cannot, it is not the fault of those who can. That Conference has some reason behind it is shown in that it allows every progressive to advocate his cause. If the progressive presumes that he comes to Conference to teach Conference, who is to blame that his candidates do not understand his lesson? The test of a bad teacher is that he blames his class and the class blames him. Further, it is not true that the failure of Conference to affiliate to a political body was due to a conservative outlook. Every member of Conference is allowed to join a political body and shout there until his voice goes hoarse. The progressives will do no good by putting up ridiculous placards in the Bantu papers trying to convince a public which has nothing to do with the whole affair.

Finally, a critic must explain what he considers a correct view. Thus I venture to explain in definite form what progressivity does not mean and what it means. One thing it is not! It is not aggressive racialism or nationalism of a blatant sort. That must be rejected as a doctrine in matters of domestic policy for fear of what it has done in Continental Europe. Only a blind fanatic still believes in Bovine methods.

On the other hand progressivity does mean the preservation of individuality and the rights of the individual so far as that is compatible with the economic conditions of modern society. It means the toleration of a rich diversity of thought and life within a movement or State, based on the deep belief that it is only by conflict of freely expressed differences of opinion that the truth can be established. It means the entire absence of force in matters of opinion, and the use of as little force as is compatible with the existence of stability and safety of the individual in matters of action. It sacrifices principles for the common good of all and abhors all despotism whether of individuals or of classes. These ought to be the inclinations of the progressives of an enlightened order. Can we say so of our progressives?

PRENTICE MSENGI.

674 Off Washington Avenue,
Langa Township,
Cape Town.
25th July, 1946.

UNITED CAPE TEACHERS' ASSOCIATION — 1945

Replies to Resolutions Submitted

1. Resolution: That the Education Department be asked to employ African clerks in its offices.

Reply: The employment of African clerks is not practicable in the Cape Education Department at the present time as all education, whether European, Coloured or Native, is administered by one and the same staff.

2. Resolution: That the Department be respectfully asked to appoint a Judicial Committee of Inquiry to go into the serious matter of recent strikes in African institutions and that the U.C.A.T.A. be represented on that Committee.

Reply: The Natives Representative Council has passed a similar resolution and the question whether such a Committee is to be appointed or not is at present the subject of correspondence between the Native Affairs Department and this Department.

3. Resolution: That the privilege once enjoyed of free books and requisites be granted to African schools in the Cape of Good Hope.

Reply: A Committee appointed by the Superintendent-General of Education is investigating the financial implications of the proposal made in this resolution.

4. Resolution: That the Department be urgently requested to take over the payment of salaries of unaided teachers so as to ease the understaffing obtaining in African schools.

Reply: The Department is aware of the urgent need for more teachers, and every year creates new posts to the full extent of whatever additional funds have been made available.

5. Resolution: That the Department be thanked for the recent appointment of a female African Principal at All Saints, and that the U.C.A.T.A. requests that the principle be applied to pending appointments at Lovedale High School and at the Umtata High School.

Reply: The selection of a teacher for appointment to an aided school rests in the first instance with the Manager. The Manager recommends the teacher selected to the Education Department for appointment. If the Manager at either of the High Schools mentioned should select a suitably qualified African, the Education Department would appoint him. The only condition that would be made would be that the Department should be given sufficient notice of the Manager's intention to enable it to make provision elsewhere for such European teachers as happened to be on the staff of the school concerned.

6. Resolution: That the U.C.A.T.A. views with alarm the intention of the Department to abolish posts of African principals in Practising Schools as this will deprive Africans of a few of the higher posts left in their service.

Reply: The policy of appointing one of the staff of the Training School to act as principal of the Practising School attached to the Training School has been taken over from the European Training Colleges where it has been found to be the best solution of the differences apt to arise between the Principal of the Training School and the Principal of the Practising School in regard to teaching methods and facilities for practice teaching. There is no reason why the assistant so appointed should not be an African.

7. Resolution: That in view of the scarcity of domestic science teachers in African schools the Department be requested to provide bursaries for African girls desirous of training as domestic science teachers in African primary schools.

Reply: If bursaries are to be instituted, representations for the necessary funds will have to be made to the Central Government as the Provincial Administration does not finance Native education. This Department hesitates to make such representations as there are many more urgent needs which it considers should have prior claim on any additional funds which the Department may be able to secure. Your Association will be pleased to learn that the domestic science courses at both Healdtown and Lovedale are being better patronised this year than at any time previously.

8. Resolution: That the Department be respectfully asked to recognise the J.C. for salary purposes in the primary area as is the case in post-primary schools.

Reply: This matter will be discussed with the other Provinces with the view to ascertaining whether recognition for salary purposes should not be given for the Junior Certificate if taken internally. The view of this Department is that as there is considerable overlapping in the syllabuses for the Junior Certificate examination and the Native Primary Lower Certificate examination, and as the J.C. is a two year course whereas the N.P.L. Certificate is a three year course, the difference between the two certificates as far as the primary school is concerned, is not such as to justify a difference in salary. In the secondary area where the emphasis is on academic qualifications the case is somewhat different.

9. Resolution: That the Department be requested to issue Teachers' Certificates to pupil teachers on completion of their course as some may be forced to seek employment in other avenues.

Reply: What is proposed here is not possible as a year's satisfactory service in one and the same school is a condition which has to be met before the certificate is fully earned. Beginners wishing to seek other employment or a teaching post in another Province will on request be issued with a written statement of the professional status to which they have attained.

10. Resolution: That in view of the fact that some African missionary institutions compel day-scholars in their final year of the J.C. course to become boarders without paying due regard to the necessitous circumstances of the parents or guardians, the U.C.A.T.A. makes representations to the Heads of institutions, through the Department, to accord parents or guardians a choice either to send day scholars in their final year of the J.C. to institutions as boarders or to let them complete their course as day-scholars.

Reply: This is a matter which your Association should raise direct with the institutions concerned.

11. Resolution: That the U.C.A.T.A. deplores the fact that principal teachers of some training, high and secondary schools, in making testimonials for completing students, for purposes of employment or otherwise, order the students to use as testimonials, their school yearly reports wherein percentage marks are shown.

Reply: This is a matter which should be taken up with the principals direct.

12. Resolution: That the Department should inform managers of schools to state in writing the duration of appointment whenever a post is offered to a teacher, and that no new teacher should accept any appointment without first knowing the duration of the appointment.

Reply: The duration of an appointment to an aided post is determined by the Department not by the Manager, and is influenced by considerations such as whether the post itself is temporary; whether it is the teacher's first appointment; whether it is an appointment on promotion; whether the teacher has a satisfactory record; whether he has the desired qualifications, professional and academic. No teacher is appointed on a temporary basis unless there is definite reason for such action.

13. Resolution: That the Department be requested to make public its regulations governing the dismissal of teachers for inefficiency.

Reply: In practice teachers are dismissed for inefficiency only after due warning. There are no fixed regulations, each case being dealt with on its merits.

14. Resolution: That the U.C.A.T.A. deplores the fact that the Department recognises for salary purposes a first degree taken externally, whilst a second "external" degree is not so recognised.

Reply: The contents of this resolution are noted.

15. Resolution: That the U.C.A.T.A. would like to have an explanation for rating the Fort Hare College Diploma in Education lower than the N.P.L. and N.P.H. certificates for salary purposes and the University Education Diploma be equal to N.P.L. and N.P.H.

Reply: The above statement is correct only if these certificates are held in conjunction with a degree. The graduate with the N.P.L. or N.P.H. certificate is placed in a higher category than the graduate with the College Diploma because he has had to put in more years of study and training to obtain his qualifications.

16. Resolution: That the Department be requested to include in its Franking Regulations set out in "Gazette" No. 18 dd. 22/8/40, principal teachers whose schools are far away from managers' quarters, to enable them to get in touch with their managers by post.

Reply: The franking regulations are matters dealt with by the Postmaster-General. Requests of this nature have already been submitted to him and have been refused.

17. Resolution: That the Department be respectfully asked whether it is its regulations that an inspector of schools may inspect any school at any time with or without previous notice of any kind, i.e., sending class schedules beforehand.

Reply: An inspector may inspect an aided school at any time with or without notice.

18. Resolution: That the Department be respectfully requested as to whether it is within its regulations for a school manager to appoint a teacher temporarily and after the same teacher has shown good work at the end of the year, that same teacher is replaced by another with the same qualifications because of denominational differences.

Reply: The appointment of teachers to aided posts and their dismissal are matters which rest with the Education Department and not with the manager. The Superintendent-General of Education would not dismiss a teacher on grounds of the denomination to which he belongs. It must be pointed out that a temporary appointment is for a fixed period and that the teacher so appointed has no claim to the post when the period has expired.

19. Resolution: That the U.C.A.T.A. requests the Department to establish posts of first assistants in African primary, secondary, high and training schools as is provided for in other sections of the community.

Reply: This is to be discussed with the other Provinces. Native salary scales as at present drawn up make no provision for posts of this nature for African teachers.

20. Resolution: The U.C.A.T.A. requests the Department to extend the services of school nurses to African schools.

Reply: This resolution will receive favourable consideration when an expansion of the medical service becomes possible.

21. Resolution: That to ensure real social security in the Union, all African teachers who reach the pensionable age and whose incomes have not exceeded £180 be allowed to retire on this salary and that beyond this amount up to £240 and beyond, a certain contribution be made to the Pension Fund bearing in mind the basic figure stated heretofore.

Reply: Suggestions such as the above should be submitted for consideration when an adequate Native teachers' pension fund has been instituted.

22. Resolution: That the Department be requested to base the pension allowances of all teachers who retire before reaching their maxima as from 1st April, 1943, on the top notch of their respective salaries in view of the fact that they would long have reached their maxima if their increments had been paid regularly.

Reply: See reply to Resolution 21.

23. Resolution: That the A.C.A.T.A. humbly requests the Department to appoint African inspectors of schools in those areas which have purely African schools and very few Europeans and Coloureds.

Reply: As explained in reply to previous resolutions on the same subject, inspectors of schools are civil servants, and whether African teachers are to be admitted to the Civil Service is a matter which rests with the Central Government. Such appointments are not practicable at the present time as, under the Cape system, the inspector in charge of a circuit is in charge of all schools in the circuit, whether Native, Coloured or European.

U.C.A.T.A. CONFERENCE

MOTIONS — 1946

1. (a) That the U.C.A.T.A. employ a permanent official to act as Secretary, Editor of the "Vision" and of the "Bulletin," and as general organising officer of the U.C.A.T.A.; also that the funds of the U.C.A.T.A. should in future be built up from a fund created by contributions from the members through the Stop-order System, that 10s. per annum per member should be fixed as a member's subscription.

(b) That in the event of this suggestion being taken up, the U.C.A.T.A. special levy introduced in 1944 should come to an end.

2. That the U.C.A.T.A. should have direct representation in the Union Advisory Board on Native Education.

3. That the U.C.A.T.A. views with alarm the practice of stopping the School Feeding subsidy for certain schools on the failure of the School Feeding Scheme Committee to manage the scheme well; that in such a case the advice and, if necessary, the help of the Circuit Inspector should be sought rather than that the children of the school concerned should suffer.

4. That the U.C.A.T.A. should take steps, where necessary, to limit the authority of school managers who interfere unduly with Feeding Scheme Committees to prevent the latter from making orders of food items equal to the amount of the subsidy being given for the quarter; that this practice affects the children of the school concerned adversely as the huge balances which accrue from this practice are never returned to the school by the Department of Social Welfare.

5. That the U.C.A.T.A. advise the Secretary of Native Affairs to erect schools and clinics in the Native Trust Settlements whenever it is the purpose of the Department to settle a community in such an area.—(F.B. & V.E.)

6. "Visualised Scheme for putting the U.C.A.T.A. on a sound basis"—

With a view to satisfying the deep-seated need for putting the U.C.A.T.A. on a sound basis, the E.A.T.A. moves that a permanent secretary be employed as soon as possible, it is suggested that each member of the U.C.A.T.A. should contribute 5 per cent. of his/her salary until such time as an agreed upon capital, to cover the secretary's yearly salary, shall have been collected.

7. The E.A.T.A. strongly moves that the publication of the "Vision" and the "Bulletin" be discontinued indefinitely.

—(ENGCOCO.)

8. That the Primary School Course be revised with a view to distributing evenly and proportionally the Standard VI syllabus.—(BUTTERWORTH.)

9. That the Education Department be respectfully requested to revise the Standard VI syllabus in History, Geography and Arithmetic.—(MATATIELE.)

10. That the Education Department be respectfully requested to transfer a lapsed grant of a primary school to any District where a grant is needed irrespective of denomination.

11. That the Department be requested to delete the words "Xhosa medium of instruction" be used up to and including Standard II.

12. That the Department be requested to ordain, not just suggest, that in the appointment of an assistant teacher into a primary school, a principal's word should be sought and should carry weight.

13. That the Department be requested that teachers in rural areas be allowed to own teachers' lands when the Rehabilitation Scheme operates.—(MANDILENI.)

14. That the Department be requested to make arrangements for the work of carrying out the School Feeding Scheme in Primary Schools, so that the principal teacher who has to do all the extra work either gets extra pay for extra work, or a separate secretary be employed to do the clerical work, or the Principal be eased of some of the work he has to do.

15. That the U.C.A.T.A. make a strong representation to the Education authorities for a pension scheme for African teachers.

—(NQAMAKWE.)

16. That the Department be requested to consider once more the possibility of appointing Africans as full-fledged school inspectors. This would provide some form of promotion to some of our deserving teachers who never go beyond the principalship of a school.

17. That the B.A.T.U. views with great concern the failure of the Executive Committee elected at the Port Elizabeth Conference. This Association has not been made acquainted with the outcome of the resolutions sent in June, 1945. The "Vision" has not been issued, and consequently this Association requests that the "Vision" be printed in Port Elizabeth under a properly constituted Editorial Board.

18. That a three months' furlough be granted African Teachers who have served 10 years, and six months after 20 years, with full pay, as is the case with European and Coloured teachers.

19. That the A.C.A.T.A. strongly requests the Department to consider services rendered by a teacher after serving the Department and is in the G.S.A. list, dies or leaves the profession without

reaching pensionable age, and that contributions deducted from his G.S.A. should be paid out to him in full, in case of death to his dependants.—(B.A.T.U.—P.E.U.T.H.)

20. That the Department be requested to incorporate the W.C.L.A. in the teachers' salaries permanently now that it has decided to pay same monthly.

21. That specialist teachers employed by the Department and attached to the Primary Practising Schools but are also engaged in the High, Secondary and Training Schools, should be for salary purposes be attached to either High, Secondary or Training Schools.

22. That the next U.C.A.T.A. Conference be held at Umtata.

23. That the Recording Secretary should read at the beginning of each new session of Conference, the minutes of the previous sitting.

24. That the U.C.A.T.A. affiliate to the A.A.C.

25. That either a deputation be appointed or a memorandum be drawn with a view to opening further discussion on the present recognition of the P.L. and the P.H. Certificates as being on a higher grade for salary purposes in post-primary schools than the Fort Hare College Diploma.

26. That, as in different districts of the Cape, the duties and functions of the Jeane's teachers are inconsistent, with a view to enlightening Principals of schools, the Department be asked to furnish teachers with information enumerating the detailed duties of these Jeane's teachers.—(UMTATA.)

27. That lady teachers getting G.S.A., when they resign or marry should receive a gratuity bond from the Department, and all teachers receiving the G.S.A. should, on losing their job in any other way, also get this gratuity.

28. That the Department accepts application for lump sum pension payments.

29. Is it not possible for the Department to make a sub-centre Requisite Depot at Umtata, as Cape Town is so far away from other places and we get our requisitions very late?

30. That the Department employ African teachers to teach handwork in schools.

31. That managers consult Principals of schools before making new appointments.

32. That scripture be taught on Sundays by Sunday School teachers.—(BIZANA.)

33. That the Department be asked not to use the term Native when dealing with Africans, but should say African.

34. That the U.C.A.T.A. deplores the practice of formal visits made to schools by field officers for purposes of annual inspection without there being due announcement thereof to the Principal of the school concerned.

35. That the Department be respectfully requested to extend to African teachers the same privileges enjoyed by European and Coloured teachers, in respect of leave.

—(WESTERN PROVINCE.)

36. That the Department be urged to create posts for chief primary and post-primary assistants in African schools with salary in keeping with such posts.

Now that a new and comprehensive formula has been constituted for financing African education, the U.C.A.T.A. trusts that

a salary scale for teachers, including a contributory pension scheme. will be launched so that African teachers should be brought in line with the other sections of the community.

38. The U.C.A.T.A. deplores the policy of the Department for remunerating the teachers according to the colour of their skin and not in accordance with their qualifications and efficiency; and, further, urges the total abolition of the colour bar which is inconsistent with the old Cape liberal policy and the principles of democracy for which so much blood has been spilt.

39. Recently a number of rural secondary schools have sprung up, not merely as mushrooms, but as a result of a burning need for more such schools. We would urge the Department to take full responsibility of these schools and not leave the burden on the Churches which now find that African education is too much for them.

40. The U.C.A.T.A. highly appreciates the increased training of infants' school teachers, but appeals to the Department to open Nursery Schools within easy reach under these teachers, which will alleviate the difficulties and hardship experienced by young children who have to walk long distances to and from school.

41. According to the latest returns, there are 600 post-primary posts in the Union and only 150 graduates, while in the Cape there are only 70 graduates for 280 posts. In view of the situation the U.C.A.T.A. urges the Department—

- (a) to increase bursaries given to matriculants,
- (b) to grant loans to deserving scholars repayable to the Provincial Administration after the completion of the course.

42. That the U.C.A.T.A. requests the Department to appoint a special examiner or moderator to go through the Standard VI scripts sent in for recommendation for merit bursaries. The present system is far from being satisfactory as candidates are examined Circuit by Circuit, and consequently no two examiners can give the same mark of merit of papers they have not gone through.

44. That the U.C.A.T.A. deplores the malpractice of managers in failing to advertise vacant posts to be applied for in open competition; and, further, requests the Department not to accept any nominee whose post has not been advertised unless it is really an emergency case.

45. That the U.C.A.T.A. identifies itself with the views of the U.T.T.G.C. against the system in vogue in some inspectorial circuits of the Cape, whereby promotions are made by the Principals, and, further, views with alarm its consequences upon the future of African education, so it recommends that the Department should revert to the old system of individual inspection by the Circuit Inspector.

46. That in view of the hard times through which the whole world is passing, the Department is requested to instruct its inspectors to exercise great patience in withdrawing grants from, and abolishing the upper classes in African Primary Schools, on the grounds of failure on the part of the people to erect huts.

47. That the Departmental Visiting Teachers carry out their function as itinerant method masters by helping teachers in their work, particularly in weak schools where their assistance is most needed.—(WILLOWVALE.)

48. That the U.C.A.T.A. should not send resolutions to the Department until such time as the U.C.A.T.A. shall have formulated a policy designed to counteract failure to implement its resolutions.
—(QUEENSTOWN).

49. That this Branch views with a great deal of alarm the perfunctory manner in which the mother body has been dealing with the question of amalgamation with the N.W.D.T.U., and urges that as the unity of teachers in the Cape is such a vital issue, the mother body show more enthusiasm and work harder to bring about amalgamation soon.

50. That the African teachers in the Cape Province require intensive and extensive organisation if their voice is to be heard by the powers that be. In view of this and in order to organise more effectively the teachers, this Branch urges the mother body to divide the Cape into a number of regions and appoint an organising secretary over each region.

52. That the Department be urged by Conference to make Secondary Education for African children free in so far as school fees are concerned up to and including J.C.

53. That with a view to ultimately equalising the period of study for the J.C. for European and non-European students, Conference urge the Department to raise the Standard VI for Africans to that of the European and Coloured standard.

54. In view of the very wide field of history that the Standard VI pupil has to cover in a comparatively short space of time, which does not tend to a comprehensive and intelligent study, Conference strongly urges that the history syllabus be so reviewed as to meet the intelligent mastery of the subject within the twelve months of study.

55. That Conference arrange for a public demonstration in the main streets of Cape Town, impressing upon the Department the dire need for better schools, better equipment and a civilised scale of pay for African teachers.

56. In view of the fact that the Department requires papers in the vernacular on the higher grade to be set entirely in the vernacular in and after 1946, Conference, with a view to co-ordinating and standardising vernacular grammatical terminology, requests the Department to invite the U.C.A.T.A. to frame such terminology.

57. That in view of the fact that there are so few books in Sechuana and most of them are of poor literary standard, the Department be urged to encourage the production of new books by assisting competent Sechuana authors in the publication of such books.

58. That in view of the fact that the "Vision" has become defunct and the Branches have not been informed of what the Executive has been doing, the payment of levies be withheld until such time as the Executive shall have given a guarantee that the "Vision" will appear regularly to inform the Branches of the activities of the Association.

59. That in view of the fact that the U.C.A.T.A. Bulletin has proved a failure in so far as it has served, up to the present, to air sectarian political motives and other matters of no immediate educational value to the Cape African teachers, the Bulletin be used now specifically to educate the Cape African teachers on the regulations laid down in the Cape Education Ordinance No. 21.

(KIMBERLEY.)

UNION OF SOUTH AFRICA
NATIONAL BUREAU OF EDUCATIONAL AND SOCIAL
RESEARCH.

New Standard Bank Buildings,
 PRETORIA.

6th August, 1946.

Mr. M. M. Mesatywa,
 General Secretary,
 United Cape African Teachers' Association,
 Nqabara Second School,
 P.O. Idutywa, C.P.

Dear Sir,

In order to promote the exchange of ideas and of news among those interested, and also to facilitate the work of the Division of Adult Education, the National Bureau of Education and Social Research, Union Education Department, has undertaken to compile a register of all scientific, cultural and learned societies in South Africa. It would be greatly appreciated if you would kindly ask your members to send in to the Bureau the names and addresses of societies of which they know or to which they belong. A short notice in your journal would be of inestimable value.

Your kind co-operation in this matter would be greatly appreciated.

Yours faithfully,

P. A. W. COOK,
 Director.

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COMMON ERRORS IN ENGLISH

The final preposition. The English have so great a horror of pedantry that in conversation they even say "What were you talking to?" (two mistakes) rather than "To whom were you talking?" and "What are you talking about?" is both better and stronger than "About what are you talking?" On the other hand a sentence should not be ended with an awkward or unnecessary preposition, e.g., "Where are you going to?" Someone, on being told that you should never end a sentence with a preposition, replied "That is a piece of pedantry up with which I will not put." The climax is reached in Punch's "What on earth did you choose that book to be read to out of for?" The superfluous "that" is becoming increasingly common. "He thought that if this could be done, that it would have a good effect."

"Due" used as a preposition. "He was never a success due to his lack of certain qualities." Due is an adjective, and must have something with which to agree, i.g., "The attempt was a failure, due to the neglect of certain precautions." Curiously, "Owing to" has come to be used as a preposition, it could be used instead of "due" in either of the above sentences.

"Anyone" and "everyone." These words are singular, no one would think of saying "anyone know" or "everyone believe," yet you constantly see sentences like "Anyone can do it if they try hard enough," or "Everyone believes that their way of doing it is the best."

"Between each." "There is a blank page between each page of print." You cannot have anything between one thing, it should be "between every two pages."

"As . . . than." "He plays as well if not better than his brother." Grammarians are fond of telling us that this should be "He plays as well as if not better than his brother." Quite correct, but why not use the simple form? "He plays as well as his brother, if not better." . . .

"Different" and "Adverse." A common mistake is "different to." Different is followed by "from." Many people object to the use of "to" after "adverse" and "aversion," but Fowler says "To insist on 'from' as the only right preposition after these is one of the pedantries that spring of a little knowledge." (Should he not have said "learning?")

"Perceive" for "see." You can perceive only with your mind, you can see either with your eyes or with your mind. "He perceived a man in the distance" is therefore wrong.

"Listen" for "hear." "They listen to one of their number read a paper." Substitute either "hear" for "listen" or "reading" for "read."

"Said" for "told" or "ordered." "He said to do this." "Horrible!" It should be either "He said that we must do this," or "He told (ordered) us to do this."

Simplicity. Above all write simply and clearly. Short words are better than long ones, and Anglo-Saxon than Latin. Long words should be used either when you want to be funny or to cover up your meaning, the now famous "terminological inexactitude" is a good instance. "The evil that men do lives after them" is infinitely better and stronger than "The transgressions of individuals have posthumous repercussions."

(The Journal of Education, May, 1946.)

NOTES

U.C.A.T.A. Branches who did not receive the Financial Statement after Conference should please get in touch with the General Secretary.

* * * *

Subscribers who fail to get their copies of both the "Vision" and the Bulletin are requested to communicate to the Treasurer their complaint through their Branch Secretaries, and the matter will then be looked into.

* * * *

The General Secretary wishes to get in touch with all Regional Organisers. Will they please send him their respective addresses as soon as possible.

* * * *

Before long the General Secretary hopes to get the forms ready for signature of all members approving of the stop order system. These forms will be distributed among Regional Organisers to contact members in their regions.

* * * *

That to compensate for the failure to publish "The Vision" and to circulate "The Bulletin" regularly, subscribers to the levy who were entitled to "The Vision" and "The Bulletin," but failed to do so should be supplied with free copies of these for the next SIX MONTHS. (Extract from the Minutes of Conference, 1946.)

* * * *

Owing to some delay while negotiating with the new printers and advertisers it has not been possible to produce "The Vision" in the scheduled time.

* * * *

In the event of any subscriber failing to receive his copy of "The Vision" in time he/she should correspond with the Editor who will endeavour to put the matter right as soon as possible.

* * * *

All payments of subscriptions should be sent to the Treasurer, U.C.A.T.A., P.O. Lovedale, C.P.

N.B.—When sending subscriptions to the Treasurer do not forget to include the names and addresses of the teachers concerned.

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