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THE TEACHERS' VISION.

"Where there is no vision the people perish."
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The Official Organ of the
UNITED CAPE AFRICAN TEACHERS' ASSOCIATION.
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THE CREED

I believe in the education of the whole community wholly financed by the State.

I believe in the efficiency and ability of my people to rise to the highest standard of learning.

I believe in equality of opportunity, equal pay for bodies exerting influence on African uplift.
equal work.

I believe the best for my people will be attained when they are represented by their own men in Advisory Governing Councils, School Committees, and any other bodies exerting influence on African uplift.

EDITORIAL OPINION.

THE Port Elizabeth Conference revealed a spirit of discontent among some members of the Association with the status quo of the Association and a keen desire to have a thorough "purge" consisting in ejecting from and throwing out of the Association any elements which hitherto may have been considered useless and superfluous and which in one way or another may have retarded the organic growth and general smooth running of the Association.

Such was the spirit of fearless and brave opposition to and criticism of constituted authority which produced, to mention only a few, Dante, Petrarcha and Boccaccio in the evolution of Italian vernacular literature; Luther, Calvin and Knox in the great struggle for religious freedom which culminated in the establishment of the free Protestant Church towards the first half of the 17th Century and was to re-blossom under the leadership of the Wesley brothers, as Evangelism in 18th Century England. It was the manifestation of the same spirit which, across the Atlantic, cost England her first colonial empire with repercussions which in France produced the French Revolution, the end of the Ancien Regime and the creation of the First Empire under the "Little Corporal."

Far from quarrelling with the manifestation of such a spirit, we commend it whole heartedly in so far as it shows that there is life in the Association reflected in the awareness of individual members to all matters affecting the body of which they are component members.

While we welcome healthy and constructive criticism, no matter from whatever source, because it spurs us on and saves us from the double evil of self-satisfaction and complacency, we deplore that criticism which is actuated and motivated by personal animosity and self-aggrandisement. Under such circumstances, we lose sympathy with the critic, and his criticism, vitiated from its original aim and objective, resolves itself into mere jealousy.

Criticism that has the courage of its convictions is criticism worthy of the name. We respect it when it has the courage openly to identify itself with and to attach its signature to the results of its creative genius and to the views to which it subscribes... But we have very little respect for that criticism which, having come to life in the forcing house of dark conspiracy, blinks, owl-like, when brought into the light of day. Such criticism lacks seriousness and borders on reckless irresponsibility.

The Association has its Xantippes. Like their prototype they are at liberty to wield the broom, but their Socrates, as of yore, will take cognaisance of only that which assails him from the front.

In any organisation of normal men and women, it is inevitable that there should be a difference of opinion which, as often as not, crystallises itself into "parties" within the same organisation. The United Cape African Teachers' Association, if it should so elect, is at liberty to run its business on "party lines." In so doing, it will not be venturing into an unchartered sea but will be following in the wake of craft that have long led the way.

Even that will have its evils and abuses; but it will be all the same, a step in advance of the present untenable state of affairs in which, buccaneer-like, men nail false colours on to their mainmasts in order to allure the unwary into a trap.

We have no bogey of victimisation in the Association, and men and women, without fear of consequences to themselves, are at liberty to express their views and are likewise free to subscribe to whatever opinions they choose.

Mr. I. D. Mkize, our President-Elect, in his Conference Sunday message to the delegates, made a strong and stirring appeal for tolerance over the shortcomings of the other man. We strongly commend it to the members of our Teachers' Association. Let us make it our aim to appreciate the good in the other man and to forget the evil. Let us judge the other man by the success, however little, he has achieved, and not by his failures and errors, however great. Upon that corner-stone of mutual respect and tolerance we are sure to build a United Cape African Teachers' Association that will stand square against the batterings of the four winds.

DECLARATION OF EDUCATIONAL INDEPENDENCE

For a long time now, there has been so much confused discussion of educational attitudes, theories, and so-called "philosophies" that many people have given up the struggle to understand what it is all about. Most conspicuous, of course, is the Progressive movement, which stands out as the obvious educational phenomenon of recent years. Undoubtedly it has stimulated the life of the school and has rendered valuable service by disturbing inertia and complacency that needed to be shaken up. Even among the more conservative, all who are thoughtful and fair-minded will recognise this service for what it is worth.

The Modern is not always New.—While it is easy enough to demonstrate that some of the more vociferous partisans of Progressivism have often been both nebulous and dogmatic in their statements of alleged "principles," these faults should perhaps be largely forgiven as the natural looseness and exaggeration characteristic of an enthusiastic movement which has a good deal of resistance to overcome. What has chiefly annoyed some of us, however, has been the negative side of Progressivism, its exclusion of inconvenient truths, its sentimental denial of all reality which did not seem to fit in with its assumptions. Progressive arguments have frequently been most unfair. Anyone who dared to speak up against the most extravagant and superficial notions was to be immediately and unjustly ridiculed as a mere hide bound pedant, or as being simply prejudiced in favour of some "vested interest." Only ignorance, or else wilful refusal to face the facts, could permit the Progressives to believe that anything in their programme was half so "new" as they appeared to think. Granted that their position involved important shiftings of emphasis—we have in mind now only the more positive and sane ideas of Progressivism—the essential and valuable parts of the scheme of things had been clearly understood and quietly, unostentatiously applied as a matter of course, though with some sense of proportion, by many intelligent teachers for a long time.

The Theory does not always fit situations.—Every once in a while some educator speaks of a need for "bridging the gap" between theory and practice in education. It is opined that if only someone would

"bridge the gap," a great service would be accomplished by such a contribution. We are immediately moved to retort: how did there come to be such a gap? It exists, of course, because there was not the proper organic relation between the two from the start. Too many generalisations have been launched without having back of them a mass of accurate examples out of which they had been crystallised. Too often has the attempt been to apply a sentimental and synthetic theory to situations where it could fit only superficially.

Students have often expressed to me their discontent over the fact that teachers of "methods" or "principles" spoke always in terms of vague abstractions and generalisations, instead of applying to their own teaching, for instance, the inductive approach which they were professedly preparing their students to use. To many theorists it does not seem to occur that the system to be followed in learning this or that is implied in the nature of the thing itself. This fundamental

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principle is not vitiated by the fact that one must also take into account the nature of the person who has to learn. But "methods" in the abstract, not growing naturally out of the object to be dealt with, inevitably produce a "gap" for which no satisfactory bridge can reasonably be expected.

If the great body of teachers in our country are ever to grow up and come to form truly a profession, part of that process will be freeing themselves from a kind of bondage which is anything but genuinely professional. Too seldom have they stood firmly on their feet as individuals, and too often have they allowed themselves to be treated as a mere herd. They have submitted to dictatorships whose hollow claims to authority might not have stood up very long against active and confident resistance. Because they have not had enough courage to speak out and talk back as boldly as they might, they have suffered a great deal of rather stupid tyranny from supposed leaders. It is true, as some people seem to think, that weakness of the intellectual and moral spine is almost an occupational disease among teachers. There is a temptation to believe it when one contemplates the kind of whimsical nonsense that they have allowed to be put upon them, surely against their better judgment, by armchair philosophers who apparently mistook themselves for oracles.

The Child's Point of View.—It is discouraging to observe the tyranny that has been exercised over educational circles, sometimes for a long period, by a half-baked idea summarised in some catch phrase of silly metaphor. A beautiful example is the slogan "the child-centred school." Of course we understand that this phrase is connected with a reaction against the somewhat procrustean methods of schools which did not give sufficient attention to all the needs of a growing child and did not understand well enough how things look from a child's point of view. To a certain extent such a reaction was both inevitable and desirable. The trouble is, however, that the new movement lent itself readily to sentimental exaggeration that could easily become absurd,—a school that is really "child-centred." Even very young children know that childhood is not an end in itself, and they show constantly in their play that they are looking forward to the goal of being grown up. It is not natural or healthy either for them or for anyone else that they should be considered or treated as the "centre" of anything, and normally they do not wish to be. Unspoiled children who know what it is to live in the only truly natural human society—that which includes people of all ages—recognise as a matter of course that they must grow gradually into their greater personal importance which will someday be theirs.

Terms that beg the Question.—In reality any such "new" movement or attitude as that represented by the "child-centred school" is generally not so subversive as it may appear to be. Many teachers who learn to talk in terms of the new slogans that are expected of them nevertheless keep on doing as their judgment tells them to do, much as they would have done anyhow. It will be found upon close examination that some of the schools officially publicised as "Progressive" owe that reputation rather to what staff-members say in meetings, or write for publication, than to what actually goes on day by day in the school. All this is subtly pernicious. It is part of a tendency that is very widespread in our day, the use of terms that beg the question, the attempt to change things by giving them new and fancy names and mouthing of expressions that seem to mean more than they do. Educational jargon has done much to discredit the teaching profession in the eyes of people to whom such language in-

dicates insincerity or intellectual dishonesty. Speech begins to lose its value when we allow ourselves to form the habit of employing meaningless words. It is both amusing and distressing to hear young children rattling off the catch-words of teachers who evidently cannot keep from repeating them in the classroom, whereas—whatever the application of the ideas may be—the proper place to talk about them in that way is not before school children but only in professional organisations.

Catch-words are dangerous.—The notation of the "child-centred" school seems still to be holding its own pretty well, though recently we have been hearing talk about a newer and more wonderful idea, that of the "community-centred" school. Here of course the metaphor goes out of focus; the community which includes the school can hardly be the "centre" of it. Naturally there is something good in the idea, as in the case of any such shiboleth. That is what gives power to catch-words and makes them dangerous. We do need, all of us, to

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remember that we are part of a community, not merely separate individuals. Yet it does not follow that we have to lose our sense of proportion and proclaim constantly this or that realisation that may well simply exist quietly as part of the picture all the time. As for making the school the centre of the community, as some educators seem anxious to do, that is merely an idea like any other. It depends upon the community and what its needs may be. When a school building is serving for the moment as a "centre" for this or that community gathering, the obvious fact is that it is not so functioning particularly as a school, and the connection with "education" may be vague indeed. We have in mind, for instance, a community where the high-school auditorium was formerly leased for purely popular concerts, amateur theatricals, political campaign meetings, fraternal-benefit programmes, and various other entertainments, until some other adequate facilities became available, and then those heterogeneous activities settled into more fitting environments, and everyone was better pleased. It was merely a matter of using a convenient building.

Now, if we must have a slogan to describe a school situation as it should logically be, why not accept a phrase which better describes the reality? There will be nothing exciting about it, because it simply states what everybody really knew all the time. Let us frankly admit the legitimacy of the "teacher-centred" school. To be sure, the figure of speech is not very appropriate as a physical description, if you have in mind the usual position of a teacher in the classroom, but it will do. On whom, if not on the teacher are the eyes of all the pupils most often fixed? Who is really making the decisions, guiding the activities, furnishing the essential stimulus, "running the show?" If the teacher does not know far better than the pupils both what is to be done and how to do it, he is clearly unfit for his task. Even in those schools which make the most of "democracy in the classroom" the teacher is necessarily conducting the performance, however adroitly his control may be glossed over or concealed by specious forms of outward appearance. It is patent that the very real success achieved by outstanding "Progressive" or "experimental" schools is mainly due (aside from careful selection of pupils and the advantages of special equipment) to the personality of the teachers who really brought about what was accomplished.

Mental Food of Proper Quality.—We know that mere chronological age is not a reliable indication of maturity, and that some individuals may begin to display grown up qualities much earlier than others. In general, however, it is perfectly clear that childhood and youth are not the time to be called upon for "judgments." Attempts at critical judgment by children are bound to be superficial, crude and unjust, in the very nature of things; to have such attempts taken too seriously may foster a spirit of cocksureness which is inimical to any true learning; or else the seeming judgment is simply planted ready made by someone whose opinion is being echoed. Childhood is a time of absorption, of taking in uncritically the nourishment that comes from without. As teachers and parents we are responsible for seeing to it that the mental food is of proper quality and quantity, and that it is supplied in healthy environment where it can be tranquilly digested and assimilated. There is no profitable experience to be had by trying to exercise judgment when one has no basis of knowledge by which to judge; it is only practice in foolishness and a waste of time.

Learning a matter of imitation.—There need be no question of discipline for discipline's sake. When children rebel against the matter or manner of instruction that older people would put upon them, is it not because they sense that at bottom the alleged values are not very sincerely believed in by those who would inculcate them? Time and again we have seen supposedly "unpopular" subjects learned with enthusiasm because the teacher himself inspired confidence and was sincerely enthusiastic over what he was trying to teach. Not only in childhood, but indeed to a large extent throughout life, we learn by imitating what we admire in others. Incidentally, an occasional poor teacher may render a real service by showing us what not to imitate, though there is danger always in the apparent human tendency to copy in spite of ourselves, even what we do not like or respect. At any rate, one can see the results of imitation even in the copying of a teacher's irrelevant and unfortunate mannerisms of expression. We may well suspect, for instance, that the "uh" is often acquired by listening to teachers who were enslaved to it, when otherwise the pupils would never have picked it up. Only when we recognise how much learning is a matter of imitation do we realise the terrible responsibility that rests upon a teacher.

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The great amount of loose talk about "democracy is the classroom" has confused many people's thinking about educational procedure. Of course it is not only a bad way of teaching, but bad human behaviour from any point of view, for a teacher to enforce discipline or learning by the mere authority of his personal will. That method is both ineffective and unnecessary. The real authority is in the requirements which are in the very nature of what has to be learned, and the teacher is there simply to point them out clearly as one who knows. "Democracy" does not mean letting people under your authority do what they please. On the contrary, it requires that everyone to whom authority has been delegated should really exercise it, without fear or favour, as no respecter of persons. It was well said by Montesquieu that "the true spirit of equality does not seek to have masters, but to have only equals for masters." The very opposite of democracy is exhibited when authority is turned over to pupils who are manifestly unprepared to exercise it justly or intelligently.

Need for Reality in School.—The "gap" between theory and practice in education will continue to exist, and may be widened and deepened, so long as irresponsible theorists are allowed to maintain the dominant positions of unassailable authority from which they can speak pontifically as they have been wont to do. We have had far too much flimsy superstructure of sentimental dream-pictures without a solid basis of reality to rest upon.

Hard working, conscientious classroom teachers who really understood their task and knew what they had to do, have too often been intimidated, confused, and shaken in their convictions by the imposing but superficial verbiage of "leadership" which kept itself comfortably safe from contact with actual and fundamental facts. The escape from this incubus does not seem likely to come about through any kind of organisation so much as through determined individual independence that has the courage to look it in the face and shake it off.

LOUIS FOLEY.

In "School and Society."

THE RETIRAL OF PROFESSOR JABAVU.

(By G. Njokweni).

There are some men whose lives it is impossible to study without receiving the impression that they were expressly brought into the world to do a work required by the juncture of history on which they fell. The impression is produced by no other life more than that of Professor Jabavu.

He appeared upon the stage when the African people were beginning to feel the economic pinch, and a new spirit of unity agitating their minds. The new awakening spirit required a mind of such capacity and calibre as would completely absorb it into itself and of such influence and sympathy as to diffuse it into every corner of his native land—and in Professor Jabavu it found the man it needed. His was a life of selfless service for his people. He never delighted more than when he was helping the down trodden and the weak. He was a leader of the people not of his own choice, but because the people all over the country wanted him to lead and to address them on some topic. To satisfy this burning desire he travelled far and wide—wrote books, pamphlets and contributed articles in the press. As an author

and journalist his contributions never failed to command respect and provide food for thought, for he knew the subject he wrote about.

PROOF OF LEADERSHIP: When Mr. Jabavu arrived about 1914, he was more than pained to notice the low economic state of his people, and started organising the farmers in this district. In this connection he was fortunate in coming into close contact with a man of a like spirit and make up in the person of Dr. J. E. East of the Baptist Church from America then stationed at Buchanan Mission near Middledrift. The Farmers' Association whose beginnings were in the Keiskama Valley was the first of its kind in the whole Union, and from it has grown such large Agricultural Schools such as Tsolo, Teko, Fort Cox and Flagstaff with the innumerable number of demonstrators stationed in every part of Southern and Central Africa, while the smaller farmers' associations have grown into the large national organisation known as the Farmers' Congress.

POLITICS: He did not seem to take part in politics as such. He left that in the safe hands of politically inclined minds such as Dr. Rubusana, Sol. Plaatje, Meshach Pelem and J. T. Jabavu. From the very outset he seemed to believe that by our attitude towards constituted authority we could get our grievances redressed, that was the reason why some leaders branded him as a "Yes-man." On the contrary

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none was so bold and courageous as he when defending the interests of the under dog. Then he was able to marshal his facts in such a way that they became unassailable—for he was a man of facts.

ORGANISING OF TEACHERS : When Professor Jabavu entered the field there were many different Teachers' Associations each working independently of the other with disastrous results as was shown in the disagreement of witnesses giving evidence before the Education Commission of 1919 at King Williamstown. Fortunately enough for him, some Associations such as Keiskama Hoek, King Williamstown, Peddie and Fort Beaufort-Victoria East had through bitter experiences found out the utter futility of this disorganised state of affairs and had begun to organise the Ciskei (Cape) into one strong body that could speak with one voice before the authorities.

UNION OF THE CAPE AFRICAN TEACHERS was started as early as 1916, but it was stillborn and it was revived again in 1942 at East London. In 1916 one, a Mr. Ganca of Engcobo called a meeting of all teachers in the Cape and Transkei at King Williamstown to discuss the salary question: Managers and Teachers, Teachers houses; Teachers' lands. At this meeting the T.T.A. sent fully accredited delegates while the Cape (Ciskei) was represented by teachers from various local branch associations, who could make no decisions. The T.T.A. complained saying the position was untenable—that Cape-Ciskei must first set their house in order and then come forward for Union. So the working of the S.A.T.A. as it was then called was shelved until such time as the Cape was fully organised and then the C.A.T.A. was the direct outcome of the T.T.A. We are grateful to men like Langa Masiza, Jonathan Hermanus, Lodwyk Dambuza, Abner Mbuli and a host of others who contributed so much towards Union of teachers.

THE KING WILLIAMSTOWN MEETING.—C.N.T.A. FORMED.—Realising the spirit of unity burning among the teachers and having sensed the feeling that these attempts might fail Professor Jabavu called a meeting of the teachers in the Cape at King Williamstown to be held at the same time and place with that convened by the four associations aforesaid. It was at that conference held at King on 23rd-24th June, 1921, that Prof. Jabavu more than proved his powers of leadership, and thus saved a situation that would have ended disastrously for the teachers as a whole.

The speech he delivered at the tensest moment of the meeting was marked by moderation, punctuated by flashes of humour, and by the capacity to see and appreciate another man's point of view, enabled him easily to win the day. Amidst manifestations of joy and relief at the consummation of Union, the dawn of a brighter day had come—the Cape Native Teachers' Association was an accomplished fact.

Once the C.N.T.A. got started and he was elected its first President, he did not rest on his laurels but straight way seized the first chance to bring together teachers in the Transvaal, O.F.S., Natal and Transkei and Cape into one union on a Federal basis the meetings of which were held at Bloemfontein triennially with him as first President. It must be mentioned in passing that the U.T.T.A. had not yet (1925) joined the C.A.T.A. The Federation became very effective and tackled larger questions of policy, salary scales and increments.

ORGANISING U.C.A.T.A.—Mr. Jabavu was untiring in his efforts in persuading the U.T.T.A. and the CATA to merge themselves into one body and outlined the benefits to be derived therefrom. At his own expense he often attended conferences of the UTTA to give them the report of his travels and the report of the Missionary Advisory Board and finally secured representation for them by one of themselves. He

was able at last by his sheer personality and perseverance to bring about the consummation of the UCATA which we may well regard as the masterpiece of his achievements for the ultimate salvation of the teaching profession

A WONDERFUL MAN.—Professor Jabavu is a wonderful man. He is able to make friends with any and everyone who comes into contact with him. He is endowed with such mental structure which rises and falls as the occasion demands. He is never unacceptable to the highest European society and yet at the same time he is able to condescend to meet the lowest elements in the native society and you will find him happy there and infusing happiness.

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I would not be presenting a true picture of the man if I did not mention his deep spiritual mindedness which lifted him up out of the ordinary ranks of men and make him the leader he is.

In this leave-taking of Mr. Jabavu, the teachers cannot help feel they are losing not only a trusted leader of the finest quality, but also a very sincere and intimate friend of one and all of us. The Government tells us that Mr. Jabavu is a tired man, but we are sorry the Government only looks at the paper to find out if the man is still fit for his work. We hope you will still find time in your rest to interest yourself in the work of this Association.

On behalf of the teachers I ask you, Sir, to take with you into your retirement the very best wishes of this Association for a long prosperous and happy life. The teachers hope you will still retain your live interest in the work of this Association.

(In this article, Mr. G. Njokweni, a life long and personal friend of Prof. D. D. T. Jabavu, has ably and succinctly given on behalf of the teachers an account of the fully variegated life activities of Prof. D. D. T. Jabavu, B.A., (Lond.) in the service of the African people in general and the African teachers in particular. The "Teachers' Vision," the founding of which as the "C.A.T.A." in the early twenties, is but one of the innumerable services Prof. Jabavu has rendered to his co-workers in the field, proudly associates itself with the sentiments expressed in this article on Prof. Jabavu, its founder and first editor.—Ed., Vision).

THE NATIVE TEACHER AND POLITICS.

*(Specially Written as a Contribution to the
"Teachers' Vision.")*

I think I should introduce this subject to the readers of this journal whoever they are by first asking what the meaning of the word "politics" is. If I were to stop at the question, I should certainly get all sorts of answers varying from the terminology as found in the dictionary and the derivation of the word. But on summing up the replies one would no doubt discover that no Government service is free from political influence, including the education of the African child with which the African teacher is primarily concerned. Yet, despite this influence which determines all the vital elements in African education, the African teacher must not take part in politics even when these encroach upon his own sacred sphere of activity.

The education which civilisation has brought in its train has convinced us that unless we entrust all our affairs into the hands of those of our own kith and kin who have received this enlightening influence which we call "education," we cannot visualise with equanimity any equitable adjustments of the affairs of the African whether they be religious, political or social. In fact "Vuyi-Vuyi" points the way out when he says "The teachers must be political minded" (vide *Teachers' Vision*—Sept., 1944). I add that the African teacher must take part in politics.

I must not be construed to suggest that the political grievances of the African teacher are no represented. True enough in such organisations as the Bunga and the Natives' Representative Council which are, to all intents and purposes, political bodies, we have such giants as

Councillors Godlo, Mabude, Thema and our colleague, Prof. Z. K. Matthews to mention only a few. But I contend that if the bar against teachers taking part in politics were to be removed, men of equal educational standing and stamp would be multiplied a hundred fold, and the grievances of the African teacher more adequately represented.

The question of African leadership is receiving the closest scrutiny in these days of anxiety and uncertainty, and to exclude the African teacher from that leadership is to expect the cart to pull the horse.

The European can afford to exclude the teacher from the political arena because he can count on the ability of his equally educated brother. I refer to the advocates of high standing who ably represent him in the councils of state. But it is insulting to expect the African teacher to be represented by an illiterate red-blanketed headman. Perhaps I should admit that greed and selfishness on the part of the African himself stand on the way of the teacher participating in political matters. It is the exorbitant price we must pay for our ignorance.

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The present African leader resents being ousted by his better educated brother, and in his resentment often degenerates into denouncing the coming educated generation in his political propaganda, especially, in times of election. We cannot blame him much because we realise that he is sighted only in one eye. But on the contrary we maintain that the faintest breath of scandalous suspicion perishes at once through its absurdity.

The teaching profession is so noble that we cannot, in fact we dare not leave it severely alone in favour of politics. But so long as these undemocratic methods which have become familiar to us in their sickening technique persist, so long will the educated African show those evident outward signs of inward revolution which have earned for him the undeserved title of "agitator."

Now I must amplify Vuyi-Vuyi's advice by advancing some suggestions for every teacher's serious consideration. Often the average teacher takes very little or no interest at all in political matters. He has a duty to his people which he must on no account shirk, no matter what man-made bars lie on his way. He must advise them, enlighten them and thereby gain their recognition as a national asset. He must acquaint himself with, and follow all matters affecting his people. He must become a voter. He must be a member of the Farmers' Association, Women's Organisations, Vigilant Societies, etc., etc., and thereby "live" with his people sharing their tribulations and jublations. In this way the voice will come from the people themselves and not from the wilderness as is often the case, that the teacher is the man best qualified to lead socially, educationally, religiously and politically.

(By AFRICAN TEACHER)

THE TEACHING OF PHYSIOLOGY IN CAPE AFRICAN SECONDARY AND HIGH SCHOOLS.

(By D. B. S. NGQELENI)

"Oxygen is essential to the living body because it is necessary for combustion (oxidation) of the food in the body in order to provide heat, firstly to maintain the body temperature, and secondly to provide enough energy for the performance of life functions. This is indeed a very important biological principle and should be well understood."

This extract is taken from the examiners report of the J.C. Exam. appearing in the Cape Education Gazette 18th Feb., 1943. This is one of many examiners' remarks which appearing from time to time yet echo the same note; namely that the teachers of "Physiology" are poorly equipped with elementary biochemical principles which are involved in physiological processes. This fact is to be most regretted as it has degenerated the teaching of this subject into a narration of anatomical facts and a catalogue of lifeless descriptions.

I have undertaken a systematic inquiry like all amateur research workers; and a number of findings have been revealed. First and foremost the study of the human body is from the very inception presented as a study of a corpse not of a living organism. This invariably provides a pitfall into which many students fall, like Lucifer, never to rise again.

From my observations and inquiry I gather that the different systems are studied not in activity but in inertia and in water-tight compartments. A few illustrations may be necessary at this juncture. This departmentalised human body fails dismally to indicate to the pupils

that the different systems are inter-related, inter-dependent, and by their co-operative interactions and activities maintain that volatile and impalpable essence which we call "life" present in all living things.

Each system is studied exclusively of other systems e.g. the digestive system which is closely associated with the blood-vascular, respiratory, and excretory systems; is treated independently and with little reference to its necessity and importance in the performance of life functions. This is clearly illustrated in the examiner's comment and also in no lesser degree in the answers I obtained in the course of my inquiry. I frequently presented to many students, some of whom had studied physiology up to the Sen. Cert. stage, this question: "Where does the carbon-dioxide given out during respiration come from?" The consensus of knowledge reflected in the answers obtained made me understand that this gas is stored up in the lungs and is released at each expiration.

This anomaly arises from a lack of correct perspective of fundamental bio-chemical principles, which perforce the teaching of this subject warrants. This lack of organised knowledge serves to deaden scientific curiosity and to rob the subject of its vitality and interest. These prevalent scientific misconceptions may be attributed to the entrenched attitude and policy of the school principals who do not assign a place for this subject in the science department, as an adjunct intermediate between Biology and Physical Science, an innovation which would ensure that teachers properly qualified to teach this subject are appointed. This would incidentally drive home the idea of correlation of studies in the school, and in the dept. of science in particular.

The misconception referred to above arises in the minds of the pupils through the failure of the teachers (frequently men of Arts or even Law) to indicate and stress the following points:—

- (1) The necessity of foodstuffs and their composition.
- (2) The necessity of digestion.
- (3) The basic essentials of absorption and the passing of the final products of digestion into the blood stream.
- (4) The oxygenation of the blood stream. (In the lungs).
- (5) The oxidation of the final products of digestion. (Chemical process).
- (6) The liberation of Heat.
- (7) Carbon-dioxide and water vapour formed as waste products of the combustion process.

The above points presuppose a study of the digestive system with special reference to the blood-vascular, respiratory, and the excretory systems.

The pupils must grasp clearly the idea that a living organism requires energy for movement, growth, respiration etc.; heat to maintain body temperature. This heat is provided by the combustion of food which is taken in, in the form of complex carbohydrates, proteins, fats etc. These foodstuffs have to be simplified to substances readily absorbable to the human body; and this process of simplification is called digestion. The final products of digestion on absorption pass from the digestive tract into the blood stream; where the simplified carbohydrate compounds are oxidised by the oxygen gases or purification of blood in the lungs.

Oxidation is a chemical process or change during which new substances are formed and heat is liberated. Carbon-dioxide and water vapour are the principal waste products of this chemical change. Therefore the human body must be provided with organs for getting rid of these waste products which may be adequately called the ashes of life. Hence the recognition of the lungs, kidney, and the skin as organs excretory in function.

With or without apologies to educationists, I most humbly submit these observations to my fellow teachers and constructive criticisms and recommendations will be welcomed.

TRANSFER OF NATIVE EDUCATION

Address delivered in the meeting of the Engcobo African Teachers' Association on the 28th October, 1944

(By W. Z. MPAKO, B.A.)

It will be remembered that during the past years the question of the transfer of Native Education to the Central Government has engaged the attention of various Commissions and other bodies such as the Union Education Department, and the University Commission in 1913, the Provincial Administration in 1915, the Native Affairs Commission in 1912, the Native Economic Commission between 1930-1932, the Inter-Departmental Committee on Native Education between 1935-1936, the Cabinet and the various Provinces in 1939.

On 1st August, 1939, this same question was again submitted to the Provincial Consultative Committee which resolved that the Department of Native Affairs draft the necessary Bills for consideration by the Provinces and the Native Representative Council but owing to the prevalent global war no further steps were taken.

Since then the Central Government has been providing funds from the Native General Tax for the expansion of Native Education, but later this source of revenue was exhausted and therefore the whole question of control and Finance came up again for decision.

The Cape Province Executive Committee advocated provincial control as long as Native Education was properly subsidized; and again this same Committee expressed a feeling that it was undesirable to divorce Native Education from European and Coloured Education as that would lead to serious consequences. On the whole all provinces favoured Provincial control and suggested financing of Native Education from the General Revenue. The Native Representative Council also considered this question of control and, as its decision, it re-iterated the recommendations of the Inter-Departmental Committee on Native Education that "Native Education be transferred from the Control of the Provincial Councils to that of the Union Government and that the Administration and financing of Native Education be divorced from the Department of Native Affairs (including the Native Affairs Commission and be placed with the Union Education Department." Under the circumstances three courses were open to the Government:—

- (1) To provide funds for Native Education from the General Revenue and have the Administration in the hands of the Provinces.
- (2) To transfer it to the Central Government and place it under the Minister of Education.
- (3) To transfer it to the Central Government and place it under the Minister of Native Affairs.

With regard to course 3, the Minister of Native Affairs, in his review of the activities of the Department of Native Affairs for the year 1943-1944, stated that the Department of Native Affairs did not possess the technical machinery to deal with a matter of that kind. And more recently, Mr. G. K. Hemming, M.P. addressing the meeting of the Transkei African Voters' Association on Educational problems from the point of view of finance, said, inter alia, that as far as he knew, there was not

a single educationist on the staff of the Native Affairs Department, and he thus deplored any attempt to have African Education entrusted to this Department.

During the last session of Parliament Mr. J. H. Hofmeyr convened a conference where he put forward a scheme whereby Native Education would be financed from general revenue through the Union Department of Education and be administered by the Provinces. Apparently as an outcome of the final findings of that conference, one or two months ago the Government was reported to be busily engaged on a scheme to centre financial and directive control of African Education in Pretoria. The four provinces, will, according to the scheme take charge of the Administration side; all Native Tax in future will go to the Consolidated Revenue Fund of the Union Government; this Fund will allocate sums to the Provincial Administrators for African Education. Included in this scheme, a National Board of Native Education will be created consisting of the Secretary of Native Affairs, a Representative of the Union Education Department, and the four Provincial Directors of Afri-

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can Education. The intention behind the Bill in which this scheme is envisaged is subject to suspicion as the Minister of Native Education is not mentioned in it at all, and more so that the draft Bill will be introduced by the Minister of Native Affairs.

A disquieting feature of this scheme which is gnawing our vitals is the fact that the Secretary of Native Affairs is the senior official in this Board to control Native Education. Therefore this seems to suggest that the said Board will be responsible to the Minister of Native Affairs—a sorrowful state of Affairs indeed!

Another objectionable feature is the fact that, by every indication, no provision has been made for the African people to appoint a representative. Is this not a serious omission in view of the fact that so much noise has time and again been made in an attempt to beseech our trustees—the whitemen—to provide a space for a direct African representation in all bodies specially concerned with matters directly affecting Africans?

The Minister of Native Affairs cannot adequately deal with a matter like education because he is an administrative officer usually elected for his magisterial experience and legal knowledge, and is therefore not an educationist. Education has, in modern times, become so specialised that educational training and experience are essential qualifications for the head of a department or board placed in charge of a large educational system.

Also it appears that matters, with which the Minister of Native Affairs has already been entrusted, are so multifarious and the burden on his head so heavy that the position becomes intolerable when we learn that again Native Education is added to his duties.

Such a high responsibility as is held by the Minister of Native Affairs in the Board of Native Education is bound to provoke fears in Africans—fears that they are destined to get an educational system different from, if not inferior to, that of Europeans more so that they have been shut out of the door and every effort has been made to close every aperture through which they could at least hear or make their voices heard by those who are fashioning their future or misfortune inside.

In the Native mind, it is contended, the Minister of Native Affairs is associated with restrictive and repressive legislation. Therefore educational schemes may be prejudiced if they emanate from a Board headed by a man with that reputation among Africans.

(Since the writing of this article, the Bill has become an Act—We invite readers to comment on it in our next number of the "Vision"—Editor).

OLIVER ASKS FOR SOME MORE!

(By O. Twist.)

The Secretary for Native Affairs wrote a letter to Mr. J. D. Rheinnallt Jones and this letter was published in the "Umteteli" of the 21st April.

From its contents it is clear that the Secretary is puzzled by the attitude of the Transvaal teachers. The trouble originates from these teachers' dissatisfaction with the present salary scales now in force. In his opinion they have everything to be thankful for and very little to complain about.

What is puzzling is that the Secretary should say with one breath that he "sympathises with the teachers' desire for better salary scales," and denounces them for agitating for them. He maintains that "there has been considerable improvements in the last few years," but forgets to mention that during these same years the Coloured and European teachers' salary scales which were already more than seventy-five and one hundred per cent. better respectively, were even far more improved, comparatively, than the Africans'. That is one reason why these teachers forget to say "thank you," for these "considerably improved salary scales." The gap between the African teachers' salary scales and the Coloured teachers' salary scales remains the same if not wider. Can any fair-minded person wonder then why these teachers will not be satisfied in spite of these "improvements."

How do these so-called better salary scales, "payment of increments, various allowances, etc.." compare with those of Africans working in factories, firms, etc.? Unless the Secretary sees the problem from the African teachers' point of view and not from a European or public opinion point of view he will never satisfy nor understand these teachers. These injustices happen under their very noses and they are aware of them.

"... It was the Transvaal teachers who were constantly voicing their dissatisfaction." This is not at all correct. Perhaps the Transvaal teachers were the loudest, but they were certainly not the only one who were constantly voicing this dissatisfaction.

We, teachers (I am sure I am voicing the views of all African teachers), regard these increments, improved salary scales, etc., as nothing more than long overdue instalments. Also we find them so grossly inadequate that they, no matter how much we try to stretch them, do not make ends meet.

"Hitherto the teachers in Natal and the Cape appeared to be satisfied, but it seemed apparent from the circular that had been forwarded that the Transvaal African Teachers' Association wished to create dissatisfaction in these provinces as well. Well! Well!! Well!!! This is certainly news to me. Phandulani manenekazi nani manene. Lindiyile umna. If this is true then it shows beyond any reasonable doubt how backward the Cape and Natal teachers are, both mentally and socially. It also means that the Secretary needn't spend sleepless nights worrying about what may happen should the Cape and Natal teachers follow the Transvaal teachers' advice. If the teachers in these provinces appeared to be satisfied" then, no matter what excellent advice the Transvaal teachers offered these teachers would ignore it because they are or appear to be satisfied. The truth is that the Cape teachers at least have been quiet because they have been preparing for a huge offensive. If I am not mistaken the attack has already begun.

In conclusion let me state here the reason for this attack by the Secretary on the Transvaal teachers. They asked for an additional sum of £190,000 (Oliver asks for some more). The Secretary for Native Affairs pointed out that the recommendations of the Transvaal Committee would involve additional expenditure of £190,000 in the Transvaal alone; to bring the whole country into line it would cost £700,000 and there were no funds for this large additional expenditure." We are not surprised at this refusal and excuse for it. It is the usual story of "owing to lack of funds . . ." Please complete the sentence, Mr. Editor, I know you know it off by heart.

TO OUR READERS

We owe our readers an explanation and an apology for the irregularity of the "Teachers' Vision" since the beginning of this year. As was explained before a meeting of the delegates of the U.C.A.T.A. at Port Elizabeth in June, we admitted our failure to "deliver the goods," but we failed because our readers failed us, even when we specially requested some of them to give us contributions and articles for publication.

Much as we regret our own failure, we equally regret and even resent and deplore what we interpret as irresponsibility on the part of our teachers. We take our office of Editor seriously, but it is a responsibility which we must share on a full co-operative basis with our readers. No more can we produce the "Vision" without readers' contributions than could the Hebrews make bricks without straw. (If you are a conscientious objector to religion in your "Vission," view the comparison from a historical point of view.)

"Tsoho la monna ke mokolla." Not Greek, but Sutho sage way for saying much more than "every little helps."

We were not able to reply to the many enquiries from our subscribers about their "Visions." We take this opportunity of offering them this explanation.

- (1) This is the first number of the "Teachers' Vision" for the year 1945. It will be followed in due course, by three other numbers, making our full quota of four issues for the year 1945.
- (2) This will naturally depend upon the speed of our printers in handling our work, and upon the ready and voluntary support of contributions.
- (3) We promise all subscribers the full value of their subscriptions, i.e. four copies of the "Vision" per member, mailed to his/her address as we have it in our mailing list.
- (4) We do not claim infallibility. Should any of our subscribers fail to receive their particular number of the magazine within reasonable time (say, within 7 days of receipt of that particular number by a next-door neighbour or an equivalent of one), we kindly request them to send us a post card drawing our attention to the error, and we shall immediately put it right.
- (5) Those readers whose subscriptions shall expire at the end of any particular time will find inside their "Visions" notification to that effect.
- (6) We very kindly request readers to send their "complaints," and inquiries about the "Vission" to:

THE EDITOR, "THE TEACHERS' VISION,"
Box 173, UMTATA.

- (7) On the other hand, we request that all payments be made to:

THE TREASURER, U.C.A.T.A.,
P.O. LOVEDALE.

CHANGES IN THE OFFICE-BEARERS OF THE U.C.A.T.A.

The attention of readers is drawn to the following changes in the office-bearers of the U.C.A.T.A. since the Port Elizabeth Conference in June :

President : Mr. H. Masiza, No. 2 Location, Kimberley.

President-elect : Mr. I. D. Mkizi, B.A., Lond., M.Ed., S.A., Langa High School, Langa.

GENERAL SECRETARY : Mr. Max Mesatywa, Nqabara Secondary School, Idutywa.

ASSISTANT SECRETARY : Miss P. Mpumlwana, Box 50, King Williamstown.

VISUALISED SCHEME FOR PUTTING U.C.A.T.A. ON SOUND BASIS.

On the request of several of the delegates of the U.C.A.T.A. Conference in Port Elizabeth in June, the Treasurer of the U.C.A.T.A. has committed to writing an outline of a bold scheme for putting the U.C.A.T.A. on a sound financial basis. It is a "Vision" of a better U.C.A.T.A. Individual teachers and branch associations will take it for what it is worth. The Transvaal Teachers' Association has employed the services of a full-time secretary. They did not cry for the moon. They acted.—Editor.

That the 2,000 teachers I estimate (have no records to go upon, but the Gape has over 5,000 African teachers at present) are members of the U.C.A.T.A. be requested to contribute a sum of 10s. each, asking the Education Department to deduct this sum from their April salary cheque and remit same to the Treasurer, U.C.A.T.A.

If each of the 2,000 teachers did this, the sum credited to the Association's funds in this manner would be £1,000 which would enable the Association to employ the services of a salaried organiser. This officer would take over the following duties which are at present done by men at their spare time and therefore cannot be done as well as could be done by these same men if they devoted all their time to the work. The officer would be General Secretary-Treasurer, Editor of "The Vision" and Organiser.

With such a full time officer (i) we could afford to get "The Vision" published monthly or, to start with, once in two months. (ii) We could have a central office where copies of ordinances affecting education could be kept and studied and where teachers could write at any time for advice and/or guidance. (iii) From this office the officer could go on his organising trips, thus helping to rope in the other few thousand teachers who are not yet in the fold.

I had made, at Port Elizabeth a rough statement showing how I proposed such monies could be used. I give the figures below : Later, when more teachers have joined the Association (1) It may be decided to reduce the contribution of 10s. per head or perhaps to reduce the

female teachers' contribution as the burden would be heavier on them. (On male primary teachers the contribution is equal to one month's increment on salary. It is more than that on female primary teachers, and less than that on post-primary teachers.) (2) We may print the "Vision" monthly and/or increase its size. (3) We may increase our Reserve, our Legal Defence Fund Contribution and also give relief to the branches by subsidising them from headquarters for their running expenses which at the beginning they would have to shoulder in full.

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	<hr/>	By office rent, postages, phone and stationery ..	120
		By wages	60
		By printing "Vision" issues of present Health Mag. size 8 pages at £35 per issues	210
		By postages on "Vision" ..	60
		By Legal Defence Fund contribution	100
		By travelling of organiser and conference officials ..	100
		By reserve	50
	£1000		<hr/>
			£1000

UNITED CAPE AFRICAN TEACHERS' ASSOCIATION CONSTITUTION.

I. Name : The name of the Association shall be the United Cape African Teachers' Association.

II. Objects :: (a) to guard and promote the interests of African Teachers in the whole Cape Province.

(b) To serve as a recognised mouth-piece of African teachers before authorities.

(c) To arouse interest in ; and to stimulate discussion on, all matters vitally affecting the Education of the African people.

(d) To provide annual conferences in order to integrate the activities of the Affiliated branch associations, and to arrange for addresses by competent lecturers.

III. Membership : (a) All African teachers engaged in Education. (b) Life membership, voted at an annual conference for meritorious service.

IV. Authority : The supreme authority of the Association shall be vetoed in the Annual Conference of delegates elected by the Branches and subject to that authority, the Association shall be governed by the Executive Council.

V. Annual Conference.—Composition : 1. The Association shall

meet in Conference once a year normally in June at a place to be decided by Conference.

2 (a). Each Branch whose affiliation fees are paid shall be entitled to elect a maximum of FIVE delegates to Conference.

(b) Members of Affiliated Branch Associations other than delegates, who shall have a right to take part in discussions but not to vote.

(c) Affiliated individual teacher members.

(d) Members of the General Public as approved by Conference. They shall have the right to take part in discussions but not to vote.

(e) Life Members who shall take part in discussions and not vote.

(f) Proxy.

3. No member shall be allowed to take part in the discussions of the Association if his Branch has not paid up its dues to the Association.

(to be continued)

VISION

Present and future generations depend upon the teacher for their outlook on life, for it is upon sound education, permeated by VISION, that the success of the individual depends On the heads of the Bantu Leaders, a grave responsibility rests: for on their VISION the future of the African depends: but unless the remuneration by

the State is sufficient to enable the teachers to carry out their work efficiently, they are seriously handicapped in their responsibilities and foredoomed to failure in whole or in part.



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