

(e) The Heads do not understand the modern student:

Says the African Head of an institution: "European Heads do not know the type of student they are dealing with. They know the old type of student, but they don't know the modern, bumptious lad from the city."

A prominent African woman, nationally known and respected, says: "The authorities at the institutions are not abreast of the times. They don't know the temper of the people to-day. 'Anything is good enough for Natives'."

A prominent official declares: "A main cause of friction is the unenlightened attitude of the Europeans in charge who have not been able to adapt themselves to the changed situation and are inclined to do things in the time-honoured way."

A headmaster states: "The present-day students are a changed type. They are more critical and less inclined to take what is given them."

Explains a Visiting Teacher: "Present-day students will not stop a thing until they are convinced by reason. They will not stop because they are told 'Don't do that!'."

Students in the institutions to-day are rapidly passing from the docile, unquestioning, infantile stage into adolescence. They are becoming critical of all authority; irritating; delighting to shock conservative opinion. They are trying their wings, asserting their independence; perplexing and puzzling many of those in education who do not know their psychology well, but demonstrating the usual phenomena so well known to parents with grown-up children. Such parents know what endless patience and tact is required to direct and lead without quenching the eager restlessness which is youth. The sheer exercise of authority and repression by force may lead to alienation of these young, budding spirits, even goading them on to hostility and aggression. The African Head of an institution confesses he is puzzled at the length to which students have gone in recent disturbances, but wonders whether we are not witnessing a "new attitude of secret working," a "revenge attitude" toward the authorities. Tactless handling; a lack of understanding of Native psychology, e.g., summary dismissal by a Head of students adjudged guilty of offence, but given no chance to meet their accusers and clear themselves. Such action generates bitterness and resentment which may cause otherwise inexplicable and dire disturbances.

- (f) Arising out of the foregoing reference to the questioning attitude of modern African youth - which is found more pronounced in youth from the city and town - is the resentment against the banning of free discussion of political issues.

While debating is quite freely encouraged in most, if not all institutions - being in fact, the only indoor social activity in some - there is a quite universal censorship by the authorities (except at Fort Hare) of debating questions and subjects for discussion. Questions of a political nature are rigidly excluded from the programmes. This is felt by students to betray a weakness in the authorities.

As an African teacher puts it: "Banning the discussion of political questions means the inference drawn that the authorities are afraid to face the truth. Africans read European newspapers of great variety. They don't regard the institution as an oasis but a place where you will see the same thing as described in the papers."

An experienced educationalist remarks: "A broad man would allow the talk; a smaller man stops discussion."

It would seem to the Committee that Heads of institutions neglect an excellent opportunity afforded in the debates and discussions to lead students to an understanding of the truth and error in such political organisations as Communism and other "isms" claiming the allegiance to-day of the African people.

Other criticisms of the missionary authorities in charge of educational institutions cover, inter alia, the following:

(2) Missionaries favour their own denominational students.

"If you happen to belong to another church you cannot get a place for your child." In fact the Committee was informed that this assumption by the missionary that the schools are the property of his denomination to serve primarily the members of that church is the main reason for certain chiefs in the Northern Transvaal turning their backs on the churches and founding their own tribal schools.

A member of a representative African body stated: "Whenever a student offends, his denomination is ascertained, and if it is not the same as that of the institution, the treatment is generally more drastic."

(3) The Missionary is not professionally trained for educational work.

He doesn't understand the internal organisation of a school, and yet he appoints teachers, often with no reference to the heads of the departments in the school. Says the principal teacher of a High School:

"The Head is chosen by whether he can understand the Bible, rather than by educational qualifications."

An Inspector/....

An Inspector of Schools explains:

"The Head of an institution has a most unenviable position. Usually he receives a small salary from his church. The only test of his ability is that he shall be something of a financial expert who can balance his budget, and, at the same time, erect new buildings for schools and hostels. He may be called upon to act as manager of neighbouring primary schools and to supervise the work of assistant priests in the area. If one of these tasks is neglected he is criticised by teachers, students, or church authorities."

The Committee has found everywhere a growing sentiment that the time has arrived when specialists in education must be appointed as Heads of institutions. It is not expected that this will be easy.

Says the Acting-Head of a large church school:

"It is very difficult to find suitable men. We need men specially trained for the job. We need a vice-Principal or Governor who should be a layman."

Prominent education officials in two of the Provinces strongly urge the appointing of qualified laymen as Heads of institutions. Says one of these:

"The Head of an institution should not necessarily be a clergyman. I have always urged that institutions have one Head only. Missionaries are not necessarily very well educated men ... Many laymen have higher academic standing than the missionary in the institution. The Head, unconscious of any inferiority complex, tries to make things difficult for the principal teacher of the school. I would favour the appointment of laymen to be in charge of institutions. Of course these would be devout Christians. If this were done, I do not see the necessity for appointing chaplains."

(4) Migration of staff.

It was pointed out to the Committee that one sign of dissatisfaction with missionary supervision was the continuous movement of teachers through the schools - a sort of perpetual "strike". Teachers stay only long enough to become familiar with the local situation and then they move on. They are reported to say: "You won't find me around here next quarter. I'm off!" This has an unsettling effect on the students. A number of these complained to the Committee at the constantly changing teaching staff.

UNDERSTANDING THE SITUATION.

Factors contributing to an understanding of the situation in which missionary institutions find themselves to-day are as follows:-

(1) The/.....

(1) The wide age-range in the present student body. Says the African Editor of The Bantu World: "Men want to Lovedale in 1906 for Education. It is now a school for boys and girls." The age variation limits in some schools are 14 to 34 or even higher. This means, as an African Supervisor of Schools points out: "Students are not well balanced. They come to school much younger." They lack the maturity of the students of a generation ago.

(2) A considerable number of institutions have become national institutions drawing students from every part of the Union and many territories beyond its borders; from city as well as rural areas. This makes it necessary for Heads of institutions to know the urban African of to-day - the lad who has seen too many white men, of all sorts, to have any respect for white men, as such.

(3) Many students who enter the institutions to-day are not Christian. They have never been compelled to go to Church and they do not welcome the compulsion to attend the frequent services at the school. As was pointed out to the Committee:

"Many of these students have no interest; no attachment, to church or school. They are at school because money was available at home or they were problem children for whom there are no specialist schools or teachers."

The presence of such children in a school undoubtedly presents a challenge to the Christian authorities to reach them with the Christian message and its character-moulding influences. It is also a new factor of considerable significance when it comes to assessing the disturbing elements in the total situation, especially in the High School departments. For, as the Head of an institution informed us,

"High School students come merely to pass J.C. or Matric. They have no higher aim."

Corroborative evidence was found of the foregoing statement so far as it applies to many High School students who do not intend going on for teacher training or to Fort Hare or the University.

(4) As the result of careful enquiry, the Committee discovered traces of propaganda emanating from outside the institutions, aimed at creating disturbances, at least dissatisfaction. One or two Communist and leftist newspapers make their way into the hands of certain students and staff members in a small number of schools.

Strike/.....

Strike leaflets from the Witwatersrand were sent to some of the Ciskeian schools. Witnesses were quite unanimous, however, in their feeling that these papers had no considerable effect on the student population. Copies of the Bulletin of the U.C.A.T.A. (United Cape African Teachers' Association) were circulated in a few of the Cape Institutions, calling for "Equal Pay for Equal Work!" "Away with Aloofness and Isolation!" and "Join the A.A.C. and the Unity Movement!" Another circular (undated), evidently from the same organisation, contained the following call to action:

"We are oppressed, not as Teachers, but as Non-Europeans, and as Non-Europeans let us fight. It is to this end that we must organise our fighting machine so that we may cope with demands of our time. We chose a leadership that knows what we want and is prepared to lead us to it. If we realise that we are in the same boat as other oppressed people, that our fight is the same, then our place is alongside our allies. Let us join the organisations of the people and with them fight for full democratic rights, because only under it, a fully democratic South Africa, can Native Education rise to its highest point. I believe in equality of opportunity. Equal pay for equal work."

An African Housemaster states: "Some of these bulletins tend to undermine confidence in missionaries. 'Our so-called friends' is a favourite phrase."

This sort of appeal may, of course, reinforce and strengthen other influences operating on students and staff. That there was, or is, any concerted action from outside the institutions which is engineering strikes and disturbances inside the schools is most highly improbable. In the opinion of the Committee there are disruptive influences at work within the schools themselves sufficient to account for such disturbances.

(5) The low standard of discipline in the background of the lives of many students. The Head of an institution says:

"Discipline in the homes of the people is absolutely rotten to-day."

Parents report:

"We cannot control our own children. They are out of hand. So the head of a school finds it difficult to control our children."

Another Head remarks:

"There is a deplorable lack of discipline in the primary schools. Students meet authority for the first time in the training institutions."

This thought is carried a step further by the Head of another large school:

"Parents/...."

"Parents discuss politics and problems in the presence of their children....."

(where, ostensibly, the white man is painted in sombre colours)

"Hence, if anything is requested and not given it is said, 'It is because you are Natives'."

The Acting Head of a large girls' school, which has had no trouble, says:

"Students associate discipline with the fact that they are Natives and have to be held down."

(6) A general criticism, which the Education Department must share with the institution authorities is the Overconcern with Passing Examinations, to the exclusion of instruction and demonstration in the art of living. A number of thoughtful Africans and Europeans give as their considered opinion that "we are so concerned with passing examinations that we lose the human element in teaching. There is nothing character-building in the programme. The Matric syllabus is so overloaded that there is no time to do anything after classes. Good symbols is all that we are interested in." Says the African Head of a High School:

"In the High School students are trained to be machines."

A European Head says:

"There is too much emphasis on passing examinations and getting the students through the syllabus and too little in teaching students to live. If a student passes his examinations well we say he is a brilliant student, but he may not know much about life".*

The foregoing witnesses are in schools where much trouble has been experienced. The Head of a trouble-free school summed it up in the following:

"There is too much instruction. Too little education."

Questions like the following were put to institution authorities:

"What are you doing to prepare students for taking their place in the community as decent, responsible members of society when they leave school? What are you teaching about life as it is lived in the modern urban and industrial centre where so many students will find employment?

Are you/.....

* Says Hooton, the Harvard Anthropologist: "We need a science that will teach each person how to live, like a human being, Our Educational System offers the student opportunities to learn about practically everything except himself."

Are you giving any lead in regard to relationships in a Christian home: courtship and marriage, fatherhood and motherhood, the use of money and preparation of family budgets? Are you giving any meaningful and frank instruction in sexual hygiene? And what about etiquette inside and out-the home; behaviour in trams, trains, buses, on the street, the use of public lavatories and other conveniences; how gentlemen should behave toward women in various circumstances?"

Answers, for the most part were completely disappointing. Little if anything, is being taught of the culture of modern civilisation to these young people, thousands of whom will have to adapt themselves to the new social order at some time in the future. A school Inspector of long experience says:

"Religious instruction offers the only form of training in morals and ethics. Good manners are expected, but rarely taught. In large institutions where there is little opportunity for the students to have more than a classroom contact with a cultured person, there is small chance for social or individual training."

Says Dr. Alexander Kerr, Principal of the South African Native College, Fort Hare:

"A course in marriage and cultural relationships should be obligatory in every teacher-training course."

Several Heads have asked if material could not be prepared for use within or without the syllabus. Perhaps such instruction could best be used in the programme of extra-mural activities conducted through the instrumentality of the Boarding department. The aforementioned Inspector says:

"Nothing is done in the Boarding departments to inculcate some of the finer attributes of human nature in the general make-up of the students I believe that in this department the greatest good can be done."

THE PRESENT-DAY TASK OF MISSIONARY INSTITUTIONS.

Most of what should be said under this heading arises naturally out of the above discussion.

(1) Choice of Heads of Institutions.

Much has been said to the Committee, as indicated, with respect of qualifications for successful Heads of institutions. In addition to the very obvious factors of (a) Missionary-mindedness, (b) Tact and ability to get on with people, there is the insistence upon (c) Specialist Training/...

training in the field of Education, and (d) An understanding of the background of the African. The latter might be provided by the study of Social Anthropology, Urban Sociology, and some experience in a large urban centre of Native life and problems. An additional list of qualifications was given to the Committee by an outstanding African Head of an institution, as follows:

- (a) "A Head should be a first-class man who has done something important elsewhere". (Africans value a record of real achievement).
- (b) "He should have high academic qualifications."
- (c) "Professional qualifications would be valuable."
- (d) "He should have a knowledge of the new African, especially the town student."
- (e) "It is not necessary that he be a clergyman. This is not necessary in order to keep it a Christian institution. This might be met by appointing a Chaplain."

This witness even asserts that -

"It handicaps a Head in his work to be a clergyman. For many students have still to be convinced of the Christian message. If the Head is a clergyman the suspicion is always present that the Head is out primarily to convert them."

- (f) "The Head should excel in something that students value, e.g. Sports, Public Speaking, etc."

The Committee would point out that the personality of the authorities is of paramount importance. A first-class man in charge of an institution will make a success of the undertaking.

One or two additional considerations commend themselves to the Committee as being desirable, other things being equal:

(1) The Head should be a university-trained man. He should have worked and lived in an atmosphere of academic freedom accustomed to the clash of opinions and play of mind upon mind, there developing a tolerance for divergent opinions and the right of others to hold them. Radical opinions and wild statements will more and more find their way into the institutions. They should be met by candid and frank examination and discussion, not by censorship and repression. A prominent school inspector points out:

"African education is controlled by churches which are conservative in their outlook. Little, if any, attempt is made in institutions to counter the false propaganda which is poured into the ears of the students. Discussion groups are discouraged as they take a political colour; reading matter to balance the extreme leftist literature (provided gratis) is not available; better

informed/...

informed, saner, members of the staff refrain from comment on the political views expressed by younger, irresponsible teachers, as they are aware of institution policy in this direction."

(2) The Committee would strongly favour the freeing of some European member of the staff, perhaps designated a Chaplain or a house-master, for developing close personal contacts with all individuals of the student body. He should have time to become acquainted with each student, in the dormitory, at meals, on the sports ground, and in the study periods - to become a real and trusted friend. Many students leave the training institutions to-day without having become sufficiently well acquainted with any European to even give his name as reference when applying for a post or admission to another school. The boarding master of an institution says:

"It is possible for a student to leave without having seen the inside of the Governor's or principal's houses. The European staff lives in extreme isolation. I have never observed friendships between European and Native, both staff and students."

(3) The Choice of Staff.

While sensing the many difficulties involved, the Committee is convinced that much more can and should be done to discover and attract the finest type of European and African teacher into the institutions. It is a supremely worthwhile field of endeavour, one that demands unusual qualities of heart and mind. Too often the charge is made that teachers are appointed without careful selection, without even advertising the post. They are employed just because they "turn up". Not infrequently such appointments are quite satisfactory, but often they are not. Witnesses have reminded the Committee that, on the professional side, "inefficient teaching makes for discontent", and that teachers to-day, as never before, "must deliver the goods."

A satisfactory and satisfied staff, however, implies several things.

(a) Levelling up of salaries and adequate housing. The Head of an institution states:

"We will never have harmony in the schools so long as there is differentiation in salary and housing as between European and African staff."

The disparity in salaries between Africans and Europeans strongly affects relations not only between staff members but also in the student body.

As is pointed out elsewhere in this Report (Sec. 5 Ch. VIII) students are

quick/....

quick to condemn European staff members who do not, by the excellence of their work, justify the payment of their higher salary. Dr. Kerr, of Fort Hare states, in this connection:

"At Fort Hare we have Europeans and Africans on every salary grade at equal salary. This makes for fellowship in the work. But, of course, you have to insist on the same standard of work. It is not good to have Europeans and Africans in high schools on differential grades. They should all be one or another. It is difficult to get people of different standards of living together on different wage bases. We must face up to the prospect of providing equal salaries. There is no justification for differential salaries for the same work. It is true that Europeans pay more for their preparatory education than Africans, but this will be changed in time."

While associating itself strongly with Dr. Kerr's remarks, the Committee cannot but recognise the practical difficulties of immediately affecting the levelling up, the most important of which would seem to be (a) the necessity for preparing European public opinion for the change and (b) making available the necessary finance. It would recommend, therefore, that the policy be accepted by the Government of progressively narrowing the gap between European and African salaries over a period of years, with a somewhat speedier tempo for graduate teachers.

(b) Staff members should be more fully integrated into the life of the school than they are today in many institutions. In one institution more than half of the staff of 40 is responsible for sports alone - others have responsibility for study supervision, etc. In other institutions, however, staff members do not share at all in the life of the students after their teaching work is done. This is, patently, highly regrettable. They should identify themselves intimately with all the activities of the student body, taking a real interest in student problems and a share in all group work undertaken. A heavy responsibility lies with the Head for making the staff members feel that their assistance is wanted and for handing over to them a large measure of authority. A corresponding responsibility, however, lies with members of the staff to look on themselves as members of one team and their extra-mural activities of equal value to similar work elsewhere. Says an Acting Head of a large institution:

"Many European staff members feel it infra dig. to deal with Natives in the same way as Europeans."

(c) Emphasis upon Cultural Training. This has been mentioned and need/....

need not be more than referred to here.

(d) A Long-term Policy of Control.

A good deal of consideration was given by the Committee to the question of the future control of the institutions. There was a confusion of voices when this question was suggested. A number of influential men and women, both African and European, feel that the schools should be handed over to Government control completely. A member of a representative African body states:

"We have come to the conclusion that there should be State ownership of the whole institution. State control should be a gradual process."

Others feel that the Education Department should take over the schools; paying rent for the buildings; but that the Boarding departments remain in the hands of the present management. An outstanding member of the Natives Representative Council feels that, to do away with the "denominational emphasis", the schools should be amalgamated.

Says he:

"The authorities should not look on the institutions as 'their property'. They should say, 'This institution has been established for the benefit of the people and one day should be in their hands. It must become an institution of the people'. Missionary competition must give way to amalgamated institutions".

There is the feeling in some quarters that schools would lose a good deal if the missionary influence were withdrawn. Dr. Kerr, of Fort Hare, states:

"Missionary bodies stand for Christian education. Make no bones about this: There are things in missionary institutions that we cannot buy for money African education would be the poorer without Europeans of the missionary type."

While this sentiment is shared by many, a goodly number are beginning to despair at the trends in present missionary control. Says the Executive Committee of the Transkeian General Council:

"If all white men were of the type of ----- and ----- we would say that the time of the white man should continue for many years. But there are only a few good men to-day. Which causes our hot-heads to say that the time has come for the white man to leave us."

One of the most thoughtful officials in the field of Native Education states that in his opinion missionary societies should seriously take stock of the situation and plan definitely to hand over the operation
of the/.....

of the schools to the Africans as soon as the latter can shoulder the responsibility. Says he:

"We have been thinking of education for the Native instead of education of the Native. The Native has always had education handed out to him. Now the Native must be admitted to partnership. This is so important; and neglect of this is the main cause of our failure. We must be prepared to entrust more to the Africans themselves

"Africans haven't got the idea that they are being trained to take over from the Europeans. European Governors and teachers should regard it as their job to remain at their posts until they can give up their posts to the Africans as soon as Africans are ready to take over. We have never tried to educate the Africans for this responsibility. Trusteeship means that you look after the minor until he can look after himself. Perhaps at the present time such Africans are few and far between, but we are very slow to teach them leadership. We should withdraw as soon as we can do so with a good conscience."

As to the time factor?

"It is difficult to hazard a guess. It will depend on the measure of success achieved. I would like to say a 'ten-year plan', if we know what we are trying to achieve. The matter of years isn't significant. What is important is a knowledge of the issues involved. Many Europeans carry on with no intention of ultimately handing on.

"I feel that if this attitude were understood by the Africans they wouldn't be in such a hurry to get rid of the Europeans and European control. They would probably be quite satisfied for the time being. They would also probably welcome the continuation of some Europeans in their schools. But the Africans should be in a better position to manage their own affairs, and it should be our aim to develop them into leaders."

It is the view of the Committee that, with the appointment of efficient and capable administrators of the right attitude and outlook, willing and desirous of admitting the African to full participation as soon as he demonstrates that he is capable of so doing, the Africans will desire that Europeans continue to serve institutions for many years to come. Says the President-General of the African National Congress:

"I do not believe in colour segregation. If the European has the right attitude, his place is still in Native Education."

An African Head explains:

"I have found no antipathy to European authorities or staff members. If the head is a good man, students will follow European as well as African leadership. Liking a teacher or not does not depend on the colour of that teacher. It depends, rather, on (a) efficiency in teaching, and (b) attitude to students So the statement that disturbances are due to African resentment of Europeans in African Education is not true."

As an/....

As an African High School teacher says:

"It is a good thing to have Europeans on the staff, but they must be of the right type. We have a lot to learn from Europeans that we cannot learn from an African."

While it is probable and even desirable that some institutions, and, among these, new institutions which should be created by the Government, shall be staffed and administered fully by Africans, we feel as a Committee that there will be, for many years to come, a real place in High Schools and Teacher-Training institutions for Europeans of the right spirit. If the cultural heritage of the European at its best, is to be handed on to the African, it must be done by consecrated individuals who value that heritage and who will be prepared to work with, and even work under, African staff and African Heads, for the total benefit of the African people.

The Committee wishes to make it clear that while it feels it necessary to record the statements and criticisms above given, it does so in order that missionary Heads may be made aware of their existence, for some appeared to be quite oblivious of the seething discontent at their very doors.

At the same time it does not necessarily associate itself with all of those strictures; on the contrary, the organization and spirit of many institutions were, under the limitations of buildings and equipment elsewhere referred to, so notable as to command the unqualified approval of the Committee.

Subshankar

Chapter IV/.....

CHAPTER IV.CONTROL OF INSTITUTIONS.

The fact that the question of the control of institutions was raised by several witnesses makes it necessary for the Committee to deal, if somewhat briefly, with the matter.

It was recommended by some Africans that the State should gradually take over all institutions; and in this connection it is interesting to quote the missionary standpoint as expressed by a representative body:

"(a) that the missionary institutions are autonomous bodies with the consequent right

- (i) to impose their own regulations;
- (ii) to refuse to admit any applicant;
- (iii) to require the withdrawal or to direct the removal, at any stage of the course, of students who in the opinion of the controlling authority do not conform in character, conduct, application or attainment with the requirements of the institution;

"(b) that no student is under compulsion to enter any missionary institution, and that all students so entering ipso facto place themselves unreservedly under the jurisdiction, as under the care, of the institution authorities;

"(c) that the independence and authority described above in no way differ from those existing as normal in European boarding schools and university colleges within the Union and elsewhere;

"(d) that abuse of the above independence and authority by those in control of missionary institutions is so unusual a circumstance that no instance of it is within the knowledge of the present representatives"

In the opinion of another missionary witness: "To hand over institutions to secular authorities would be a blunder. For many years to come, while the African is trying to find his right level and status, the Christian viewpoint must be kept continually before him. The ordinary African teacher must have the help of the Christian missionaries, for only so can he get the help essential for him if he is to raise the standard of his race."

On the/...

On the other hand the following statement was made by an African organisation:- "The State must take over control of African education. Africans feel that the time is long due that the States should have taken control of African education as it has done with European, Indian and Coloured education."

While not identifying itself wholly with the missionary view, the Committee feels that it must dissent from the latter opinion and say that in its view it will be many a long year before it will be wise to replace all missionary institutions by State concerns. There is no reason why a system of Government institutions should not grow up in course of time alongside the present missionary ones, but there should be no thought of compelling the latter to give up.

The process envisaged has already begun in the Transvaal where the post-matriculation training of teachers is looked upon by the Education Department as the prerogative of the Department and an institution for this type of training has already been started.

CHAPTER V.

DEPARTMENTALISATION OF INSTITUTIONS.

One African organisation suggested that the departmentalisation of training and high schools should be undertaken "in such a way that some of the existing schools should undertake teacher-training only while others devote their attention to high school education".

As has been pointed out in another section of the report, it is generally agreed that the high school student is more difficult to handle than his compatriot in the training school, and it was with the idea of making control and administration easier that the suggestion of departmentalisation was made. "We had in mind that centralised training schools would be more successful and advocate that the high school be cut off from the training school".

In the course of its investigation the Committee found only one instance where this fission was being planned, and this was off-set by another instance where a training college of long standing was being moved to link up with a high school.

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