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EDITORIAL

OUR SALARIES

AT our Conference last July our salary scales were condemned for their inadequacy and inequity, and a resolution urging the Natal Provincial Administration to introduce improved scales was adopted. This resolution was submitted in due course to the Provincial authorities and followed up by a memorandum setting forth in some detail the reasons for our dissatisfaction and the need for early improvement of the position.

This memorandum, which should be studied by all those interested in the salary question, is published in this Journal.

Our salaries have always been inadequate. Why? The explanations which have been frequently given are two: that rates of pay are bound up with the economic law of supply and demand; that it costs us less than it costs others to maintain a decent standard of living. The first of these explanations is, as shown in the memorandum, invalid in deciding the salaries of a body of professional men. The second is so illogical that we are surprised that it can be seriously advanced by anyone. Both are rejected by us.

Investigation into the ratio which is supposed to exist between Indian salaries and European furnishes further reason for rejecting the second of the explanations. This ratio has never shown an acceptable degree of consistency. It has varied considerably as one set of scales has replaced another, and within the same set it has never been uniform. The import of this inconsistency is clear. A consideration other than an alleged lower standard of living forms the basis of our salary determination.

Our explanation is as follows. When scales are drawn up for the Indian teacher, it is the adjective, *Indian*, and not the noun, *teacher*, which is given emphasis. The scales are low because they are **Indian** scales. That this is the position is deeply regretted. We plead for a change—for not until the emphasis is in the correct place will the teacher come into his own.

INDIAN CENTENARY CELEBRATIONS AND TECH. APPEAL

The year 1960 will be an important one for our people. It will be the centenary of the coming of the first Indians to this country. The Natal Indian Teachers' Society is of the view that the occasion should be fittingly commemorated, and is giving the matter some consideration.

It is giving careful thought to suggestions and plans which are being put forward. It feels obliged to make known that with one large project—the plan of the M. L. Sultan Technical College to add a centenary block to its buildings from funds collected from the Indian community—it cannot identify itself. A decision to this effect was taken by the Society in November.

MEMORANDUM ON SALARIES

At the Conference of the Society held in Durban in July the following resolution was unanimously adopted:—

"Having regard to the similarity existing between the Indian and European teacher since 1945 in respect of—

- (a) system of grading,
- (b) structure of the teaching establishment,
- (c) recognition of all approved previous services,
- (d) improved qualification notch,
- (e) promotions from one group to another,

and a ratio (though not accepted by the Society) in regard to—

- (f) salary scales,

this Conference of the Natal Indian Teachers' Society is agreed that this relationship has been disturbed by the amendments to salary scales and adjustment of salaries of the European teacher which came into effect from 1/1/57; consequently urges the Natal Provincial Administration, without prejudice to the Society's stand for equality of pay with the European teacher, to introduce new salary scales for Indian teachers and to adjust their salaries on the same basis as that of the European teacher so that the gap in the salary scales is narrowed down with effect from 1/1/57."

In October, a memorandum in support of this resolution was submitted to the Natal Provincial Executive Committee. Details of the memorandum are reproduced below.

THE NEED FOR IMPROVED SALARY SCALES:

The following press statement in relation to cost of living appeared in the "Natal Mercury" on 22/10/57: "Based on 100 points in 1938 the weighted average of the retail price index for all items for the nine principal urban areas of the Union increased from 215.2 in August to 216.6 in September, according to figures issued by the Bureau of Census and Statistics today. A year ago the figure stood at 206.5."

Up to the 31st of March, 1955, the C.O.L. Allowance was paid on the weighted averages of the retail price index of 180. Therefore, the present figure indicates a rise of 36.6 since then. It is conceded, however, that from the 1st of April, 1955, a part of the C.O.L. Allowance was consolidated into the basic salary when the index figure was assumed to be 188. On this assumption, the difference between March, 1955, and September, 1957, is 28.6.

The Indian teachers' salary scales have, however, not undergone any change to keep pace with these rising costs, and we venture to suggest that the present scales are unsatisfactory both because they are inadequate and because they are racially discriminatory.

These ever-increasing costs place the Indian teacher in an embarrassing position financially, and he has often to deny himself and those dependent on him some of the necessities of life. Attention must here be drawn to the fact that the Indian teacher, because of his special position in his community, is expected to give a lead in the matter of standards of living, which lead he can only give by living beyond his income.

NOT OUR VIEWS

While the "Teachers' Journal" is the official organ of the Natal Indian Teachers' Society the opinions and views expressed in articles published in "The Journal" are necessarily those of the Society.

— Editor.

To this must be added the further observations:—

- (a) The rapid disintegration of the joint family system is resulting in the setting up of independent homes.
- (b) The Group Areas Act is adversely inflating the market values of properties in Indian areas and rocketing the rentals in these areas. Further, the Act has had the effect of freezing out the Indian from the normal channels in the money market, so that in order to set up a home he has to borrow at considerably inflated rates.
- (c) It is common cause that the purchasing power of the £ has depreciated considerably since the outbreak of the Second World War.
- (d) The political deadlock between this country and India has seriously affected the price of Indian foodstuffs, clothing and other commodities. To quote one illustration, the import of rice has become a Government Monopoly with a very considerable annual profit, which profit really represents a special tax on our staple diet.

From this it might be clear that the cost of living for the Indian is in some respects higher than for the European and where comparable equal to his.

EQUALITY OF PAY WITH THE EUROPEAN TEACHER:

In all previous Memoranda on the subject of salaries the Society has stated unequivocally that it cannot acquiesce in scales which are discriminatory and inferior. The case for equality of pay with the European teacher has in the past been put forward very fully and forcefully.

A brief outline of arguments used by us in the past is given here for the sake of review:—

1. Indian teachers have been conceded the same privilege and conditions of service in respect of Long and Sick Leave, Pen-

sion Fund, Cost of Living Allowance and System of School Grading as enjoyed by European teachers. There does not appear to be any valid reason for discrimination in regard to salaries.

2. The Indian, being an integral part of the common South African multi-racial society, is expected to maintain a South African standard of living established by the European. The process of the westernisation of our people has been considerably accelerated in the post-war period.
3. There is no differentiation in rates of pay in commerce and industry, based on the racial character of the employee. In terms of the Industrial Conciliation and Wages Act, standard rates of pay apply to all, irrespective of race.

VARIATION IN RATIO IN THE DIFFERENT GRADES BETWEEN THE INDIAN AND EUROPEAN:

The Teachers' Salaries Commission appointed in 1944 came to three conclusions. They were:—

- i. "Teachers' salaries in the Province must fairly be characterised as inadequate.
- ii. "For women teachers scales of salaries in the ratio of approximately 75% of those fixed for men would be reasonable, regard being had to the normal calls upon men and women respectively.
- iii. "The standard of living and social status and obligations of the Indian teachers, taken in conjunction with their more limited availability to the Department in the disposition of its personnel, as compared with the European staff, could be equitably expressed in the ratio of about 70-100."

The equity of this situation and the arbitrary manner in which the ratio was arrived at have been questioned in all previous mem-

oranda and have never been accepted by us. Our contention has been that the standard of living should not be the criterion for determining rates of pay, but, on the contrary, the reverse, that the standard of living is dependent on the salary one earns.

What has puzzled us most is that in the drafting of the salary scales the recommendation of the Commission in respect of the ratio (which we have rejected) has not been kept constant in its implementation for all categories of Indian teachers. The Indian scales ranged from 47% to 82%.

These ratios underwent modifications in 1949 when new scales were introduced for Indian teachers. In the minima for the Principals the average rose to 59% and in the maxima to 71%. The ratio in respect of assistant teachers' scales remained the same as in 1945.

In 1953 the situation of the Indian teacher deteriorated further, particularly in regard to the assistant teacher, where the average of the minima fell from 80% to 67% and of the maxima from 75% to 69%. For the Indian principal the average of the maxima was reduced from 71% to 67%.

The consolidation of part of the C.O.L. Allowances into the basic salaries in 1955 raised the percentage somewhat, but on the whole the ratios obtaining previously were not maintained.

The position deteriorated further with the introduction of amendments to salary scales for European teachers which came into effect from 1/1/57 without any concomitant adjustment for the Indian teacher.

The comparative statistics submitted reveal that in the past 12 years not only have these rates fluctuated from time to time, but also that it is difficult to determine the formula adopted when salary scales for Indian teachers are drawn up. The plea is made that if there is to be any ratio at all it

should be uniform throughout the scale, and at a higher level than any of the present scales would seem to indicate. In the progression towards the 100% goal it is submitted that all new salary scales should aim at narrowing the gap between the European and Indian for the very good reason that we are regarding ourselves primarily as professional men—not as Indians—and as such have a *prima facie* case for equality.

If this ideal of equality of pay with the European teacher, all things being equal, is not possible of achievement immediately, then as realists we make the submission that new scales be drawn up with effect from 1/1/57 to narrow down the gaps existing at the moment.

A study of the recent scales promulgated for the Indian teachers in the Transvaal shows that the ratios for the principals range from 70% to 73%, which is definitely higher than it is in Natal.

If we may be permitted a further comparison, all Indian lecturers, instructors, senior lecturers and heads of departments in Technical Colleges coming under the jurisdiction of the Department of Education, Arts and Science receive 80% of the salary of their European counterparts.

If we in Natal are to record any progress at all then at least our scales should not fall below 80% of the European for any rank, grade or category of the profession.

It might be observed here that we were given the impression that the Province was aiming at coming into line with the other provinces in the establishment of uniform scales. That even this has not materialised has been the cause of much dissatisfaction in the Indian teaching profession of Natal.

Time and again we have been reminded that the ratio of pay is bound up with the economic law of supply and demand. Permit us with respect to submit that we are here dealing with a body of profes-

sional men whose salaries should be determined by their training, qualification and the nature and standard of work demanded of them. We do not hold that the supply of trained personnel is out-running the demand, but if such a situation is apparent it is because the general politics of the country have denied the Indian access to other professions and channels of skilled and semi-skilled employment.

SYSTEM OF GRADING:

We request that the following system of grading European schools be made applicable to Indian schools as well:—

- a. 275 units including 100 secondary pupils.
- b. All other secondary schools and primary schools with 150 units.
- c. 50-149 units.
- d. Less than 50 units.

Note: 2 pupils from Class I to Std. VI or 1 pupil from Std. VII to X equals one unit.

C. Teaching establishment-structure.

The structure of the teaching establishment for the European is:—

Promotion Groups:

- I. Training College Principal.
- II. A. Secondary Principal.
- III. B. Secondary Principal; B. Prim. Princ.: T.C. Vice-Principal.
- IV. C. Prim. Princ.: Sec. Vice-Princ. 2 C. Lecturers.

V. D. Prim. Princ. Primary Vice-Princ.: Special 1. Grade Assistants

M plus 4

M plus 5 (1 notch higher)

M plus 6 (2 notch higher)

It is our request that this structure be applied to Indians as well.

METHOD OF ADJUSTMENT:

The method employed in adjusting the salaries of European teachers be extended to Indian teachers in the event of the introduction of any new scales. In April, 1958, most of the teachers would complete 15 years service with the Department and we urge that full recognition of all approved previous service be granted.

PROMOTION NOTCH:

A double notch (£40 for men and £30 for women) be granted on all future promotions. In order to safeguard existing seniority all teachers who would fall in Groups II to V be granted an immediate salary increase of £40 and £32 for men and women.

GENERAL:

Hitherto when new salary scales had been designed for European teachers a considerable lapse of time has occurred before any change was made for Indian teachers and that only after much pressure on our part. It is respectfully suggested that when changes are made for the European the Indian scale should be revised simultaneously.

* * * * *

The first requisite in the Master, a gentle and sympathetic manner, the second a knowledge of wise and attractive methods.—Erasmus.

* * * * *

There is a period of aimless activity and unregulated accumulation. . . . There is a period of orderliness, of circumspection, of discipline, in which we purify, separate, define, select, arrange.—S. T. Coleridge: The Friend.

THE MOAN OF A NIT*

By NIT WIT

Natal's European teachers, in congress over the Michaelmas recess, talked at length and with feeling on the inadequacy of the month-end cheque. They drew comparisons with what commerce, industry and the professions offered, and soon enough built up a sound case for better pay-scales. The subject is a perennial at all teachers' gatherings—black, brown or white.

The N.P.A. refuses to give the Indian the same salary as a European and a 60:100 ration appears to be maintained—on what grounds it is difficult to fathom unless, of course, it is the South African fashion for, on facts, the Indian requires even more than 100. He pays more than any other section of the population for his property. It is one of the principles of South African property-economy that there be three sets of values to a property: the rateable value, the market value and the Indian value. The last is the highest owing to the land tenure laws of the country, which do not err on the side of the Indian. A corollary to this is the disproportionately high rents which

Indians have to pay for indifferent and shabby accommodation.

But against the N.P.A.'s maintenance of the "60:100 dimension" it does not itself offer the Indian teacher the same ratio in personal taxes. A "100" it says and a "100" the Indian pays. Nor do local authorities offer a 60:100 arrangement on rates, municipal imposts, electricity, the telephone, and whatever other services they provide. Shopkeepers, too, do not maintain the ratio.

What would the inspectorate think of an Indian who turned up at work in a pair of trousers bearing a 60:100 relation to that of the European in the legs? Nor can the Indian run his car on a 60% petrol solution. Neither will the Railways offer a 40% concession on the 5% recuperation bonus. The tote, too, does not run a 6/- bet paying out dividends on a 10/- unit to Indian teachers.

It is indeed difficult to discover where, except in our pay packets, such a ratio is maintained.

* Natal Indian Teacher.

* * * * *

Seldom have I written that in a day, the acquisition or investigation of which had not cost me the previous labour of a month.—S. T. Coleridge: Biographia Literaria.

* * * * *

A man, he observed, should begin to write soon; for if he waits till his judgment is matured, his inability, through want of practice, to express his conceptions, will make the disproportion so great between what he sees, and what he can attain, that he will probably be discouraged from writing at all.—Boswell: The Life of Dr. Johnson.

* * * * *

At the utmost we have only to rescue words, already existing and familiar, from the false or vague meanings imposed on them by carelessness, or by the clipping and debasing usage of the market.—S. T. Coleridge: Aids to Reflection.

THE STABILITY OF THE FAMILY

Summary of an Address delivered by the Rev. Paul Sykes to the Twenty-ninth Annual General Meeting of the Durban Indian Child Welfare Society held recently.

THE FAMILY:

The family is the vital link between individual man and man in the mass or social man.

No other influence on the individual can compare with that of the family in the building up of character.

It is the early training in and the quality of the family life that determines the character of the Society. Disrupt the family and the character of the individual goes to pieces on the one hand and disintegration of the society sets in on the other.

The basic unit of the whole human structure is the family and we are coming to realise more and more that nothing can replace it. We therefore have to be on our guard against any influence that weakens the family ties or that usurps the normal function of the family.

THE WORKER:

As workers you are vitally concerned in this. The welfare of other human beings is a God-given concern. You feel that you cannot stand aloof, knowing that there is distress amongst your fellows. You must do something about it. And so you join a welfare organisation, the whole object being to improve conditions.

You are dependent for most of your case-work on voluntary workers, and a fine body of people they are. There is a danger of a bureaucratic attitude creeping in because as an organisation you have to deal with the unsympathetic bureaucrat at Government level who has not been through the mill, does not understand your particular type of family structure. Organisation can be a very soulless matter. One can become bogged down in statistics and regulations until one loses sight of the people one set out to serve.

THE STATE:

In our time we have seen the phenomenal growth of the Welfare State with its programme of services and agencies endeavouring to provide for the care of its members from before birth to the grave. We have seen the comparative failure of vast social planning to bring any greater measure of happiness and its disappointing failure to develop strong, trustworthy character in the individual. We may be none the worse for it, but if we were able to compute the vast expenditure of time, energy and resources which have been poured into these services we should have to acknowledge that the mountain had laboured to bring forth a mouse. Why should this be so? Why the meagre results? I believe it is very largely due to our becoming enmeshed in organisation, in impersonal figures, in striving to achieve demonstrable results, in fact in an obsession with the material side of living without due regard to the content of that living. We have been so busy that we have lost sight of the basic objective of human endeavour. I would put this as the provision for the individual of the opportunity to achieve his maximum stature of body, mind and spirit. "Man shall not live by bread alone." The State, by providing the bread, has sown the impression that that is all that is necessary. In doing so it has usurped the functions and privilege of the family. The result is that the family is no longer the prime factor in the formation of the individual character nor the pace-setter for the community that it used to be. To-day, if there is a problem in the family it is, as a rule, off-loaded as quickly as possible on to some State agency instead of being faced up to within the family circle. This cannot but weaken the family structure, leading to juvenile delinquency and other ills.

The function of the State in the welfare field is to stimulate, encourage and foster the ideal of self-service and not to regulate that spirit out of existence. The temptation, imperceptibly to hand over one's freedom of action in exchange for financial help, is great and has to be resisted, otherwise one wakes up one day to the fact that you have sold your soul.

Let us refresh our minds with a brief survey of those factors, both within the family and without, which make for stability and the absence of which make for instability.

INTERNAL:

The accepted behaviour patterns within the family are the main determinants in the moulding of the individual character. They have been evolved over many generations and have proved adequate, they are still evolving, any sudden break away must be discountenanced. The main ones are love, fear, age, discipline and loyalty, and, running through them all, the close and continuous contact that takes place, par excellence, within the small group of the family and the home.

Love:

Despite what the abnormal psychologists say, the love relationship between members of both the biological and the extended family unit is of a stable nature. The passionate period between spouses normally settles down to a more adult love-pattern by the time there are other members of the family to be considered. Nothing undermines the child's sense of security so effectively as disagreement, lack of courtesy and angry words between parents. Differences of opinion which are bound to arise should take place when the children are away or asleep. This needs considerable discipline, particularly when, as in so many cases, the room is the home. The child learns what authority is from the parent and that is extended beyond the family as the child grows. The father is the first lesson on how to behave towards woman and vice versa. Each child learns his or her place in the hier-

archy of age from brothers and sisters. To lead and help the younger, to follow and obey the elder.

Love is primarily tangible warmth and that this contact warmth will never be withheld is the basic security.

Within the family there is free expression of emotion, outside the family emotions are not normally expressed. How embarrassed one is when there is public expression of private emotion.

The link of the child to each member of the family can be compared to the guy-ropes of a tent, the more there are the greater the sense of security. Each one consists of love-plus. For those bigger and older the "plus" is respect backed by external discipline; for those of the opposite sex, a taboo on the difference requiring internal discipline; for those younger and weaker, protective responsibility. These can, of course, be more minutely analysed, giving reciprocal behaviour patterns between each and every member of the family.

In your community you have many more and stronger guy-ropes in your family structure than the European. You have not discarded the aged to the extent that we have, your Father's and Mother's sisters and brothers have an authoritative say in what shall and shall not be, and they are jealous of that say.

To-day the European family is practically reduced to the biological unit. With you, all the members of the extended family unit have their place. Don't discard your guy-ropes, certainly do not do it suddenly, for they all add to family security and a sense of well-being. Refuse responsibility for an aged grandparent and you discard quite an important guy-rope to your family structure.

Loyalty:

This is, of course, akin to love, but even where love breaks down loyalty to the unit is maintained.

Loyalty is strengthened by a common family name. There is a tendency to break away from the

old names, from the anomaly of an occupational caste association and partly due to pressure in the employment field where wage sheets become mixed up where a number of employees carry the same name, to say nothing of the inability of clerical staff to spell! This results in a special work-name which may in time replace the original. It has none of the dignity of a family name. Name-changing should be discouraged in the interests of family stability. The name is an outward symbol of unity, an inward one is commonly-shared experiences. Family crises, such as birth, marriage, death, are the important ones. It is right that they should be great occasions, for thereby is family morale built up. Where it becomes exaggerated beyond reason, such as at weddings, it becomes a menace to the family. Lavish and often vulgar displays of wealth that is often non-existent result in intolerable family tensions. I have known too many young men (I might even include myself) determined to have a quiet wedding and to keep expenses down to a minimum, but pressure from the older family members has been too great, with crippling results right at the beginning of a new family unit's life when settling down is a difficult enough process. Realising this, a number of enlightened spirits have made of these occasions opportunities for benefiting charitable institutions. The main point is that the family should not allow itself to be pushed by the many considerations there undoubtedly are, into false and insecure situations.

Discipline:

Discipline is a very necessary ingredient of family stability. It operates mainly in the moral field. Don't believe anyone who tells you "The child knows best". No young thing ever did. The immature human being is a selfish animal and has to be taught consideration for others and taught quite firmly. There is a lazy tendency to leave discipline to the school, inimical to family solidarity. There is a serious lack of discipline in Indian families, and education is needed

to correct this. Such matters as regular feeding times with regular quantities of food right from the moment a child is born is a reform urgently needed. There is also the procrastination of mothers in weaning. A regular and early bedtime is another.

There has, in discipline, been a justified but too violent reaction against the old man or woman who is recognised as the head of the family. They dictate what the child is to be called, who and when you are to marry, what date you are to go into hospital, all worked out from booklets on astrology to which they only have the authoritative key, yet I have seen this being done from a book which was being held upside down because the elder could not read; but make no mistake, he was performing a valuable function within limits.

As with other functions, so with discipline, moderation must be the key-note: we all know the disastrous effect on the family of the revolt of the young from attempting too rigid a control.

External:

I shall now deal with the more important influences on the family from without, those of the community as a whole and their formative effect. It is to these that the organisation, as distinct from the individual, must direct its energies. They are three in number: 1, Economics and the material equipment; 2, Education; 3, Religion.

Economics and Material Equipment:

These are most easily tackled and assessed since they represent practical projects, more defined objectives, and produce tangible results.

The home is the shrine within which the family is formed and wherein it functions. The intrinsic value of home and all the associations the very word conjures up overshadows the material value. To the slum-dweller and to the millionaire it has the same intrinsic value. Anything that militates against the privacy of the home is detrimental to its stability.

Too often the room and not the house is the home, and if there are five rooms in a house then there are five homes.

The tensions and stresses set up under such conditions are powerfully disruptive. The noise, untidiness and disorganisation are well known. The man escapes to work and tends to prolong that escape. The bar, the races and worse assume an exaggerated attraction. Quarrels within the four confines of a small room are intensified; the sex-act becomes common knowledge. Home-work, reading, the arts have no hope. How can one take one's boy or girl-friend there? Let us never cease to battle for adequate accommodation for the family. I view with dismay, for the stability of the family, the erection of large blocks of flats where rabbit warren-like existence is no alternative for those values so vital to the "home". In passing, the adjective "sub-economic" attached to housing is a sign of a bankrupt society. Every working man should earn sufficient eventually to own his own home.

The figure for home-ownership in the community is a shining light, in spite of low incomes. In Europe the percentage of those in process of acquiring their own property, of comparable income level, is far lower. Something like 32% of those in the £15 p.m. group are buying their own land and erecting their own home. This basic urge for a little plot of security often takes place to the detriment of the need for nutrition.

I never cease to be amazed at the well-dressed young men, the clean and well-ironed school-children who daily come out of the most dilapidated shanties. This personal and family pride, provided it is in moderation, is to be admired.

Economic stringency calls forth courage, hardihood and stamina, but the more severe it is the larger the percentage who will crack under it and so become cases in your books, with crime, loss of employment and break-up of home.

The major bill for ill-health must be laid at the door of malnutrition. This is usually due to inability, because of low wage-levels, in terms of purchasing power, to buy either sufficient food or foods of protective value such as meat, eggs and dairy products.

It is also partly due to ignorance of how to make limited means perform maximum service and also to wasteful methods of food preparation and cooking. A great deal can be done if the organisation makes of teaching and demonstration a major plank in its programme.

Nutrition deficiency has contributed largely to the small stature of the Indian, but compared with the African, who has a heavy carbo-hydrate diet, he is tougher and more disease-resistant.

One stupid fallacy is highlighted by our wage-structure, namely that it presumes that it takes less food in quantity and quality to maintain health in the Non-European than in the European; there is no physiological justification for this. The manual labourer needs more fuel than the office worker. The majority in your community are industrial workers.

Education:

The better the education the more efficient our control and use of our environment. The better the education the greater the understanding of the problems of living, of the social environment, and so of the confidence with which we tackle the world around us.

No one yet realises the enormous influence of mental states on physical disease, to say nothing of the appallingly high price we are paying in mental diseases.

The proportion of mental and physical disease directly due to racial discrimination and tension must be very high.

Those people who foster race-fear and hatred have a terrifying bill to meet, one day. "Blessed are the peacemakers, for they shall inherit the earth."

You may, one day, like the Bantu, be given an education syllabus restricting you to that state in life unto which it shall please the European to call you, but don't worry, no one can prevent your getting the education you desire. The difficulties of obtainment but make it the more precious.

That you are on the right path spiritually is evidenced by the voluntary effort of teachers in providing the capital out of income for the extension of educational facilities.

Another constantly recurring factor is the determination, always at great sacrifice, of parents that their children shall have opportunities of education which they did not have themselves.

As self-help your voluntary vernacular schools are highly to be commended, for they strengthen the home and family tie and are in effect expression of the family spirit.

There is very little tension between this vernacular education and the family, but you have to be on guard against a state system of education weakening family ties; educationists must constantly be on the alert for this happening, for if you are aware of it you will find your own methods of counteracting it.

Religion:

Faith in a Supreme Being with a plan and purpose, faith in the triumph of good over evil, faith that man can and does respond to Divine inspiration beyond himself is the only activity which can make a whole of life, although intangible, it is the Supreme factor in bringing stability to the family.

There is a high degree of religious observance within your homes, in your family shrines within the four walls and without in your gardens, but if you are not to succumb to a dry formalism, and there is danger, for a fossilization has already set in, there must shortly come to pass a revitalising of religious beliefs and practices. A purely philosophical religion is an anachronism in a technological age.

You do much in the religious field, the meaning and reason for which have been lost in the midst of antiquity.

Religious observance, just because your ancestors did it that way, cannot stand up to critical investigation by minds becoming increasingly competent through education, and if religion does not keep pace with thinking and practical living, then it can be a disruptive element in family stability.

Just as any government cannot interfere in the worship of the people with impunity, so the older members of the family cannot restrict progressive thinking on religion for its enquiring minds without disintegrating the unit, for it places too great a strain on love, loyalty and discipline.

We all know the revolt from religion which takes place among those who as children have had it thrust down their throats. Religion must be a living, joyous experience, not a carping, restricting one.

The great historian, Arnold Toynbee, says, "The practical test of religion is its success or failure in helping human souls to respond to the challenges of suffering and sin."

You cannot identify yourself with suffering as you do in welfare work without suffering yourself.

Suffering reacts on love by always calling forth more love. Count yourselves as blessed indeed if you are called to experience and handle the central theme of man's life here on earth, namely, suffering. Not self-centred suffering for the graduation of yourselves to Nirvana, but self-devoting suffering in the loving service of others at no matter what cost to yourself. Will you remember that spiritual advance is only accomplished by the degree to which the material subserve the higher aspirations.

The way of man on earth, the approach of man to the absolute reality because of all these limitations of the physical, the material and the intellectual, must still be the Way of the Cross.

UNIVERSITY APARTHEID OPPOSED

Memorandum submitted by the Natal Indian Teachers' Society to the "Commission on the Separate University Education Bill"

This memorandum represents the considered views and convictions of two thousand Indian teachers serving Indian education in the province of Natal. It is motivated only by the desire to promote the best interests of all the people of South Africa of which the Indian community forms an integral part.

Indian teachers in Natal approach the question of University education primarily from the broad standpoint of educationists performing a definite function in a democratic society such as ours, and if, in the course of submitting evidence, our approach appears to impinge on the political policies of the country, it must be viewed as being only incidental to our main purpose and, in the circumstances, unavoidable.

The Separate University Education Bill has for its object the establishment of separate institutions for non-Europeans in the matter of education at University level. These institutions, it is envisaged, will eventually also be manned entirely by non-European personnel.

Much has been written and said in South Africa about "non-Europeans" without any clear definitions of terms. As a rough and ready classification of people who are not of European origin, the term probably suffices; but when the appellation is used also to connote—as indeed appears to be the habit in this country—something inferior in culture and status as well, then clearly some re-definition and re-orientation in thinking becomes necessary, and this the Society hopes to clarify before the Commission.

PRESERVATION OF INTELLECTUAL FREEDOM

With the greatest respect we submit that the presuppositions underlying this absurdly romantic Bill, are completely unacceptable

to us as a civilised people. Incidentally, our claim to be a cultured and civilised people cannot lightly be dismissed or wished out of existence by legal enactment. We cannot, therefore, accept the thesis that the accident of race or pigmentation should disinherit a people from the broad general streams of world culture, nor that they should for that reason be denied access to the higher branches of learning and research in Universities of their own choosing. Indeed, we consider the right to enter the University of one's choice as fundamental to freedom in a democracy, and its denial to anyone therefore constitutes an assault upon personal liberties. It would be almost trite to remind the Commission that one of the greatest triumphs of the western way of life is the preservation of intellectual freedom and, through it, individual liberty.

In our opinion, the most urgent and burning problem of the day in South Africa is the fostering of harmonious relations between the several racial groups in our country. It is common cause that race relations are at the moment at their lowest ebb. We fail, therefore, to see how people are going to appreciate and respect one another's ideals and aspirations, if one sector of the community should seek to cabin and confine another in these separate institutions as is proposed by the Bill under discussion. We view with grave disquiet the fact that not only is it the intention of the Bill to exclude non-Europeans from the established "open" Universities, but also that it aims further to compartmentalize the non-Europeans themselves into ethnic categories!

This fantasy is being created, we are told, in the interests of harmonious relations between the races. As educationists, our reaction to this is one of complete surprise and bewilderment at the

naiveté behind this kind of thinking.

The sincerity and integrity of the protagonists of this latest manifestation of "apartheid" is in no doubt whatever, but we venture to suggest that their judgement in so important a matter is open to serious question. In our view the whole concept does a signal disservice to our country, because we can think of no surer way of breeding hate and dissension, even open rebellion against lawful authority, than by compelling people by law into separate places of learning shut away from those very influences which can promote inter-racial co-operation and understanding. The consequences of such a policy are to us beyond computation. We venture the submission, in passing, that to call these institutions "Universities" would be to do some violence to the English language.

We are opposed to the whole principle because both the events of history and our own hard experience have made abundantly clear that "separate but equal" facilities are in fact a euphemism for "unequal and inferior" opportunities for men of colour, and, as men and women of enlightenment dedicated to the business of promoting the highest traditions of our country as well as defending the democratic and Christian way of life, we are not prepared to accept the shadow for the substance in the realm of University education.

SOCIETY DEEPLY CONCERNED

As a Society we are deeply concerned because of our dependance on the Universities as we have known them for our highly-trained personnel. The present Bill forces upon us the conclusion that a new breed of educator is inevitable. A kind of narrow bigot who, having been denied the rich experience and understanding that is possible from contact and free association with other minds in the well-established Universities, can only be considered a menace to ordered society. Our great concern is that

under the new dispensation not only will the circumstances place the framework of our education in jeopardy, but also that the aims and purposes we have set ourselves in education, not the least of which is the inculcation of a broad and balanced South Africanism, are endangered. It is difficult to see what power is going to prevent these separate schools of higher learning from having attributed to them an inferior status. The facts of South African history and South African thought make us not unnaturally fearful of this end. We may therefore be forgiven for fearing the Greeks even when bringing the gifts!

It is to us of more than passing interest that the proposal to separate irrevocably the different racial groups at the University level, has already had consequences for which there is at present no warrant in law. Indian students are already being prevented by government departments from going to the Universities of Cape Town and Witwatersrand, both of which have granted admission to Indian students. Manifest injustices of this kind cannot be allowed to pass without comment.

Finally, we must add that as a body of men and women holding responsible positions in the administration of Indian education we are bound to defend the right of European Universities in this country not to admit Indian students to their courses of study. By the same token we should be bound to uphold with equal solicitude the right of those Universities where these taboos do not obtain, to admit any student with the requisite qualifications, regardless of his race.

In conclusion, we should like to point out that we speak as South Africans having a deep sense of loyalty to our country and always solicitous for its highest and best interests. It is this and this only that motivates our thinking in matters educational, and we express the hope that the Commission will be pleased to give serious consideration to our points of view.

TELEPHONE 68991.

P.O. BOX 1334.

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The Age-Priority Admission Scheme in Indian Schools

By S. COOPPAN

The age priority admission scheme was introduced in Indian schools in Natal as from the beginning of the school year in January, 1954. The scheme was recommended by the Indian Education Committee, and was endorsed by the Education Department in directives issued to government and government-aided schools. Platoon schools were not issued this directive.

Under this scheme preference was to be given to children who had just passed the school-going age, that is, 6 plus. When all the six-year-olds had been admitted, and there was still room, then children in the next age group above, that is, 7 plus, were to be admitted. This procedure was to be followed up to and including the age of ten, and, thereafter, children in the 5 plus group were to be admitted. By admissions were meant first admissions into sub-std. 1 or class 1.

Though there was no specific reference to the admission of children of eleven years and above, it was not correct to infer that this age group was to be excluded from entering any school. They were to be admitted into special classes after the admission of the 5 plus group in those government and government aided schools where there was still some accommodation available. Furthermore, the scheme also envisaged that platoon schools in particular would cater for children of eleven years and over.

The platoon schools, by reason of the shorter time schedule on which they worked and the later starting hours, were considered more suitable for older children. They were to apply an age priority scheme from the opposite end of the age scale, that is, admitting children in the oldest age group gradually working down towards the younger children. Thus, the platoon schools were to function in a complementary manner to the Government and Government-Aided schools, with the platoon schools specially entrusted with taking up the back-log of older children.

Complaints were received within the very first year of the initiation of the scheme that it was working to the detriment of the children in the upper-age bracket in that they were being deprived of the right and opportunity of ever entering a school. Younger children were crowding out the older, even within the same family. This was a serious matter, for this Committee which was formed primarily to advance the educational rights and interests of the Indian people could never be party to depriving any child of its inalienable right to education. This matter was debated at Conference and Conference endorsed the action of the Committee. The general feeling was that the matter should be kept under close observation, and the policy reviewed if necessary. The scheme had certain advantages to be gained, and it was felt that more time should be allowed for the scheme to operate and to wait for the implementation of other radical proposals made by the Indian Education Committee to the Provincial Administration. Once again, opportunity was taken to explain the role that could be played by the Platoon Schools to meet the problem of the older children.

It is quite obvious that, with a given amount of accommodation, the application of admission schemes by Government, Government-Aided and Platoon Schools, strictly along the lines recommended, would have the effect of squeezing out children in the middle of the age scale.

The success of the age priority scheme depended upon the development and use of the Platoon Schools, and, furthermore, upon a more rapid building of schools in areas of pressure.

The Indian Education Committee placed very great emphasis upon the building programme. It asked the Province to build at least ten Government Schools (or 100 class-rooms) per annum for the next five years; and also to raise the building grant of Government-Aided Schools from 50% to 75% so that the Indian community, especially in the poorer localities, could be assisted and stimulated to further effort.

If the age-priority admission scheme works unsatisfactorily, then it must be due to the slow rate of providing additional accommodation and to the use of the Platoon School in a non-complementary manner.

Let us examine the position in regard to the progress made in the provision of new school places. The number of children of all ages refused admission at the beginning of the school year in 1957 was 9,207. The figures for the previous years are given below:—

1956	.....	12,003
1955	.....	8,882
1954	.....	9,244
1953	.....	13,145
1951	.....	16,029

These figures do not fall below the 9,000 mark, except in 1955, but only to jump alarmingly to 12,000 in the next year. The rate of expansion of accommodation is not keeping pace with the demands.

Our present task is to make an extra-ordinary effort to find place for 9,000 pupils. It should be noted that this block was gradually reduced from 16,000 to 9,000. The reduction was made possible by the expansion of platoon system. If we are realists, it would be profitable to concentrate on finding out why we could not have double the number of platoon schools. There are altogether 223 school buildings in which primary pupils are taught and theoretically every child could be accommodated in an afternoon school. In 1957, however, there were only 67 Government and Government-Aided platoon schools. We should investigate this aspect immediately and get the co-operation of the grantees, as it holds more prospects of accommodating the floating block much sooner than any other course of action. In every locality every unused classroom should be put to use. One-teacher, two-teacher platoon schools should be started.

ANALYSIS OF ADMISSIONS AND NON-ADMISSIONS

The Secretary of the Indian Education Committee sent out circulars to all Indian schools with primary classes and asked for information in:—

- (i) the number and ages of the children admitted to school in 1957, and
- (ii) the number and ages of the children not admitted to school (i.e. refused admission) in 1957.

Returns, especially of admissions, were not received from all schools. While fairly safe conclusions can be drawn about non-admissions, the same thing cannot be said about admissions.

However, the two sets of figures are analysed.

The total number of ADMITTED was 7,744 and the number NOT ADMITTED was 6,018.

Adding these two figures we get the number of children who actually SOUGHT ADMISSION. Altogether 13,762 children from the age of 5 plus to 10 plus applied for admissions in these schools. Their age distribution was as follows:—

TABLE 1
AGE DISTRIBUTION OF ALL CHILDREN SEEKING ADMISSION
Total: 13,762

Age	5 plus	6 plus	7 plus	8 plus	9 plus	10 plus
Percentage	13%	34%	17%	12%	9%	15%

(Note: the 10 plus group consists also of children 11 years, 12 years, etc.)

The proportion admitted was 52 per cent., and the proportion refused admission 48 per cent.

The ages of those admitted ranged from 5 plus to 10 plus.

The ages of those not admitted also ranged from 5 plus to 10 plus.

Tables 2 and 3 set out the age distribution of the admissions and non-admissions by the different schools:—

TABLE 2
INDIAN CHILDREN ADMITTED IN 1957

	5 plus	6 plus	7 plus	8 plus	9 plus	10 and over	Total
Government	81	771	86	24	6	221	1,189 (10 Sch.)
Govt.-Aided	414	2,054	837	567	384	535	4,791 (95 Sch.)
Platoon	129	511	447	252	214	211	1,764 (23 Sch.)
Totals	624	3,336	1,370	843	604	967	7,744 (128 Sch.)

TABLE 3
INDIAN CHILDREN REFUSED ADMISSION IN 1957

Government	419	180	290	303	227	435	1,854 (6 Sch.)
Govt.-Aided	639	957	632	473	380	555	3,636 (49 Sch.)
Platoon	83	137	108	66	66	68	528 (9 Sch.)
Totals	1,141	1,274	1,030	842	673	1,058	6,018 (64 Sch.)

Total non-admissions by Jan., 1957, Census	9,207
Schools not returning	6,018

3,189 i.e. about 1/3rd.

It will be observed that whereas 624 children in the 5 plus age group were being admitted, at the same time children of 6 plus, 7 plus, etc., were being refused admission.

On the face of it this would have been a departure from the age-priority admission scheme.

The number of places allocated to the 5-year-olds was 8 per cent. of the total number of places allocated.

A few schools made quite heavy admissions of 5-year-olds. Admissions for some of the schools are: 26, 27, 31, 33, 39, 59.

Thirty-nine (39) schools admitted 5-year-olds but as 23 of the schools did not refuse admission to any pupil, therefore there was no departure from the scheme in their case. This reduces the possibility of 5-year-olds having taken up the places of 6-year-olds.

TABLE 2 shows further that the age priority scheme was followed to some extent but not wholly.

Take the case of the 6-year-olds. They were allocated only 43 per cent. of the available places. As a rule, the schools did not take in first all the 6-year-olds who presented themselves, but actually rationed out the places among the various age groups. However, it should be said that priority was given to the 6-year-olds in the sense that three-quarters (75 per cent.) of all the six-year-olds were admitted and only one-quarter was turned away. Whereas for the other age groups half was admitted and half turned away.

The next table, TABLE 4, sets out how the places were rationed out amongst the different age groups which were actually admitted.

TABLE 4
ALLOCATION OF PLACES AMONG ADMISSIONS

Age	5 plus	6 plus	7 plus	8 plus	9 plus	10 plus
Percentage	8.1%	43.1%	17.7%	10.9%	7.8%	12.5%

The next table (TABLE 5) shows the actual practice of schools when confronted with a lot of pupils seeking admission, for all of whom they do not have sufficient accommodation. In this table we take into account all the children who sought admission, and try to find out what proportion in each age group is admitted and what proportion is rejected.

TABLE 5
PROPORTION IN EACH AGE GROUP SEEKING ADMISSION
ACTUALLY ADMITTED (Ex-total 13,762)

Age	5 plus	6 plus	7 plus	8 plus	9 plus	10 plus
Percentage	35.3%	72.3%	57.1%	50.0%	47.3%	47.8%

Thus, about one-third of the 5-year-olds have been admitted and, of course, two-thirds rejected. Three-quarters of the 6-year-olds are admitted and one-quarter rejected. In the other age groups, as stated already, half are admitted and half rejected.

Now these facts do not bear out the oft-repeated assertion that all, or even most of, the children in the 9 plus and 10 plus groups are completely left out of the schools.

It is true, though, that half of the children in the upper age brackets do get left out.

But where the age priority system is not really being observed, then the system is hardly to be criticised.

It is probable that the system is being followed partially, with wide modification according to circumstances.

The conclusion is irresistible, that the schools have been under heavy pressure to deviate from the age-priority scheme. There appears to be a system of rationing over the whole age range. Such modifications are inevitably in a predominantly government-aided school system where grantees wield the power of admission and non-admission; and, in a situation where the rate of school building is so slow.

When the scheme was recommended by the Indian Education Committee it was in the hope that the Natal Provincial Administration had fully awakened to its responsibility for the education of Indian children and that it would have sensed the necessity for urgent and vigorous action in eliminating the chronic shortage of school places. But it would seem that the voteless cannot instil a sense of urgency in those who wield the power and the privy purse.

The advantages for Indian education that it was hoped would be gained by the age-priority scheme was dependent upon speedy provision of school places for the older children. It was never at any time contemplated that a single child should be condemned to illiteracy because he was not young enough to qualify for priority. But that is precisely what is happening and will happen to thousands of children at the present rate of school building and teacher-training.

It therefore becomes necessary to revise the scheme of admission and recommend a system of priority commencing from the highest age group. In short, the older child will be given preference to the younger child.

Naturally, this system will generate its own set of problems not unknown in the community—of young, eager minds and hands wasting away in idleness until there is room for them in a school. But it has this one advantage over the other system, in the circumstances, that no child will have to go without school because he is too old.

It should be pointed out that though this system is a logical one in the situation forced upon us there is still no guarantee that the grantees would adhere to it. The reasons for giving preference to older children, however, would be more easily understood than the reasons given for the other system and therefore it is hoped they would be able to withstand the new pressures that would undoubtedly arise to admit younger children.

Let us now see what would have happened if the new system had been put into operation in these schools in 1957.

Refer again to TABLES 1, 2 and 3.

The number of children of all ages admitted was 7,744, and this represents 52% of all those who sought admission. Therefore, places were available for this number and percentage.

Now look at TABLE 1, and count 52% backwards from the 10 plus age group (i.e., 15% plus 9% plus 12% plus 17% = 53%). We stop under age group 7 plus. This means we could have admitted all the 10 plus, 9 plus and 8 plus, and nearly all the 7 plus.

Against that, all the 5 plus and 6 plus and a few 7 plus would have been refused admission. This would merely mean that instead of the children refused admission being in all age groups (5 plus to 10 plus) they would now consist mainly of the 5 plus and 6 plus.

Put this way it is a highly commendable scheme.

But it should be kept in mind that some 6 pluses would be able to get in because there would be some vacant places in certain localities. The rest would go to make up the floating block of 9,000. If we could get the floating block to be all of the same age, say 5 plus and 6 plus, then the problem in one way would be clearer to everybody.

New platoon schools could perhaps cater for these. It would be sometimes hard on children especially in the peri-urban areas if one brother got into the morning school and the younger into the afternoon.

SCHOOL MAGAZINES NOT NECESSARY

By RANJI S. NOWBATH

It is December and all preparations must by now be complete for the annual rampage organised for the production of school magazines. Thousands of pounds will be collected and handed over to printers by schools in the next month and a half so that the community may be saddled with a weight of trivia masquerading under the guise of "literature".

Once, a school magazine was an event in the life of the Indian community, for only one school produced one annually—Sastri. Today a plethora of magazines is inflicted on the community. They come from all parts of the province, in all shapes and sizes and colours, vying with the rodent collection of the gentleman of Hamelin and purporting to be both a record of the school's activities during the course of the year just passing into oblivion and a medium for the conveyance to proud papas and mamas of their offsprings' sallies into the world of letters. Both literature and the pockets of the community would benefit considerably if every such literary aspirant and his encourager were to be strangled the very moment they thought of divesting themselves of their literary burdens.

What a variety of records are there: the achievements of Pansy House are carefully set down; a blurred picture of the school's *vector ludorum* is published; the principal, in some cases, poses with every school team whose picture appears in the magazine whether or not he kens what a "leg glance" is. What a wealth of massacre there is of the language that Shakespeare spoke and Wordsworth wrote. Not only do the youthful literati indulge in this carnage, but many "editors" themselves are not above fault, as, for example, those who claim in their magazine—one of a pile in front of me as I write—that they publish,

"once more the eleventh issue". One wonders how many other times did they publish this memorable issue.

What is the purpose, what the object and what the final result of all this rush to put into print the progress of a school in some obscure corner of Natal? Each effort, however indifferent or mediocre, costs about a hundred pounds if it goes to the printer. Is the money well spent? Could it not have been better employed? What is the life expectation of a copy of any issue of a school magazine? To what extent does the embryonic Churchill, writing on the "Qualities of Leadership" disturb the literary and philosophical firmament with his thoughts, and to what extent does a mid-twentieth century suffragette shake a complacent community with her Pankhurstine "Are the women of today still slaves?"? To what extent, too, is the original contribution of Rampersadh Naidoo really the end result of such careful editing that in print not even Rampersadh is sure he wrote it all himself—as the rest of us have to believe? How many vaguely familiar "articles" and "poems" can be classed as "hardy perambulating perennials" culled from some publication of a by-gone year by an enterprising, even if not honest, literary "researcher"?

Before me as I write this I have, at a modest estimate, samples of school magazines which in the aggregate must have cost about a thousand pounds to produce. A tidy sum, indeed, so let us see what do we have. The first one I pick up carries a picture of "The Staff" right at the very beginning. The next one is a bit modest and so "The Staff" goes to the middle page—this must have been a gallant sacrifice of the ego. The third one defers "The Staff" to page three—such is the massive quality of its modesty. The fourth is even

more modest: "The Staff" is on page four. But in the fifth atavism asserts itself and "The Staff" goes back to the front page.

It is in this magazine also that I see the principal's face in every photograph. Perhaps I exaggerate. I count seventeen group pictures and the principal is missing from one—that of the "Private Platoon School Staff". The "meanies"! Could they not have given him a place "honoris causa"? In the sixth, dutifully, again "The Staff" is on page two. The next one, a cyclostyled effort, puts "The Staff" on page two also. But in the eighth magazine that I pick up there is, surprisingly, no picture of "The Staff" but right at the top of page one I see their names with their academic and professional accomplishments.

The last one that I pick up is, indeed, one of an entirely different cast. Labelled "Annual Newsletter", it carries no photographs—not even the ubiquitous "The Staff". Their names are there, but without any indication of their academic achievements. There are no "literary" contributions to plague the reader. All it contains is a brief catalogue of the school's activities during the course of the year. Perhaps this is a pointer to what a school magazine should be: a simple record of the school's activities during the year without pretensions to literary merit. This could be produced on the school's duplicator for the information of parents and the local community.

There should be no "literary" contributions in any school magazine, primary or secondary. For the literary efforts of our high school students there should be one magazine catering for all Natal. This magazine should carry no

advertisements and the money for its production could be raised by asking each high school for a contribution. This could then be a treasury of Indian high school writing and with effective editing it could become the medium of introducing youthful talent to the public. It should carry only the best in literary work—not contemporary propaganda and shibboleths. By means of such a magazine, enjoying a status in our community's literary roster, if any, our young writers would be given the opportunity of expressing themselves before a larger audience and not have their efforts lost in a wood of mediocrity or downright rubbish. Rather they will get the recognition they deserve, for the vehicle of expression will be a respected one. In addition to carrying literary contributions a page or two of the magazine could be devoted to "High School Notes and News". It is not likely that such a journal would go to the dustbin even before the schools close—as do almost all under the present arrangement.

Possibly this magazine could be published under the seal of the NITS, which would appoint its editors. All contributions should be received directly by the editors before the end of the third term and the magazine prepared and published during the Michaelmas recess. There should be no prior "vetting" of contributions at the school. The editors of such a magazine should be prepared to read all the material submitted for publication. Possibly the NITS could encourage literature by means of a system of prizes. Details of this can be worked out later, but first the present outcrop of rubbish must be gently and effectively destroyed.

* * * * *

Linguistic training has a certain specific psychological function which no education can dispense with and for which nothing else can be substituted.—F. C. S. Schiller: The Pragmatic Value of a Liberal Education.

LETTERS TO THE EDITOR

**Technical College Appeal
for £60,000 opposed**

Sir,

The authorities of the M. L. Sultan Technical College have issued an appeal under the slogan "£60,000 by 1960" in order to put up extensions to the College to mark the centenary of the coming of the Indians to this country. This is an appeal which must seriously exercise the minds of the members of the Indian Community, for the Technical College is not now what it was, and I wonder what its founder would think were he alive. By means of an Act of Parliament the Government has taken away all the thousands of pounds which the Indian people were persuaded to put into the Tech. and it is now being used for the propagation of "separate" education. It is with this in view that the Indian community must consider whether it can support the new appeal.

As teachers, we have already stated our views on "separate" university education. We are opposed to it, for it postulates an inferior type of education for Non-Europeans. In the circumstances it is logically impossible for any teacher—or for any Non-European who is opposed to the idea of separate university education—to support the M. L. Sultan Technical College appeal. There is no guarantee that the £60,000 is not being collected in order to establish the "Indian University College" envisaged in the separate university plan. There is sufficient ground for this suspicion. A Commission is at present inquiring into the details of separate university education for Non-Europeans. While this is being done the Government is going ahead with the building of two post-matriculation teacher-training colleges for Africans, one in Zululand and one in the Northern Transvaal. In each case exactly £60,000 has been allocated. There is a school of opinion which believes that these institutions will form the nucleus of two African university colleges.

The Government is making this circuitous approach because there is as yet no law which enables it to allocate money for African university colleges. But there is no reason why these teacher-training institutions cannot be converted into university colleges when the time comes. Similarly, there is no reason why the Government cannot, when the need arises, convert the present Tech. into an Indian university college and use the £60,000 the Tech. is appealing for to put up a technical high school or an agricultural school for Indians.

I would suggest that the Natal Indian Teachers' Society take the lead in drawing the attention of the community to the fact that any donation to the M. L. Sultan Technical College today is a donation to separate university education for Indians.

Yours, etc.,

TENNA LI RAMAN.

**N.I.T.S. does not need
New Constitution**

The postponement of discussions on the proposed new constitution of the N.I.T.S. provides time for a reconsideration of the necessity for an entirely new constitution. I, personally, am now satisfied that the Society does not need a new constitution, especially the one which is in draft form before us. There is much in it that will cause difficulties for us in the future and, since it has been so long in the gestation I should like to suggest, without in any way wishing to be discourteous to those who have laboured so long in its production, that it be cast aside. The more I examine its perfections the more I become enamoured of the imperfections of the present constitution. Perfection is a dreadful thing, especially with constitutions. A constitution should be loose,

resilient, accommodating and adjustable. Our present constitution is exactly this and can be adjusted to the needs of the Society.

A few changes only are necessary to bring the present constitution in line with the current needs of the Society. These, in my opinion, are:—

1. **A change in the subscriptions.** I think an increase in the amount per £100 unit from 6d. to 8d. will meet the immediate financial requirements of the Society. This tuppenny change represents an increase of 10/- per year in the subscriptions of a teacher earning £500 p.a. and is not as frightening as the proposals in the draft constitution.

2. **A change in the system of refunds to Branches.** There should in future be a refund of 40% in the case of all Branches with headquarters meeting the travelling expenses for all "country" delegates to Council meetings. The present sliding scale causes much heart-burning among branches.

3. **Reorganisation of Branches.** The maximum membership of a branch should be fixed at 75 or thereabouts and the branches

should be reorganised in this manner. Only the larger urban areas will be affected. From this will follow the representation of a greater variety of opinion at Council Meetings while the "country" branches will not be afraid of swamping by the bigger urban branches, as may happen if the system of proportional representation, as proposed in the draft, is accepted.

4. **Change in Conference and Annual General Meeting.** The Conference should be divorced entirely from the Annual General Meeting and held, say, over the Michaelmas holidays, with Indian Education, or even cultural and sociological aspects of S.A. Indian life, as Conference theme. All matters of policy, professional problems and other matters connected with the day-to-day work of the Indian teacher in Natal, should be placed on the agenda of the Annual General Meeting, which should be held in July. The individual member of the Society should be permitted to attend both Conference and Annual Meeting.

Yours faithfully,

R. S. NOWBATH.

* * * * *

The writer can only hope, by the devices of literary composition, to let his thoughts shine through his words without being intolerably disfigured.—Spearman, Creative Mind.

* * * * *

All the great arts require discussion and high speculation about the truths of nature, hence come loftiness of thought and completeness of execution.—Plato, Phaedrus.

* * * * *

. . . these precious coffers which jealously preserve all the infinite objects of nature in those multiple and varied classifications within which human toil and intelligence, ceaselessly testing and re-testing, have little by little come to group them, according to the interests and ends, technical as much as scientific, of man.—E. Rignano, The Psychology of Reasoning.

ABOUT AND AROUND BOOKS

Living in the bundu has its disadvantages and, to one who once indulged in the happy pastime of browsing over books in city bookshops, none so acute as the absence of bookshops. No wonder, then, that I missed the new quarterly, "Africa South", although I had read of its "arrival". I have now been through all the back numbers. The magazine has survived a year—a feat, indeed, in a country where the emphasis is on the "in corpore" part of the old tag. The promise of scholarship and learning of the earlier issues has given way, though not quite, to the more pressing and immediate things in the life of South Africans—the inequities which proceed from the tangled skein of race hatreds in this country.

The current issue carries an article by Harry Bloom on the part being played by the police, and it reminds one of the Nazi Storm Troopers whose duty was to uphold Nordic superiority. Another article advances the theory of sex as the motive springs of racialism. Dr. O. D. Wollheim provides a startling assessment of the future of welfare work among Non-Europeans and draws attention to the fact that the trend of legislation on the subject points to a withdrawal of European money and energy for Non-European social salvaging. Other articles deal with the Press in South Africa, racial zoning, S.W.A. and C.A.F. politics. A short story turning on the tragedy inherent in the lives of the Coloured people in a situation in which "playing white" has its material advantages, and the second instalment of Dr. A. C. Jordan's articles on African literature provide the literary bias. "Africa South" is well worth reading. It costs 3/9d. per issue at the bookshops, or 15/- per year, postage paid, from the Editor, P.O. Box 1039, Cape Town.

Beyond the World Material:

Russia has launched the first man-made satellite and emphasised that Western technology's greatest

achievement might yet be the destruction of mankind—of the world itself in fulfilment, as it were, of the Hindu prognostication that at the end of the *Kaliyuga*, the current epoch in the history of the world, this planet will be dissolved by fire and water. This background provided topicality to a chance reading of Paul Brunton's "Search in Secret India". It is an old book, having been first published about 20 years ago, but it is one of those that cannot date, for its subject matter has been exercising the attention of man ever since he began to think. In 2057 its contents, unless the answer is found by then, will continue to fascinate the searcher of the truth behind the material manifestation of life.

It is not a book of occult science nor a sentimental adulation of the Oriental way of life. A hard-bitten, sceptical English journalist, trained in the ways of western scientific thought which suspects, questions and reserves judgement, leaves England in search of *yogis* and to understand *yoga*. He recounts, in this book, his experiences. Some are beyond rational explanation but the writer does not dogmatise. How was Mahmoud Bey able to transfer the writer's thoughts to a piece of paper which the writer held in his hand? With the aid of jinns, Mahmoud Bey explained, but the Western mind finds it hard to accept the explanation though it cannot deny the phenomenon. How was the "Wonder Worker of Benares" able to revive a sparrow and keep it alive for half an hour or so after it had been killed and declared dead? Brunton met a few *yogis* in the *welter* of charlatans and dupes, but they were taciturn, uncommunicative, and preferred the seclusion of isolated places to the company of people. The writer sorts the genuine from the meretricious and leaves the reader to his own opinions and thoughts. The book whets the appetite for more.

A More Satisfying Work:

Some years ago I first read the review of a complete prose translation of *The Ramayana*, but it was not until recently that I got a copy for myself—the delay is understandable. The book costs 35/- in Durban. Hitherto, the only easily available "translation" of the *Tulasi Ramayana*, the one by which all Hindus go, has been Romesh Chunder Dutt's verse rendering. This is not a true translation, for Dutt has condensed the epic using the heroic couplet as the means of narration. The full-length prose translation by W. D. P. Hill, published under the seal of the Oxford University Press, is a more satisfying work. Under the title of "The Holy Lake of the Acts of Rama", it is the first complete translation of the "Ramcaritmanasa" since F. S. Growse's work published about 80 years ago. The introduction carries an interesting and informative biographical note on Tulasi Das, who has given this epic to the world. The original epic, in Sanskrit, is attributed to the sage, Valmiki. The two works differ greatly, although Tulasi Das drew his inspiration and the outlines of his story from the Sanskrit. His own work is written in the Avadhi dialect of Hindi—the vernacular of the common people. For casting a sacred theme in the vernacular the orthodox pandits persecuted Tulasi Das.

Entertainment or Thought

Some light reading has been provided by Rex Warner's *Escapade*, a riotous record of a day in the life of an English village. The novel provides a remarkable insight into the workings of the minds of a group of English men and women between sunrise and sunset one remarkable day. Mrs. Helpless is mad, but there is extraordinary sanity in her madness. The village

"bobby", as big a bungler as ever, is there. Miss Parkinson, the feminine counterpart of Colonel Blimp, is determined to restore the faded glory of England's Victorian greatness. The village squire is Sir Roger de Coverley come to life in a twentieth century setting. There is in the book, as is claimed on the jacket, plenty of fun and entertainment, but one can regard the novel as going beyond frivolities in dissecting a type of English mind. If only the Indian in this country could learn to laugh at himself in the process of exposing his weaknesses there would be a greater measure of fulness in his life.

Vanished Glory:

In "Twilight of the Maharajahs", Sir Kenneth Fitze, a former member of the former Indian Civil Service—now called the Indian Administrative Service, the old name smacking too much of what Nehru once called it, "a steel framework"—tells us of a section of the people of India: the princes and their glittering palaces and courts and lives of fairyland fantasy. There is much about people who hobnobbed with the English and whose affairs with English barmaids made front page news once and whose fabulous wealth contrasted ill with the poverty and the squalor of their subjects. These nobility had never been popular with Indian India, but they enjoyed the benevolent protection of a Raj which they served well with arms and men. With the birth of independence Sardar Vallabhai Patel, the "iron man" of modern India, laid his icy hand of death upon them and their glory has vanished—a glory in which the writer lived for thirty years, and whose splendour and decline he records in this book.

R. S. N.

* * * * *

Among aids to reflection, place the following maxim prominent: let distinction in expression advance side by side with distinction in thought.

—S. T. Coleridge: *Aids to Reflection*.

Standard and Sex Distribution of Indian School Pupils for the Year 1955:

	Boys	Girls
Class i	6,720	5,920
Class ii	6,397	5,507
Standard I	6,528	5,442
Standard II	6,579	4,672
Standard III	5,112	3,417
Standard IV	4,238	2,394
Standard V	3,022	1,347
Standard VI	2,566	943
Standard VII	847	356
Standard VIII	657	273
Standard IX	501	103
Standard X	300	49
Unclassified	4	10
Totals	43,471	30,433

Total School Population: 73,904.

School Building Fund

Acknowledgments: The following members of our Society have contributed to the Building Fund in 1957:—

Durban:

Sastri College: S. Khan.

Mayville:

Riverview G/A: B. R. Naidu.

Pinetown:

Shallcross G/A: V. S. Pillay*, C. N. Moodliar*, S. Allopi*,
M. M. Pillay, D. J. Thomas.
Bayview G/A: K. G. Foolchand, U. A. N. Najarally.
Chatsworth G/A: G. Reddy.
Hillary G/A: J. Moodley.
Welbedacht G/A: G. R. Naidoo.

Sydenham:

Springfield Model: Harris, C. E., A. Jacobs, D. Nair, J.
Prakasim, D. E. Samsing.

Mayville Branch:

The following members on the staff of the Candella Samalan School have also contributed to the School Building Fund: Singh, R. S.; Rasool, S. A. G.; Poken, P.; Manikam, T.; Govinden, S.; Chetty, S. (Miss); Chetty, N. D. (Miss); Singh, R.

Note: * Second contribution.

Treason Trial Defence Fund

The Society acknowledges with thanks the following contributions made to date by Indian teachers towards the Treason Trial Defence Fund:—

Clairwood Branch:			Umgeni Branch:			Tongaat Branch:		
	£	s. d.		£	s. d.		£	s. d.
Mobeni Platoon	1	7 6	F.O.S.A.	1	2 6	Tongaat High	14	10 0
Merebank	6	10 3	Newlands	2	16 9	Isenembe	7	10 0
Isipingo	2	3 6	Umgeni Govt.	2	18 9	Fairbreeze	4	6 1
H. S. Done	2	14 0	Avoca	2	5 3	Tongaat Junior	1	11 0
Ilovo	2	10 6				Sandfields		10 0
St. Michael's	1	16 0				Brake Village	1	0 0
South Coast			Durban Central Branch:		£ s. d.	Spitzkop	1	1 0
Madressa	1	15 0	Hindu Tamil			Emona	1	5 0
Wentworth	3	5 0	Institute	4	0 0	Saraswati	1	2 6
Durban South			Kathiawad	3	5 0	Vishwaroop	1	5 0
(Primary)	3	12 0	Sastri College	16	0 0			
Clairwood Boys'			May Street			Umkomaas Branch:		
(Govt.)	1	1 6	Madressa	16	6		£ s. d.	
Clairwood Govt.			Surat Hindu	4	10 0	Renishaw	1	0 0
Boys'			Dartnell Crescent	2	4 0	Fountain Head	1	12 6
(Afternoon)	1	10 0	Depot Road	2	6 0	Naidoo Memorial	3	5 0
Clairwood Govt.			M. K. Gandhi	1	5 1	M. M. Govender	1	10 0
Girls'	2	12 0	Centenary Road	1	5 0	Naidooville	1	7 6
						Umkomaas Drift	15	0 0
			Dundee Branch:		£ s. d.	Verulam Branch:		
Mayville Branch:			Omdraai	10	0 0		£ s. d.	
Hindu Institute	1	10 0	Glencoe G/A	1	16 6	Inanda	1	5 0
Hindu Institute			Dundee High	3	0 0	Shree Gopallal		
(Platoon)	10	0 0				Temple		6 0
Candella Platoon	1	2 6	Newcastle Branch:		£ s. d.	(Platoon)		6 0
Riverview	2	15 0	Dannhauser	3	2 7	Talwantsingh	1	7 6
M.E.S.	5	8 6	Newcastle	9	16 6	Mount Edgcombe	3	0 0
Hindu Sungtan	1	5 6				St. Xavier's		15 0
Mayville G/A	3	15 0				Verulam G/A	1	5 0
Roosfontein	2	2 0	Pinetown Branch:		£ s. d.	Cornubia Private		
A.Y.S.	5	0 0	Gillitts	2	12 6	Platoon		15 0
Ahmedia Platoon	2	0 0	Alencon	2	0 0	Umhloti	1	17 6
Candella Samalan	3	2 6	Cooper	5	6 6	Cornubia	1	0 0
Riverview			Welbedacht	2	13 0	Kasturba Gandhi	1	3 6
Platoon	10	0 0	Cliffdale	15	0 0	Moonsamy		17 6
			Bayview	4	15 6	Verulam High	5	0 9
			Pinetown Govt.	5	15 6			
Pietermaritzburg Branch:			Chatsworth	2	5 0	Umzinto Branch:		
	£	s. d.	Hillary	1	5 6		£ s. d.	
New Hanover		15 0	Hillary Platoon	7	6 6	St. Anne's		10 0
Greytown			Malvern	1	10 6	Esperanza		1 15 8
Secondary	4	0 0	Sea View	1	12 6	Glen Albyn		2 12 3
Howick	3	10 0	Shallcross	1	0 0	Sezela		1 0 0
Richmond	1	8 6	Sea View Platoon	2	12 6	Beneva		3 5 0
Baijoo and			Fannin G/A	2	2 0	Umzinto High		5 10 0
Maharaj	2	15 6	Port Shepstone Branch:					
Nizamia Muslim	1	17 6		£	s. d.	Ladysmith Branch:		
Islamia	1	10 0	Oatlands		1 0 6		£ s. d.	
Thornville	1	10 6	Jai Hind		18 0	Colenso		1 5 0
St. Anthony's	1	7 6				Putnispruit		1 10 0
Woodlands High	2	10 3	Sydenham Branch:		£ s. d.	Madressa		2 16 0
St. Paul's	2	5 0						
E.P.S.	1	7 6	St. Aidan's Boys'	7	10 0			
Shri Vishnu	19	6 6	N.P.S. Platoon		12 6			
			S.R.S. Platoon		2 2 6			
Stanger Branch:			Puntans Hill		1 18 9			
	£	s. d.	Nagari Pracharni		1 11 0			
Darnall	1	8 6	Clare Estate		2 7 6			
Stanger High	10	11 3	Clareville		1 12 6			
L. Bodasingh	4	0 0	Essendene Road		4 14 6			
Entumeni		10 0	Springfield Model		3 14 6			
Parukabad	2	5 0	S.R.S. Overport		3 3 0			
Sans Souci		12 6	Sanathan Sabha		2 8 0			
Nonoti	3	4 6						
Shakaskraal	16	4 0						
Holmbosch	1	16 0						
Kearsney	4	10 0						

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