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THE EDUCATIONAL JOURNAL

Contents

THE MINIMUM	1
THE IQ: REACTION'S HOLY COW	3
WELCOME TO THE NEW TEACHERS	7
THE BATTLE OF THE BOOK	9
CTMWA BURSARIES	12
LETTER TO THE EDITOR	14
GUIDE TO SA TRADE UNION GROUPINGS	17
NOTES IN SCHOOL	19
BOOK REVIEW	22

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THE EDUCATIONAL JOURNAL

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The Minimum

All over the Republic — on both sides of the ghetto fence that separates those with a vested interest in retaining the basic social structure of South Africa from those with a fundamental interest in doing the exact opposite — there is a ferment of political discussion. It is on a scale and a level never experienced before. Across the fence, naturally, there is trafficking between the collaborators and those who control the purse strings, beads and arrack, as well as an unequal exchange between political unsophisticates and ponces.

Of course, we are not referring to the Parliamentary Select Committee on the Constitution under the patriot who once headed the notorious Schlebusch Commission, a latter-day Calvinist political Inquisition, and who has recently appointed a State prosecutor a judge. Nobody is worried about who talks to this Committee. We are referring to those, on this side of the ghetto fence, who are interested in change and not merely a different mask. And it is in relation to them that we want to restate what is today regarded as the very minimum that is acceptable to those in this country who form the vast majority carrying the double burden of economic exploitation and political oppression.

There are people of all ages and of varying degrees of political understanding who think that there is no problem at all in setting out the minimum. It is really about time they woke up. The contemporary political scene, here or in Namibia or in Zimbabwe-Rhodesia (we deliberately leave out Mozambique and Angola because other considerations arise concern-

ing stages in an ongoing process), should by now have taught them that, even in terms of a minimum, "we" do *not* "all want the same things", and that the term 'bourgeois democratic' is neither a swear word nor a brand name on a refuse bin but a reference to a process. Looking at the realities beyond the words, with a little honest effort they ought to be able to discover that *nobody* working (or advocating the working of) the machinery of political oppression, from a Rev. Hendrickse to a Reddy to a Thebehali to a Chief Buthelezi (or to the double-tongues in Natal and Transvaal on the question of boycotting the SA Indian Council dummy elections) insists on the minimum of rights. Either for their own tribe or for all the unfranchised. It is simple enough to test this.

To begin at the beginning. With the franchise. The minimum acceptable is the full and equal franchise (the right to elect and be elected to parliament, provincial council, divisional and city councils) for all men and women. Without any qualifications as to education or property. Without any 'safeguards' for so-called minority

groups or traditional interests or against either "the man on the sandhills" or "the red blankets". And most certainly without that darling of vested interests and liberals, a Bill of Rights. Or take the question of education. The minimum acceptable is an unsegregated, free and secular system. A single school system for all, without 'escape routes' for those with money or a skin colour used to privileges, or an allegedly superior level of civilization. Or take cultural and recreational amenities: free and untrammelled access to all facilities, without permits and blanket permits and exemption permits. Not merely on the level of a Nico Malan or a Baxter theatre or a Pretoria Opera House or the 5-Star hotels, but at grassroots level in every city, dorp and village. On these three minimum requisites alone, we suggest, every non-citizen should pause for a moment, look around the city or dorp or village or hamlet and project the application of these three minimum demands into reality. And then decide who is for them and who, collaborator or otherwise, cannot or does not make it up to the minimum. While doing this he and she might well find that some organisations of which they are members (including churches and mosques claiming to be on the side of the people), or bodies with which they are associated, or fellow-workers or friends or neighbours neither accept nor are willing to accept the minimum. Let the pseudo-intellectual abstainers who have so much to say about 'the people' go to people and start talking to them and listening to them. They might find out a thing or two about people in town and country or people whose respective ghettos are separated by a narrow strip of tarred road. A thing or two about how deep and how pernicious the slave mentality can be after so long a period of conditioning. And they might understand why the Patriotic Front has been holding out

against 'elections' under the protection of mass-killer Walls and the British Army. Conceivably, they might find themselves less sure on one or two aspects. To their horror they might even find some dark and hidden corners of their own philosophy which are implicitly racist: 'coloured', 'indian', 'xhosa', 'zulu', 'tingo'. In other words, when it comes to translation into practice they might in effect be lining up with the racist pedlars of 'identity', 'ethnicity' and 'multi-racialism' — all of whom reject the minimum and seek bizarre formulae for denying equal citizenship to all South Africans, that is, membership of a single nation on the basis of complete equality. They might find themselves more Azanian nationalists than Southern African national liberators.

After testing their political principles and programme on these three minima, they may then move on to others, equally essential and equally constituting the whole body of minimum requirements. Others such as the inviolability of person, house and privacy; freedom of speech, Press, meeting and association; freedom of movement and occupation; full equality of rights irrespective of colour, sex or so-called race; revision of a land situation in which 87% of the population are forced to live on 13% of the land; revision of the entire civil and criminal codes so as to ensure equality before the law; revision of the whole system of taxation by which the toil and sweat of the poorest sections of the population carry those who are better off; and revision of the entire body of labour laws, not on the manipulative and racist basis of the Wiehahn and Riekert Reports but so as to establish complete equality between the buyer and seller of labour. And when they will have bound all these together they will have arrived at an understanding of what the national liberatory movement is essentially about. Not as an ultimate goal, a pious statement of

principles, but as a practical basis for day-to-day grassroots propagation, organisation and struggle in factory, office, field, mine and every other aspect of life and work in this country.

There are some who, because they have never begun to think of applying theory to practice, feel they can take short cuts. There are some who airily dismiss the need for a minimum programme because they find it more exhilarating (and less exhausting) to exchange ideological exotica with their cronies on the subject of ideal maximum programmes. These are seldom people who are interested in making a serious or sustained contribution to the solution of the central problem of our part of this continent here and now. Either they

transport their souls to the suburbs beyond a mere national liberatory movement, or they exhaust themselves by endlessly going about it and about, in a dilettante's harem of ideas, always coming out by the same foxhole as in they went. On the other hand, those who are determined to avoid the tragi-farce of a Zimbabwe-Rhodesia as demonstrated at the Lancaster House wheeling-and-dealing, or the grotesque marketeering and sheepstealing indulged in by every brand of opportunist from the rural tribalists to Swapo-D in Namibia, will see to it during the *present* period that they work ceaselessly to make contemplation of anything less than the minimum an act of betrayal of the single nation we are striving to build in a single South Africa.

The IQ: Reaction's Holy Cow

Debunking the Myth and Exposing the Menace

E. P. SMITH

Outside of this country the mounting view is that it should not be long now before anyone who believes that 'intelligence' tests test inborn 'intelligence', or that something called an IQ or 'intelligence' quotient measures it, will be regarded in the same way as most people (outside of this country) look upon those who believe the world is flat. But it is amazing how many people in this part of the world, where we have become increasingly sensitive to the new names given to old frauds, still seem to think that there is nothing inherently wrong or reactionary about the concept of an IQ.

They criticise the standard intelligence tests used (the notorious SA Group intelligence Test and its bastard offspring) as being culturally loaded against those who do not belong to the privileged 'white' group. They reject them because they have not been 'properly standardised', whatever that means or ever could mean in a country of South Africa's social composition. But they do not question or criticise, let alone reject, the whole assumption of the existence of a thing called an IQ, which is supposed to indicate how much or how little one possesses of an inborn, heritable entity called 'intelligence'.

Except that it more directly and immediately affects the ordering of the lives of whole generations of children (bringing 'science' to the help of predestination), one is reminded of previous scholastic (in the mediaeval sense) hang-ups by the Schoolmen in other 'disciplines' (the in-word for a

wide variety of academic woolgathering). All of them have the common feature of a stated or implied reactionary philosophic assumption. We do not have to go back to Bishop Berkeley and his predecessors with their idealistic notions about the immateriality of matter and in which matter is regarded as no more than a celestial idea. In our own times we have had the likes of Jeans, Mach, Eddington, Lodge and others trying to tailor the physical world to their unscientific (and solipsistic) prejudices. The line goes through Freud's metaphor of the 'unconscious' mind and his 'dreams about dreams', and extends to the neo-Hobbesian ('man is a wolf to fellow man') sludge of Konrad ('aggression') Lorenz, Desmond ('naked ape') Morris and that vulgar racist Robert ('African genesis') Ardrey with their theory of man's 'innate' biological aggressiveness. And in the field of 'intelligence' voodoo we have Jensen, Herrnstein and (with his vicious

paperbacks in the supermarkets) Eysenck. Of this bunch it should suffice to quote the opening paragraphs of Professor Richard C. Lewontin's famous article on 'Race and Intelligence', which appeared in The Bulletin of Atomic Scientists in March 1970. It runs: "IN THE SPRING OF 1653, POPE INNOCENT X CONDEMNED A PERNICIOUS HERESY WHICH ESPOUSED the doctrines of 'total depravity, irresistible grace, lack of free will, predestination and limited atonement'. That heresy was Jansenism and its author was Cornelius Jansen, Bishop of Ypres. In the winter of 1968, the same doctrine appeared in the *Harvard Educational Review*. That doctrine is now called 'Jensenism' by the *New York Times* magazine and its author is Arthur R. Jensen, professor of educational psychology at the University of California at Berkeley. It is a doctrine as erroneous in the twentieth century as it was in the seventeenth. I shall try to play the Innocent." The concluding paragraph ran: "I oppose him."

'Intelligence' and the IQ

Every day teachers and others make value judgments about the intelligence of the pupils they teach and of the people around them. By which they really mean no more than that John or Mary can understand or tackle this, that or the other sort of problem better than other people. They are not measuring or referring to some inborn quality. Or to a sachet hidden somewhere in the brain or the rest of the nervous system and filled from birth with a mystical substance called 'intelligence'. They are relating the description of John or Mary as 'intelligent' to behaviour or performance in classroom or other tasks assigned to them or in some social situation they were involved in. All of this in a particular social set-up.

Used in that commonsense and related sort of way the word 'intelligence' at least has a meaning and a connection with reality. But when the faithful among the psychologists use the word it becomes clothed in a certain mystique. And when they claim to be able to measure this innate thing called 'intelligence', a sort of mental phlogiston, they benumb even intelligent people. If you do one of their tests (even if 'just for the hell of it') and get a ranking of 120, you feel good. You are in the clear. After all, that high priest among testers, Terman, who inherited the mantle of the high priests' high priests, Binet-Simon, calculated — posthumously, by reading his works and without tests — that Charles Darwin had only 135. Unlike Francis Galton who, on the strength of his writings and biographies, was given a ranking of 200 by Terman's crystal-ball-cum-innate calculator. Or cum-egg timer, for all we know. But if you do one of their tests and score a mere 60, someone is going

to worry about you: on such a low rating you are adjudged as probably too stupid to worry about yourself. Really!

Debunked

Popular debunking of the fallacies, assumptions, innate viciousness and sheer nonsense of the IQ merchants started in a big way in 1922, with the columnist Walter Lippmann's 'The Mental Age of Americans' and many other articles on the subject, which drew an attempt at a reply from Terman and a devastating return blast from Lippmann.

At first the academics were somewhat cautious and polite. They contented themselves with saying that they could not accept without more evidence that each one was born with a fixed quantum of 'intelligence', or a general factor even when decked out with the salad dressing of 'special factors'. Nor could they accept that there was such a thing as a culture-free test, a clinical instrument like a thermometer. So they really did not know what was really being tested. That was about as outspoken as most of them ever became, until the rise of Nazism which — as in this Beloved Country — made a fetish of tests which proved Nordic superiority. Some of the psychologists then woke up, and the fight was on (academically speaking). After World War II most psychologists who were not mere trick cyclists accepted that whatever was measured by 'intelligence' tests did not have any causal or necessary relation to 'educability' (how they love that word) and the right to education in and for society. And the right to equal citizenship. But things were fairly quiet, because the matter was not of great importance. Until 1969, when Jensen's utterly reactionary article in the *Harvard Educational Review* appeared, with its racist claim of genetic differences in the 'intelligence' of different "race" groups and of heritable IQ's which sustained inherent superiority over inherent inferiority. He was blasted from all sides. As was Herrnstein, who got his main come uppance from the mandarin's mandarin, Noam Chomsky, in his 'The fallacy of Richard Herrnstein's IQ'. And then they all weighed in, geneticists, mathematicians, teachers, the lot.

So that nowadays (outside of South Africa) the notion of IQ is intellectually gangrenous and moribund. Everyone (else) knows that there is no such thing as a clinical or culture-free test. In fact, it was old hat before Pearl Harbour that one could construct an All-American Intelligence Test on which most Japanese would turn out to be morons. And an All-Japanese test which would put most Americans in the Carter or Ford bracket. Everyone (else) knows that country children on arrival in a city could fail a test designed for children who grew up in the city, and vice versa, and that the

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notion of a 'standardised' test is mere trade talk. And everyone knows that the crude operators, from here to Haarlem and Puerto Rico, who used to prove by IQ tests that 'blacks' are inherently less intelligent than 'whites' were just the primitive forebears of those slick, racist musketeers, Herrnstein, Eysenck and Jensen — who appropriately dedicated his book, 'Educability and Group Differences', 1973, to that "father of British educational psychology" and recently exposed faker of test results, Sir Cyril Burt, who taught Eysenck, who taught Jensen.

It is widely known nowadays that despite the inherited and fixed quantum of 'intelligence', one can by practising to do "intelligence" tests heighten one's innate 'intelligence'. In fact, any intelligent person must have laughed his head off at an advertisement that the British *Guardian Weekly* (which embodies such pillars of society as *The Washington Post* and *Le Monde*) has only this year been running on "52 ways to raise a child's IQ". For three dollars "all parents and future parents" are promised a booklet "in simple, direct language" which will give them "more than 52 good ideas" on the subject at "Reading Level: High School". It is by "Dr. William Maxwell, the Harvard-educated Professor of Education, and Mrs. Mary Maxwell, RN" of Suva, Fiji. Of course intelligent people must have had a good belly laugh. But was it really any funnier, or less reactionary, than the great Galton's "Hereditary Genius" (1869), which was taken seriously, at least by the upper class for whose solace it was written?

And South Africa?

The body of eminent scholarship ranked against the unscientific and anti-scientific mumbo jumbo of the IQ and its pretensions to reflect or rank 'intelligence' is indeed formidable. In certain educational systems, and even in New York State, IQ tests are just not used. Other types of psychological tests, maybe, but certainly not these school horoscopes which claim to measure and rank 'intelligence'. Why is it, then, that IQ Test manufacturing and testing have become a whole new secondary industry in this country, with smug and arrogant 'testers' making a nuisance in the schools? (See, for example, the article "Pedagogical Bone-throwing — 'Aptitude' Tests for School Beginners", *Educational Journal*, April-May, 1978.)

Why is it that the various tribal school administrations, with their (mainly) Bush-trained and Christelik-Nasionale 'university'-produced school psychologists (surely they constitute a separate species?) are such an insidious pest in the schools? Why do they so earnestly set about trying to classify and shunt pupils into special classes for the 'retarded'? And why, on instructions, 'from higher authority' (which, one suspects, is sometimes spelt

with an H and an A) do they persist in their activities against the wishes and protests of parents, teachers and pupils? And even when the allegedly 'retarded' pupils escape from their snake pits, get into the main school stream and more than hold their own? The obvious answer is that the IQ test is an important instrument of retardation in tribalised schooling. Especially those tests which have been 'ethnically standardised' for 'our people' by or with the help of Bush psychologists and psychology students. Tests which are kept in strong rooms, well away from scientific inquirers.

On the one hand there is the pretence that 'our own' ethnic school system points the way to the ethnic sky. But on the other there is the fact that this glorious system of free enterprise that the Urban Foundation and other patrons of the ghetto tell us so much about nowadays requires a vast supply of cheap, allegedly semi-skilled and unskilled labour. So, as many pupils as possible must be kept down at ground level. That is where such labour normally is to be recruited. And so, on strictly educational grounds and in accordance with the most modern views on the subject (those of the three musketeers, Jensen, Herrnstein and Eysenck, plus a couple of neo-Nazis from West Germany), the ceiling of 'intelligence' has to be established as early as possible. It must be proved, by means of 'intelligence' tests, that the child has the mental ability to go only so far with his education. The child has to be stopped before he gets off the ground, on his way to the pie in the sky. It is as simple and as crude as that. And, of course, it accords completely not only with the assumptions of Calvinist philosophy and its CNO dogmas but also with the well-known, common-or-garden class prejudices of the system of glorious free enterprise.

As Noam Chomsky hinted in his 'The fallacy of Richard Herrnstein's IQ', "As to social importance, a correlation between race and mean IQ (were this shown to exist) entails no social consequence except in a racist society in which each individual is assigned to a racial category and dealt with, not as an individual in his own right, but as a representative of this category".

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The Educational Journal, Oct.-Nov. 1979

Welcome to the New Teachers!

Dear Colleagues

Welcome to the ranks of the teachers in the service of real progress in this country from a veteran of five years' standing! Yes! Five years! The Gloomy Gerties and Career Charlies who were my contemporaries at high school poured scorn on my idealistic hopes when I left the Training College. They had chosen the "sensible" course and were going to carve out well-paid careers as accountants, electricians, salesmen or what-have-you, and predicted that I too would join their ranks within two years. They were wrong! I have survived — and grown! I cannot help feeling a little bit superior when I see by how far I have outstripped them in the things of the mind and spirit that matter more than natty clothes or flashy cars. And so, my welcome to you comes from one who a brief five years ago had the same doubts, fears, and hopes as you. Perhaps what I learnt might give you a few clues to start you off on the right road and make your progress to "veteran" status a little easier.

Let me confess straightaway — I was very fortunate! My first post was at a school where the Principal and several assistant-teachers were avid readers and I was invited to join their reading circle. Without at first understanding why it should be so, I became aware that a special relationship existed between this circle and the pupils and their parents. This showed itself in the eagerness with which pupils were prepared to do even "unpleasant" things like homework or arithmetic or writing compositions for "their" teachers, but were engaged in never-ending guerilla warfare against the others. Of course the learned lectures on Educational Psychology with which old J. J. had tried to impress the second-year class at college seemed to have no relevance to the situation at all. It was only when I realised that the Principal and several members of the staff knew one another and many parents as members of the local civic or cultural association or sports club, that I began to sense the source of the respect that pupils and parents had for some teachers. There they learned to make common cause as non-citizens whether they were bricklayers, factory-hands, nurses, shop-assistants, or teachers, and when teachers stepped into the school they did not suddenly acquire a new status. They remained non-citizens, and these respected teachers understood that they were expected to continue the struggle that on another level and on another front they were waging in the civic, political, sports and cultural organisations.

From them I learnt that we were teaching the children of oppressed people who were denied the very many opportunities for informal and extramural learning and cultural growth enjoyed by the children of citizens in a modern democracy. Our teaching had perforce to contain more than the bare bones of the prescribed syllabuses or we would be doing exactly what the planners of the tribal schools wanted *their* teachers to do. By teaching the minimum we were betraying the very cause that we claimed to be fighting for in our

civic or sporting organisation. And so, to make good our claim that we were serving the people, and not the planners, it was necessary to examine our own preparedness for the job in hand.

That was why, I discovered, several of my colleagues were doing private study to improve their qualifications. They were spending whatever time they could spare from their teaching duties, at their books or lectures instead of lording it in the lounges of the local liquor-outlets. They seemed to be making an honest effort to remedy the shortcomings in their academic backgrounds which they had suffered, like you and me, because they too had passed through a tribal, debased school system and their parents too were the victims of economic exploitation and cultural starvation. I was impressed by their wish to be better teachers, and not better boss-boys of the "department", and they wanted to be able to defend the content and method of their lessons against departmental inspectors who were programmed to lower standards all round. In talking to those teachers I soon discovered my own inadequacies — despite my first-class in Matric and impressive college record! I also enrolled for a course of study, in self-defence at first, I think, but I soon discovered that the camaraderie and mutual help amongst our group made possible real progress for all of us in more ways than merely passing the examinations for which we entered. We helped one another find the worthwhile books which placed our lecture notes and the prescribed texts of our study courses in better perspective. Attending lectures arranged by the local educational fellowship, participating in discussions, and raising points of view that led to further discussion — all this brought a special kind of excitement to us. And so we began to understand much more about world history and the place of Southern Africa in the world scheme. We began to understand more clearly how the oppressive system depended on agents of all kinds to continue functioning. At the same time we began to fill

The Educational Journal, Oct.-Nov. 1979

some of the large gaps in our cultural lives so that literature, music, art and drama ceased to be "fancy" things with an independent existence, but they became meaningful as an integral part of man's struggle for dignity and freedom from want and oppression.

As I "grew" I found that my attitude towards my pupils and their parents underwent a subtle change. They ceased to be unavoidable "nuisances", but became my potential and immediate allies. Merely telling them this was not enough, of course. It had to be demonstrated by the seriousness with which I performed my classroom duties and the real concern with which I assisted pupils and parents to surmount obstacles in their path. My "huisbesoek", that at first was no different from the stiff, condescending "appearances" of the professional Social Welfare Ladies (I must confess!), became instead animated meetings of friends who discussed every topic under the sun — whether it be the latest happenings in and around the school, the antics of multi-racial sportsmen and administrators, or how a trade-union could function more effectively or any other topic that seemed relevant and worth discussing. Indeed through my "huisbesoek" meetings I began to learn about economics and politics at the levels at which parents, pupils and teachers daily have to cope with the absurdities, cruelties and injustices of the system of private greed and profit grandly called "private enterprise". Some things I could explain to parents, while about other things they were the fully-informed experts, so that we learned from each other in a way that established a mutual confidence and respect. We didn't find all the answers to all the questions we asked — far from it! But we learnt enough to realise that there was no instant solution or short cut to the attainment of democracy in South Africa. This was brought home sharply to us in those heady days of 1976 when starry-eyed young (and not so young) "politicians" were ready to proclaim year one of the democratic republic on the strength of a demonstration or two or an unequal battle against sten-guns and tear-gas. I remember well how I had to re-examine in depth the background to "Bantu", "Coloured" and "Indian" education so that I could understand clearly once and for all and could make others understand that a single democratic educational system for all could come to South Africa only when a democratic state had been established here.

I make this point, not to frighten you — but so that you may not be under any delusion. Whatever fancy name may be given to the school system in which you are going to work, it's going to remain tribalistic and its official function will remain to indoctrinate its victims with the poisons of *eie-*

soortigheid and *andersoortigheid*. And yet I welcome you to this? I make no apology for it, for that will be the front on which you will have to show your mettle. Whatever the official purpose of the system might be, yours will be to defend the pupils and their parents against the planners and their foul intentions, and, as I have already indicated, that campaign can be an exhilarating experience.

I am happy to welcome you as another musket-bearer for, although there are many like me, there are not enough of us. There are also many who have become crippled intellectually and spiritually by the system. They can think only in terms of fatter salary cheques, more comfortable posts, bigger principalships, inspectorships, and many other dastardly ways of betraying the cause of their friends, relatives and the whole community of the oppressed in South Africa. I sincerely hope that you will learn to recognise these types — if you have not already done so — and recognise also how, as developments are accelerating in Southern Africa, they are scurrying for "safe" positions by paying lip service to the cause of freedom while doing nothing to promote that cause. They will be a danger to you in your efforts to be a better teacher and a builder of the nation that is an absolute prerequisite for the democratic South Africa that we await so optimistically.

Once again — be welcome to the ranks of the people at school!

Yours fraternally
FRANK OCTOBER

Cape Flats
November 1979

The Courts, Justice and Injustice

"The authority of courts is a force that can be used both for justice and injustice. In the hands of a just government, it becomes the best instrument of right and justice. But, for a repressive and tyrannical government, there is no other weapon better fitted for vengeance and injustice.

"Next to battlefields, it is in the courts that some of the greatest acts of injustice in the history of the world have taken place. The list of the iniquities of courts of law is a long one and history has not yet finished singing elegies of such miscarriages of justice."

Statement by Maulana Abul Kalam Azad, at his trial in 1922. Quoted in an article, "A Murder has been Arranged", on the "trial" of Ali Bhutto, former Prime Minister of Pakistan, by A. G. Noorani in *The Illustrated Weekly of India*, March 11-17, 1979.

The Educational Journal, Oct.-Nov. 1979

The Battle of the Book

The School as Frontliner

KATIA HORNE

A problem that is causing growing concern among teachers in the Secondary schools is the large numbers of pupils who don't read — nothing beyond comics and fashion magazines and picture stories, that is. There are those who claim that they "can't read" — that they cannot sustain the effort of reading beyond three or four pages of the book. If the "story" takes a little long to get going, they give up.

These are not two separate problems: they both indicate that these pupils have reached this stage in their school career without having acquired the habit of reading, a process that should have begun very early on in their lives, even before they started going to school. Thus, to say that the problem is inherited from the Primary schools is not to place the blame for it on Primary school teachers, but merely to suggest that they might not have made their full contribution to trying to remedy an ill whose symptoms reflect a very diseased politico-socio-economic system.

In other parts

The problem of the non-reader — or the reluctant reader, to use the current euphemism — is not confined to South Africa. Teachers in other countries, too, are agonising over it. And the concern of Educational authorities in other parts of the world is shown by their appointment of Commissions to enquire into the matter, to find its causes and to suggest possible remedies. In this country, although the rot must be pretty deep, there is no evidence of concern on the part of Education Departments, and we'll try to show why this is so.

Apart from the deeper-lying causes that produce so many non-readers, there is the "curse" of phenomenal technical advance with the manufacture of so much that seduces young people away from books and reading. Where two or so generations ago there was little besides sport to compete with reading as a pleasurable leisure activity, and some years ago there was in addition to sport only the odd weekend party, nowadays it's the transistor radio, an almost compulsory accessory; then there's the hi-fi music centre with records going constantly; a "scene" or disco outing almost every weekend; in far too many cases television almost every evening and, latest horror, the C.B. set with 'raps' at any time of the day, any day of the week. In the face of such powerful competition with books it becomes all the more urgent that children should have been bitten by the reading bug, should have become "hooked" on books, before they could fall victim to the seductions that urge them to fill every vacant hour with largely worthless activity. And, certainly, any teacher who in the face of this competition can persuade even a single non-reader

of the value and pleasure of reading should feel highly rewarded.

We said earlier that the reading habit is something the child should acquire early already. Always allowing for exceptions, adults who enjoy reading were children who read, and children who read were infants who were given books and allowed to be delighted by the pictures, to handle a favourite book again and again into early childhood.

The Societal roots

But the vast majority of the children we teach in our schools are the victims of a political and socio-economic system that makes such early acquaintance with books impossible or a luxury to be enjoyed by the relatively privileged few. In the main our charges are the children of parents who are politically rightless and consequently economically deprived. Because these parents have no say in the making of the country's laws, laws are made that discriminate against them in such a way as to keep them poor and a source of cheap labour.

On the most easily recognisable level, the parents were the victims of a system that denied them education and the means, therefore, of qualifying themselves for skilled jobs. They are thus forced to do the unskilled jobs that pay the lowest wages. In addition, land and ghetto laws have decreed that they live in locations and townships far from their places of work, requiring them to spend a large proportion of an already low wage on transport. With hardly enough money to buy the barest necessities for their families, they could not be expected to buy their children books, even if book prices dropped by 75 per cent.

In addition, because the majority of oppressed parents have managed to scrape only the minimum of formal education — in most cases no more than three or four years — they were never inside a school long enough to learn the value of books. Illiterate or barely literate themselves, they could not be expected to assist their children with reading books if — and this is a very big if — there should be a library in their particular ghetto.

Windows, gateways and paths

So the majority of the children we teach, living in their soulless Sowetos and Gelvandaes, Kwa-

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Mashus and Manenberg, Mdantsanes and Chatsworth ghettos — where dusty stony 'roads' form their external surroundings and unceilinged, electricityless 'houses' their internal environment — the majority of these children reach school-going age without ever having felt the outside of a book or enjoyed the inside. And these are the very children in whose lives books should be indispensable, providing as they do the windows and gateways and the pathways to other worlds.

If and when they do start their schooling, it's invariably in a building as impoverished as their home environment, with no library (that would be a luxury indeed where it's almost the rule that there are not even textbooks and other basic requirements). Never having had their imaginations stimulated, they are now expected to cope with a welter of new verbal concepts. Never having seen a cow or a field, either in reality or in a picture, they could find the sentence "The cow is in the field" as incomprehensible as "The astronaut is in orbit". But the teacher has to teach them to read, apart from encouraging them to cope with the other subjects. What they have to 'read', then, is so often for them just so much mumbo jumbo, but their inability to cope is labelled 'stupidity' or 'lack of intelligence' or — damn the word — lack of 'motivation'. Soon the majority of them, because of their parents' poverty and because of an education policy that for political ends does not provide for compulsory education, are — like their parents before them — forced out of school. And are shut off completely from the world of reading and ideas — unless by some super-human effort they can later educate themselves.

Wrong values

If this is the reality of the lives of the majority of the oppressed in this country; if most never see the inside of a school; if those who do get inside see no more than two or three years in it; if they never know the luxury of owning a book and would in any case not be able to read it if by some miracle they were to obtain one — then one would expect those schools that serve the relatively better-off sections of the oppressed to realise their great good fortune and to do all they can to encourage in their pupils a love of reading, the basis of any worthwhile educating process. But this, tragically, is far from being the case. It is obvious why schools to which the majority of oppressed children go cannot afford libraries. But what does one find all too often in the better-off communities? That schools raise funds from the parents of their pupils and spend the money, criminally, not on books to benefit the pupils but on such unnecessary as elaborate sports equipment, on intercom. systems, wall-to-wall carpeting for principal's office

and staffroom, on posh furniture and equipment for the administrative block and on elaborately laid out gardens. Gardens are things of beauty and sport is a necessary part of school life. But where these are catered for to the exclusion of books for a school library there is an abysmal confusing of priorities.

It should be apparent by now that when we express concern about children who have gone through the Primary school and most of the Secondary school without having learnt to know books and love reading we are talking about a relatively small, greatly fortunate, proportion of the children of the oppressed majority.

A rusting tool

It should have been noticed too that we have not been talking of the teaching and acquiring of reading skills — the *ability* to read. We are concerned because so many children, having been taught *how* to read, have not been got the important stage further, to realising what a wonderful *tool* they have now acquired; to appreciating that they can and should put that skill to work, should *use* it for the enrichment of the quality of life. In other words, they show no *desire* to read.

But let us approach the problem from the narrow angle only: from the angle of the child's bringing his reading skills to bear on coping with his curriculum; and, yet more narrow, coping with his language syllabus. By the time they reach standard 8 pupils are expected to be able to handle language at a fairly complex and sophisticated level — to recognise and appreciate the use of satire and irony, innuendo and implication, for example. They have to cope with an advanced vocabulary and with ideas of an advanced level. Children who have early acquired the habit of reading will have come to recognise these elements of language usage; will have acquired an extensive vocabulary through constant encounters with words; have developed a good style in writing, the product of an unconscious selection and fusion of aspects of the styles of the many authors they have met in their reading. They will thus have an advantage both in understanding the written word — comprehension exercises and prescribed literature — and in expressing themselves in composition work. They will also have accumulated and assimilated a wealth of ideas, which will make their oral and written expression rich and interesting. Children who do not read have to depend for ideas and vocabulary, for example, on personal contact and experience. And how limited and impoverished this experience often is (for the reasons we have mentioned, mainly) is reflected in the poverty and immaturity of their written work and in their inability to string together even the minimum of ideas in their oral work. This

goes further: to a complete inability to cope with the prescribed literature, even assisted by the abundance of explanation the teacher is thus forced into — this detailed explanation often killing whatever pleasure the novel or play should have provided.

These non-readers often cannot recognise common language patterns in the questions, let alone begin to answer them. And the handicap does not stop here. This lack of language experience hampers their understanding of the concepts and ideas of, and thus their performance in, the other subjects in their curriculum, too.

Yet teachers have difficulty coaxing them into reading even when showing them what a great benefit it would be to them. They regard the teacher's arguments as an unsubtle attempt to trap them into reading 'for the inspector'. 'How many books *must* I read?' is the immediate question, meaning 'How many am I going to have to endure the torture of reading?' But of course we cannot adopt only this narrow approach in the task of encouraging our pupils to read; the approach that it will assist them with their studies and with passing their examinations. We could certainly point out that this would be an immediate bonus. But we should try all we can to persuade them that what

they would derive from learning to *love* books, to *enjoy* reading, would be of far deeper, of permanent, benefit. They would have found a source of *pleasure* to last them all their lives. They would never have to experience boredom. They would have found a means of enriching their lives, of extending their experience physically, emotionally and intellectually; of living in new and interesting worlds; of meeting a variety of people whose ideas and philosophy might urge them to assess their own lives and perhaps change them in a fundamental way. All this through the pages of books and not at first hand, admittedly — but otherwise perhaps not at all. These could perhaps be regarded as selfish benefits. But it is from the ranks of those who have been given the benefit of education that the future thinkers and leaders must come to change the situation we described earlier, that of the majority of this country's children being turned out into the world without any possibility of living the rich, meaningful lives all human beings are entitled to live. Not *only*, but certainly *mainly*, in the ranks of the literate, of those who have learned to grapple with ideas, lies the hope for such change.

The Primary school's task

If, then, the task of persuading pupils of the

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urgency of reading is an almost impossible one once they've reached the secondary school as non-readers, how are we going to get to grips with the problem? Because solve it we must. We have said that the reading habit should be acquired in early childhood, even before the child enters school. We have shown that for the majority of the children we teach this is made impossible by this country's politico-economic system, so that children make their first acquaintance with books when entering the Primary school. It is by the teachers in the Primary school, then, that the task must be tackled. This is one of the exciting challenges, possibly the greatest challenge, that awaits those who next year will be joining the ranks of the teaching profession at the Primary level. You will be able to harness all your enthusiasm to the tackling of this problem. All sorts of ways will have to be found of producing children who will be readers. Teachers working singly and together should try to get their little pupils really excited about books. Those who do have books at home could be encouraged to tell their classmates what these books are about, could bring them to school to share them with the rest; if the school has a library, you should teach them to use it. Give each one a turn to tell the rest of the class about the book he or she has read. If some are keener to do this than others, use their enthusiasm to spur on the rest. Read to them interesting parts of the books taken from the library by members of the class. Make these inter-class activities. If there is a public library near your school, take them there as a group. Encourage them to ask their relatives for books as presents; to buy books with the money they save, if they are fortunate in this respect. Most important of all, if there is no school library and there could be one, agitate till there is one. Get the children as your allies in this fight. By the end of the primary school they should know that books are more vital to their social health than balls of any shape or size.

The Secondary School

But while we'll be trying to remedy the situation

Letter to the Editor

The Editor,
Educational Journal
Dear Madam,

Just over twenty years ago an attempt was made to form a Muslim Teachers' Association in the Cape. At the time, people, organizations and publi-

from the bottom up, there will still be the continuing problem of the reluctant reader at the secondary school level, where teachers cannot abdicate their responsibility. We shall have to do the best we can merely to get these pupils to read, even if it will have to be on a diet of Mills and Boon and their equivalent to start with. If this sounds like heresy, it is a heresy born of desperation. It would certainly be pointless (counter-productive is the vogue-word?) to try to get them to read 'good' or 'quality' literature — the 'classics'. They would not be able to cope with the language and would find themselves in a milieu totally foreign to them — not familiar as it would be now be to children who had grown up in this tradition of literature. Once having enticed them into reading and suggested, tactfully, books they might enjoy reading, we'll have to hope that as they develop they will be prepared to go on to more worthwhile reading.

It is a joy for any teacher to inherit children who are avid readers, to whom one has merely to suggest what they could read. It is surely a greater joy to convert to the pleasures of reading pupils who have regarded reading as a punishment, a form of torture. But to guide our pupils' interest and to help them to cultivate their tastes, we teachers, all of us, will probably have to take ourselves 'back to school' to find out what there is of worth in the literature that is being written for young people today. The majority of them, if they are coming to reading for the first time under our encouragement, seem not to enjoy the books we enjoyed as young people. Those that do, have reached there without much effort on our part.

The task we all have to grapple with, then, language teachers in particular, is the formidable but ultimately rewarding one of persuading young people that through reading they can enhance their own humanity and, by a willingness to share what they gain from worthwhile books, can contribute to creating the kind of society that all can enjoy.

Physician, Heal Thyself!

cations in the struggle for full democratic rights (the most forthright being the *Torch* newspaper) vigorously attacked the formation of this sectarian professional body.

At the inaugural meeting, to which only those with 'Muslim' names were invited, the overwhelm-

ing majority voted against the formation of such a body. At the second meeting, the organizers had to resort to subterfuge, meeting behind closed doors and inviting only selected 'cronies'. The reaction of the ordinary man and woman was such that this reactionary association never got off the ground.

Now, twenty-odd years later, after so much has happened in the world and is happening around us that should have reinforced the lessons of those days, an attempt is once again being made to form a sectarian professional body — this time a Muslim Doctors' Association. Such bodies, whilst claiming to serve the religious interests of the community (that is, looking after their dietary laws), in fact serve the cause of reaction by undermining the unity of the oppressed and exploited people. One would have thought that in these times even doctors, whose training in itself gives them little or no preparation for the facts of the socio-political life and struggles of the exploited and oppressed, would have had sufficient understanding and principle to reject summarily so retrogressive a move. But have they rejected it? Or are they being intimidated by mushroom Ayatollahs, lay and medical?

For many years certain religious and welfare bodies have adequately looked after any special interests of those of the Muslim faith at hospitals and similar institutions. It is certainly not necessary to form a sectarian Muslim 'professional' organization for this purpose. And one which, to crown it all, offers the gratuitous insult of associate membership to non-Muslims! One begins to wonder whose brainchild this is, whose interests it is intended to serve and whose interests it will in fact serve. And one wonders, too, how and why it is that there never seems to be a shortage of cash for anything calculated to divide the people. Even to the extent of importing smooth gents with a pious patter to help in the dirty work.

We hope that the man and woman in the street, most of whom have not had the formal educational opportunities of the members of the medical profession, will help those doctors whose ailing social health may have prevented them from dealing firmly and promptly with the burial of this abort. As their predecessors did more than twenty years ago with sick and sectarian teachers.

Yours sincerely
Latiefa and Ismail Motala
Cape Town

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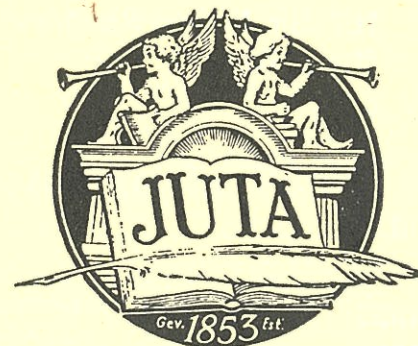
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Who represents What?

A short guide to Trade Union Groupings in South Africa M. TETWA

In recent times there has been a great flurry of activity ostensibly directed to the organization of workers in South Africa. All kinds of persons and elements appear to have suddenly developed a keen desire to help in organizing workers in South Africa. Recently the Wiehahn Commission and the Riekert Commission published their reports. Since then the race to collar trade unions, workers organizations and workers in general has proceeded at a more rapid pace. Existing trade union groupings are making adjustments to meet a new situation. New groupings are also arising and others are due to arise as well. It is therefore necessary to have some idea as to what each grouping represents.

Basically it must be remembered, however, that the vast majority of workers in South Africa have never been organized in any trade union movement or organization at all. Not only has organization of the majority section of the workers been actively discouraged as a matter of policy, but by law they have been deprived of many of the workers' and trade union rights enjoyed by other workers. In any consideration of the matter, therefore, this basic factor must be borne in mind.

We present a short key to an understanding of the groupings as they exist at present.

Trade Union Council of South Africa (TUCSA)

This is a federal body to which is affiliated a number of unions. It was formed in 1954, replacing the Trades and Labour Council which was dissolved in the same year. In 1954, however, it was known as the South African Trade Union Council (SATUC) but it later changed its name to the Trade Union Council of South Africa to avoid being confused with the South African Congress of Trade Unions (SACTU).

At its formation at the Durban Conference in October 1954, the following policy resolution was adopted:

"While accepting that the true principle of trade unionism requires unity of all workers, the factual position is that, in order to obtain the broadest possible unity, it is necessary to confine membership to registered unions."

To put it bluntly, TUCSA decided to exclude Black trade unions. Since its inception, then, it has played a reactionary rôle, pursuing a policy which is diametrically opposed to that of the working class as a whole.

Because of international pressure (ILO and other bodies) and also because of the rapidly changing situation in South Africa itself, TUCSA, like other defenders of the *status quo*, deemed it necessary to make certain adjustments. Hence in 1962 it allegedly opened its doors to all so-called races. But in 1968 this decision was reversed and African trade unions were once again excluded. This was caused to a

large extent by the withdrawal of the Engineering Union, amongst others. In 1973 — the pressure obviously increasing — TUCSA again opened its doors but decided that its African members should organize themselves into separate African unions (parallel unions).

TUCSA has accepted the recommendations of the Wiehahn Commission even though most unregistered unions and unfranchised workers have rejected them.

South African Congress of Trade Unions (SACTU)

This was also a federal body which was particularly active after World War II and until approximately 1960. It was allied to the Congress movement and had amongst its affiliates many of the unregistered unions. With the banning of the African National Congress, SACTU virtually ceased operating.

South African Confederation of Labour

Not much time need be spent on this organization. It was formed in 1957 and is for "White" workers only. Its stated policy is in many respects similar to that of the Trade Union Council of South Africa, the main difference being that this organization caters only for the "White" worker. It firmly supports *apartheid*; job reservation and until now at least the government policy with regard to non-White workers. Its policy is that "White" workers must be "protected" from "non-White" workers.

Federation of South African Trade Unions (FOSATU)

This is a new federation which was established in April 1979. At the moment it has 17 unions affiliated to it, most of which are unregistered. In the main, unregistered unions have a preponderance of African membership. Because of this and the fact that such unions are mixed, they are debarred from registering in terms of the Industrial Conciliation Act of 1956. The Industrial Conciliation Act of 1956 excludes African workers from the definition of "employee".

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the Wiehahn Commission, certain changes have been made to the Act, FOSATU's unregistered unions have recently decided not to accept registration unless certain conditions are met. FOSATU claims to be a completely non-racial organization and opposed to all "racial" division of workers. Two organizations or bodies formed the basis of this new trade union grouping. They are the Trade Union Advisory and Co-ordinating Council (TUACC) in Natal and the Urban Training Project (UTP) or Black Consultative in Johannesburg. What policy FOSATU will follow remains to be seen.

An added pointer

As a further guide to the direction in which unions move or could be moving, one must remember that on an international level there are, amongst others, two major trade union groupings viz. the World Federation of Trade Unions and the Confederation of Free Trade Unions. The latter broke away from the former after accusing it of being Communist-dominated. The association which the newer trade union bodies in South Africa form or the relationship that they may develop with this latter body (the Confederation of Free Trade Unions) will certainly be a pointer to their future policy and direction.

Notes in School

INVIGILATOR

I

IT'S THAT TIME AGAIN. The external examination season has been in full swing. Down the years and, I suppose, in most parts of the world the writing of public exams has always been a trying and nerve-racking experience. But as far as the children of non-citizens in this country are concerned the annual departmental examinations set for the various tribal groups have taken on a new dimension of trauma. This is because of the corruption which seems to have become a built-in feature of these anti-education departments.

The sale of matriculation exam. papers appears to start early in the year. Nobody believes that, as the season approaches, thieves break into the places where the examination papers are printed or stored, steal a set, photocopy it and flog it on the student market. The general view is that, as they say in the trade, the job is done from the inside, that no one is going to be caught at it and that this flogging of exam. papers is inseparable from the whole vitiating process of debasement.

The most harrowing aspect is that, year after year, honest students live in fear that the results in this or that subject, or in the whole exam., will be declared null and void. Or that the results at a particular school will be cancelled and candidates indiscriminately penalised because it is alleged that someone from the institution bought a question paper or two beforehand. And even if this does not happen, the matric pass becomes further debased anyway. Bush colleges accept these passes readily, of course, because they want the numbers. But nobody else does. The 'ethnic' taint has become compounded by the constant suspicion of fraud.

II

STUDENTS OF SEMANTICS no doubt saluted the passing a few months ago of Professor I. A. Richards, whose book 'The Meaning of Meaning' is generally taken to have started the so-called scientific analysis of words and the nit-picking literary logic-chopping exercise called 'practical criticism'. I have never regarded him as the founding father of semantics. My choice is Lewis Carroll's Humpty Dumpty who, in 'Through the Looking Glass', gave the final wisdom on the subject to Alice: "When I use a word, it means just what I choose it to mean — neither more nor less." (Incidentally, that is why those bleating semantic pedants and darlings of the cult, Professors Haya-kawa and Korzybski, are doing so well grubbing around in US campus and Senate politics, one of them even being mentioned in what those who hate the meaning of meaning call 'the SA Info Scandal').

Locally, I recently heard of a political cultist for whom the term 'non-racial' implies 'passivity' and is 'negative'. For him, only the term 'anti-racial' will do. Apparently, it implies 'activity'. Like a dog scratching for semantic fleas? Yes. But also like the same 'activist' happily sharing a platform a few days later with a prize collection of racists at an Inter-Group pantomime. And, in another part of the swamp, there is a prissy little verbaholic whose investigations into the number of words that can dance on the end of a ballpoint have intoxicated him into pronouncing that the use of the word 'balkanization' in relation to the bantustans implies recognition of them as independent nations! What a mechanical monkey, outclassed only by the

(overseas) academic counterparts now chattering about the bantustans being examples of the stage of the primary accumulation of capital! I wish the editor would let me use Vic Wessels' favourite four-letter word.

III

FROM WHAT I CAN MAKE OUT there has never been so acute a shortage of informed history teachers in the schools of all the tribes in this country. I am not necessarily speaking of those who, like the giants of the Enlightenment period before the French Revolution, teach that mankind will never be free until the last king is strangled with the guts of the last priest. Or even those who update their Helvetius and Diderot and substitute 'capitalist' for 'king'. No. I am referring only to the acute shortage of those who warn the pupils ill-advised enough to do history as an examination subject that the syllabuses are dope-schedules, that there is not a single reliable school history textbook and that only the regurgitation of untruths and half-truths can gain them a good pass in an external exam. And who go even further and guide their charges to the books and other sources from which, with a certain amount of effort and diligence, they will be able to understand the history of their own times, their place in it and their history-making potential.

Repeat: 'effort' and 'diligence'. Serious students have to sweat it out to sort the chaff from the wheat, the scholars from the cobblers, the left wing of the academic Mafia from the right. Because, not merely from Potch., RAU, Stellenbosch, Pretoria and other traditional sources of reaction; not merely from the tribal breweries of the Bush colleges, from Bellville to the North via Westville; but very particularly from UCT, Wits, and Rhodes there is streaming a dedicated misinterpretation of SA history, stemming from and subsidised by various vested interests.

The schools of history range from that of the (recently tarred and feathered) Prof. van Jaarsveld and other 'Pee Wee' (Botha) academics, through the ethnocentric Uncle Tom Toms also seeking identity (plus pension) in the Pee Wee constellation, to what, for want of a more definitive and less give-away name at present, could be called the Oppenheimer or Anglo-American school of history. The two former usually expose themselves sooner rather than later. The last-named, stinkingly rich, stinkingly reactionary, is much subtler, more cultivated and much more dangerous.

IV

AS PART OF THE TOTAL ATTEMPT to persuade the poor and the not-so-poor oppressed that they have a stake in defending South Africa, weird

attempts are being made to seduce schoolchildren and even to savage those traditional allies of Caesar, the clergy. High on the list, it seems, is an attempt to convince everyone of the wonderful benefits of the capitalist (usually called the 'free enterprise') system.

Two recent efforts are worth noting. In September the School of Economics of the 'university' of Cape Town ran a Seminar entitled 'Economic Justice' or 'Can Capitalism give all South Africans a square deal?' It was sponsored by the Standard Bank of South Africa Limited, and was followed by a cheese and wine party organized by the Stellenbosch Farmers' Winery. (Among the speakers was one Norman Bromberger, now a Research Fellow at the 'university' of Natal but once, as I remember it, associated with a student group which would have thought the mere raising of such a question a lot of reactionary hogwash; and Norman left the country rather hurriedly. But let that pass.) Pupils who had somehow found themselves at the abortive attempt of the Abe Bailey Intergroup (alias Interracial) Group scouts to form a students' organisation to counter 'undesirable influences' upon them were offered as many free tickets as they wanted to attend the seminar! To lapse into current capitalist jargon: the effort was 'counter-productive'.

The other came in the form of a crude attack on Bishop Desmond Tutu by the raucous voice of 'free enterprise', the *Financial Mail*. It was in the Oct. 26 issue. FM loves the Lucy Mvubelo, Thebehalis and Gatsha Buthelezis of this part of the world. It used to love Tutu. Insofar as the SA Council of churches is against 'violence' by the sheep against the wolf, it loves it too. But it is now very cross with Tutu (as is the government and the whole ruling class) for his speech in Denmark urging it not to buy South African coal. They delivered themselves of one of the most spittlesome defences of capitalism ever heard even in the Stock Exchange on one of its occasional rare days. Words such as 'poverty', 'recession' and 'inflation' and 'stagflation' had all obviously been invented by Marx, taken over by 'African Socialism' and swallowed by Tutu. I was reminded of a Charlie Chaplin 'silent' film in which a very hungry tramp is standing in the snow outside of a very superior restaurant and gazing upon the delicious benefits and by-products of capitalist enterprise. Was it 'The Gold Rush', by any chance?

V

THERE ARE MANY PEOPLE who are still hoping for an answer to the question as to why the CAD shifted its exams, without warning, some three to four weeks forward, making the school year

virtually a three-term affair. They will go on hoping. But there are also those Senior Certificate candidates who wanted to rewrite examinations they had failed the year before. They found that the *habit* of entering in August did not work this time; the closing date for entries had been set for July 31. Then, when they wished to enter for the March, 1980 exams, they were told that those exams were only for pupils who will have written in December and have earned supplementaries! Do these planners, who are very thick upon the bog, plan to satisfy 'regulations' or to enable pupils to maximise their chances of getting that vital little piece of paper everybody is demanding of them? There must be thousands of pupils who are saying, like Mark Antony in *Julius Caesar*, 'Oh judgment, thou art fled to brutish beasts, and men have lost their reason!'

VI

MORE THAN EIGHTY NATAL PUPILS WHOSE MISFORTUNE IT HAS BEEN to struggle for an education under the BAD have suddenly found themselves unable to write their final examinations. Because someone blundered. Someone among a herd of fillers-in-of-forms filled in the wrong form or forgot to fill in a form at all. The reason is not the major issue. The vital thing is that the futures of eighty and more young boys and girls should be entrusted to and blighted by functionaries who can't do the simplest things properly, and are so bound by the red tape and bureaucratic cretinism in which they are snarled up that they cannot help these pupils out of the plight into which they landed them. It had become difficult to imagine just what more would or could be done to ruin pupils' academic futures in this country. After decades of blunders, manipulating, jerrying up of exams, and results, one thought that the bureaucrats had exhausted themselves. But no! They had to come up with something new. And so we have had *this* thing now. And it is perfectly clear that we will never get to know all that this monster, CNO, can give up. It will continue to maim, cheat and stunt — until it is torn root and branch out of the fabric of South African society.

VII

LEGALISED THEFT, DAYLIGHT ROBBERY, PLUNDER, BRIGANDAGE — call it what you will, but the latest piece of discrimination against women teachers (under the CAD) really takes the cake for criminal cynicism. Women teachers who have married recently and have gone back to teach, have suddenly found their pay cheques sliced virtually in half, especially if they have had a few years' teaching experience. For, by some queer logic, it has been decided that in the case of such

teachers all their service benefits are reckoned up to the time of their marriage. Full stop. Then, when they go back to teach, they are put on the very bottom of the salary scale, starting like absolute newcomers, without one day's recognition for *any* of the experience they may have had. Bear in mind that the overwhelming majority of teachers, especially in the primary schools, are women, that they marry, that they return to teaching and form the backbone of the profession. And they are given this brutal treatment. The tribal schools have yielded up a mountain of gross and absurd things, but if this is absurd, it is also one of the most gigantic, legalised bits of theft and exploitation. Carried out, too, without any warning, notice or regrets. And stoutly defended, of course, by every inspector and inspectress — especially the scoundrels who once claimed to oppose tribalised schooling.

Without Comment

- "Dr Neto epitomised Angola's drive for independence, just as in more ways than one he symbolised the republic over whose difficult birth he presided. But he was never a one-man-band, nor wanted to be one. A collective leadership of the national movement he helped to found in the middle 1950s, the MPLA, took shape even in those early and extremely difficult years; and it was afterwards maintained, if sometimes with precious few men 'at the top', through thick and thin."

'Neto's successor chosen', Basil Davidson. *The Guardian*, Sep. 30, 1979.

- "There are between 20 and 30 South African Defence Force soldiers — teachers doing their army training — teaching in Ciskei schools . . . Chief Jongilanga (Minister of Education) said although the servicemen had to wear army uniforms in the classrooms there was 'no friction or animosity' between them and the students. There was 'a good relationship' and the students 'accepted them'. His department had not been happy about them wearing uniforms and took up the matter with the army chiefs but were told it was a rule that they should be in uniform."

Owen Vanqua in *'Sunday Post'*, Sep. 20, 1979.

Apology

We regret that 'Majority Rule: Some Notes' (XIX) has been crowded out of this issue and will appear in the next.

Book Review

Business Statistics and Accounting made Simple

English Price: £2.50, approximately R6.75.

This is one of the books of the "Made Simple" series published by W. H. Allen and Co. Ltd. of London. The authors, Ken Hoyle and Geoffrey Whitehead, have approached their task from the practical viewpoint of modern business operations and the present-day set-up in the accounting department of business organizations. Their aim is to acquaint the students who use this book fully with the practical situation which they will enter if they decide to make a career of Bookkeeping or Accountancy. There are related titles in this series, namely Accounting, Bookkeeping, Commerce, Cost and Management Accounting Statistics and the purpose of this book seems to be to put all these aspects of the field together and to produce a single primer for the aspirant bookkeeper/accountant.

The feature of the book that strikes one immediately, therefore, is the comprehensive nature of its contents. The authors have seemingly consulted business firms and other organizations and have systematically plotted all the procedures and areas of knowledge required and have then built up a comprehensive course covering those matters from the most basic and elementary to the more intricate.

Thus there is an early section which takes the student through the basic business calculations. The section on business statistics then attempts to give the student an understanding of the extraction, compilation, presentation and interpretation of the data required for decision-making in the business situation. The recording of all business transactions in the books of account is then covered and once again moves from the elementary to the complex and covers practically everything from the entering of information on business documents into books of original entry to the presentation of the final accounts of organizations as varied as sports clubs and the central government. A final section on accounting ratios completes the book.

To bring the book up to date the authors have introduced such sections as "the computerisation of double-entry bookkeeping", "value-added tax" and "inflation accounting".

If all this seems an enormous range to cover in

350 pages it must be said that the book attempts only an elementary coverage of some of the more intricate matters and confines itself to in-depth coverage of those matters that are central to its purpose. This is sound educational practice. In general, this book is a good illustration of the method of the "Made Simple" series, since it strives always to approach things in a practical way, to make frequent use of relevant illustrations and to rely on pictorial presentation as much as possible.

This is a most suitable general reference book for the student of business and commercial procedures. It is intended to be used for self-education and with its coherent and comprehensive structure, its sound teaching approach, its multitude of exercises (for which a key is obtainable) and its up-to-date (1979) nature it will probably serve this purpose admirably.

N.A.

Rabid Wet-Nurse

"A new situation in South Africa, dramatically marked by the 1976 riots in black townships and the subsequent white reaction, with new possibilities for constructive action, has arisen. During the disturbances the Centre moved into a more active rôle, initiating contact between various opposing and conflicting groups: church and community leaders, teachers and government officials met together under the Centre's auspices."

From "Studying contact between the groups", article on the 'University' of Cape Town's Centre for Intergroup studies (*alias the Abe Bailey Institute of Interracial Studies*) *Cape Times*, 28 September 1979.

"Constructive action?" Yes. The Institute has been at the game since its first notorious workshop in 1971, when it set out to reconcile 'university' student nationalists, chauvinists, liberals and political creepy-crawlies of all 'races' (now 'groups'). And, thanks to the bullion of mining magnate Abe Bailey, it is still at it. But it is now having a go at high school students, hoping to find them more gullible.

The Educational Journal, Oct.-Nov. 1979

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