

JCE Joins Salary Protest

Staff Reporter

At an emergency mass meeting held last Tuesday, about 350 students unanimously supported a motion for improved pay in the teaching profession.



MASS MEETING

Students throng the road

The meeting was called to support the views put forward by other bodies connected with teaching. Over 300 students thronged the road below the College buildings to hear the motion put by the SRC Treasurer, Mr. Trollip.

The motion was:

That we, the students, of JCE hereby unanimously align ourselves with the views expressed by other students bodies of future teachers and of recognised teachers associations with regard to the salaries paid to teachers in state schools.

This student body strongly urges the central and provincial authorities to introduce without delay a realistic professional scale for the teaching profession in which the starting salary would not be less than R3,000 p.a. and that progress in the scale should compare favourably with progress in commerce and industry.

Loud cheers and clapping greeted the motion.

An amendment calling on the student body to refuse to attend lectures was proposed by Malcolm Wallace. A roar of approval went up. The amendment was opposed by Mr. Trollip who felt the staff, who were also underpaid, would be those affected by such a motion. The Acting Rector, Dr. H. Holmes also opposed such a move and urged that such forms of protest could be taken if teachers themselves decided to do so. The amendment was withdrawn.

Claps and whistles greeted Mr. Jubber, chairman of the meeting, when he put the motion to the vote. It was carried unanimously.

1968

is

HUMAN RIGHTS YEAR

5 page

Feature Inside



Dr. Martin Luther King

Sunday Times

**SRC BY-ELECTION
VOTE TODAY**

manifestoes on page 4

The student is not only at university for professional training. The very essence of a university expects of him that he concerns with more — part of this is that he acts as a “conscience of society.” Students are the future leaders of society and inherit the duty from their fathers to direct it. The manner in which this duty should be carried out must at all times stand in the name of humanity and be a service to freedom, justice and peace for all.

NUSAS subscribes to the Universal Declaration of Human Rights. The peoples of the world believe that this declaration, if observed, is the only safeguard that can uphold peace and understanding amongst man.

The articles put forward in the Universal Declaration are not adhered to and are violated all over the world — twenty years after the signing of this pledge. How does it stand with South Africa, twenty years after the National Party has been in power? *South Africa did not sign this Declaration in 1948.*

Human Rights in South Africa

A CAMPUS FEATURE

compiled by

HORST KLEINSCHMIDT

On the 2nd December, 1948, the draft declaration of Human Rights was adopted by the United Nations Social Committee, after more than two years of debate. At this particular meeting no South African delegates was present. The draft was adopted by the Assembly and was voted upon on the 7th December 1948.

The leader of the Union of South Africa delegation decided that South Africa would not continue to take an active part in the deliberations as he felt that the committee was being used as a forum, from which to attack South African policy. Mr. Eric Louw asked Mr. C. de Water at the time to voice a strong protest to the committee.

When on the 7th December the declaration was approved, the voting was 29 in favour, none against and 7 abstentions. Twenty two Nations were not present when the vote was taken.

On December 10th, South Africa instructed its delegation to abstain from voting and that she was not prepared to adopt the Declaration of Human Rights. The Union government felt that this declaration would interfere with its internal affairs. At this time 48 nations had voted in favour of the declaration, none against and 8 abstained. The USSR was one of the countries that abstained.



★ INTERNATIONAL DEVELOPMENTS

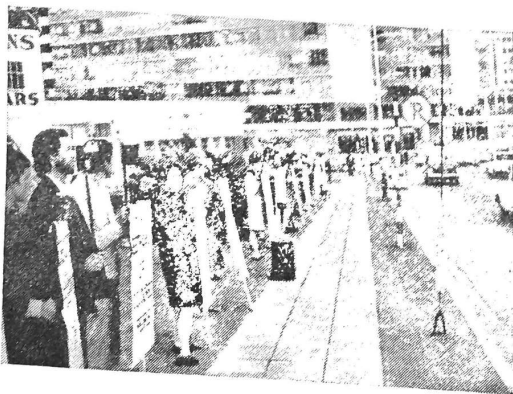
Human Rights are the concern of students all over the world with a moral conscience. In consideration and belief in the principles, countries either work towards this end or neglect this. In the United States, largely under the peaceful pressure of Dr. Martin Luther King, the Civil Rights Movement has gone ahead with great strides and has been conducted in the spirit of the Declaration.

The fight for Human Rights, it should be pointed out, is not of racial concern; it concerns all people, although in southern Africa this is largely stipulated by racial barriers and racial discrimination. Human Rights are centered on the dictatorial regimes of Spain and Portugal, where students play a part in the struggle for liberty and democracy.

Other countries where Human Rights are involved, are the fights taking place against the dictatorships in Latin America, against the tyranny in Haiti; the Berlin Wall; The conflict in Cyprus; the crisis in the Congo . . . Therefore: the fight for Human Rights is a phenomenon in many parts of the world. In South Africa this same struggle is racially dominated and therefore gains overtones which determine a philosophy of racism and a concern for a state that turns totalitarian. The National Union of South African Students is therefore concerned with a twofold problem: Its rejection of Apartheid as a principle in its totality — this concerns Human Rights defined in terms of race. Secondly: The erosion of democracy and the establishment of an authoritarian State. Although these two factors are highly inter-linked they can be considered as two separate phases.

As long as poverty, discrimination and lack of education persist, we cannot hope to achieve a true peace.

Dominant, since a few years ago, become the tragic war of brutality in Vietnam. Students from all over the world acted uniformly in a protest against this inhumanity which destroys without purpose, which creates poverty and deprives people of the bare standards of existence. A similar situation of concern has been created in the Middle East where tension remains high.



WE PROTEST!
A right that is being stifled.

★ SOUTH AFRICA

In 1910 the Union of South Africa came into being. At this time the declaration of Human Rights was not yet in existence. However in our country where Human Rights largely affects race relations, it is important to trace whether South Africa has become more democratic or not.

When in 1930 White women were enfranchised, coloured women were not, although the coloured man had been exercising this right for nearly a century. Through this the rights of the coloured people were diminished.

In the Cape, African men had voting rights until 1936. Although they were only entitled to vote for 3 White members to the House of Assembly, this right was removed and they were given the Natives' Representative Council. This was purely advisory and did therefore have no real power. It was abolished by the Nationalist Government in 1951.

The Coloured people received a similar Advisory Council in 1943. This was abolished by the Nationalist Government in 1950.

The Native Laws Amendment Act of 1937: This act prohibited Africans to acquire land in urban areas from non-Africans. It also became difficult to establish new churches, schools, or other institutions or places of entertainment for Africans in urban areas. In this act free search for employment was also restricted by the tightening of influx control.

At the time of Union the entry of Indians to the Free State was prohibited. In the Transvaal, rights of occupation of land by Indians had been limited. The Transvaal Asiatic Land Tenure Act of 1932 authorised the Minister of the Interior to limit the occupation of certain areas by Asiatics. This Bill was amplified by an amendment and passed in 1936, but allowed for the granting of further areas to the Indians by the local authorities if both houses of Parliament agreed. In 1943 the Trading and Occupation of Land (Transvaal and Natal) Restriction Act was passed. This virtually delayed all further amendments to the present Act. At the end of this period (1946) the Asiatic Land Tenure and Indian Representation Act was introduced. This made it impossible for an Asian to buy property occupied by a White person in the Transvaal or Natal except under permit.

Job reservation emerged in South African society for the first time in the mines, with the Mines and Works Amendment Act of competency for skilled occupations to Europeans, Cape Coloured and Mauritius Creoles.

A more blatant manifestation of job reservation came with the civilised labour policy introduced in the Public Service in 1924, the object being to employ as many Whites as possible, paying them at a civilised rate, even if they did unskilled work. The right of African workers to belong to a trade Union and therefore the right to strike was deprived by the passing of the Industrial Conciliation Act of 1938. Perhaps the cruellest Act supporting job reservation was the Factories, Machinery and Building Works Act of 1941 in which the regulation of hours and condition of work and the accommodation facilities and conveniences to be provided in factories were to differ according to the classes of persons employed. This was to be decided on the basis of race or colour.

1948 marked an increasing betrayal of Human Rights and a complete rejection of the charter.

The attitude of the new Government was characterised by the Population Registration Act of 1950 which made it impossible for an individual to be reclassified. Behind this mere political term was to lurk untold misery and anxiety to people who unfortunately fell into the 'border-line' group, people who did not 'neatly' fall into any specific category.

The most flagrant violation of Human Rights is against Article 16, the freedom of marriage, by the Prohibition of Mixed Marriages Act of 1949. It is ludicrous to think that a Government can assume the almost God-like quality of controlling the emotions of an individual, not just emotions but probably the most intimate experience an individual may claim, that of love. Closely allied to this Act, in its curtailment of emotions, is the Immorality Amendment Act of 1950.

★ COLOURED RIGHTS

1910 — The act of Union provided franchise rights for the Coloured people in the Cape. 1930 — women were enfranchised, except for Coloured women.

1956 — Separate Representation of Coloured Voters Act — The Coloured people of the Cape were removed from the ordinary voters roll.

1965 — A Government notice was issued prohibiting Coloured teachers from being members of any political party in South Africa.

1968 — Separate representation of Coloured Voters Amendment Bill. All Coloured representation was removed from Parliament and was replaced by an ineffective and powerless Council. In these precise and logical steps the Coloured rights have been effectively removed.

The previous parliamentary representation has been substituted by the Coloured Council outlined by Dr. Verwoerd in 1961, and a body that would eventually have its own civil service and the taxes, direct and indirect, paid by the Coloured people would be made available to it.

In 1961 the Government established a separate Department of Indian Affairs and they in turn established the National Indian Council. It must be recognised that these Councils (Indian and Coloured) were established by the Government to attempt to satisfy people, deprived of real means of representation.



SENATE ACT

Coloureds removed from common role

★ AFRICAN RIGHTS

With the influx of Africans to the urban settlement, large scale detribalism began to emerge. It was to this 'threat' that the Government responded in passing the Bantu Authorities Act of 1951 which limited the African to his tribal area and re-establish tribalism under the power of chiefs. In support of this the Promotion of Bantu Self Government Act was passed in 1959.

By the Transkeian Authorities Act of 1965 full national citizenship was denied to the Africans living in this Bantustan. By restricting the power of the Transkeian Legislative Assembly to citizens only living within the Bantustan (Article 2. . . . Furthermore no distinction shall be made on the basis of the political or international status of a country or territory to which a person belongs, whether it be independent trust, non-self governing or under any other of sovereignty. — U.N. Charter).

Article 13 of the charter states: Everyone has the right to freedom of movement and residence within the borders of each state. In direct contradiction to this article are the following Acts regarding residential separation.

The Native Resettlement Act of 1954 provided for the establishment of a government appointed resettlement to ward and undertake the removal of more than 10,000 African families from the Western areas of Johannesburg and resettle them in Meadowlands or and in so doing not only denied them the right to live where they wanted to, but also necessitated higher transport costs. In this move a number of people not only lost their homes but also the freehold rights that they had possessed in the townships.

Group Areas Act No. 41 of 1950 and No. 11 of 1957. It imposed control throughout South Africa over inter-racial property transactions and inter-racial changes in occupation.

To make the implication of this Act obvious, it is necessary to quote an example; for instance an African property owner whose property is declared to be in a white area, may continue to own the property for the rest of his life, but may not occupy it; at his death the bequeathed property must be sold within a year.

RESTRICTIONS ON THE PRESENCE OF AFRICANS IN CERTAIN AREAS AND THEIR RIGHTS TO SEEK EMPLOYMENT

All acts incorporated under this heading are a violation of some form of Article 23. Every one has the right of work and to free choice of enjoyment.

Natives Laws Amendment Act 1952. This act contained a "concession" allowing any African born in South Africa, to visit and live in a urban area for up to 72 hours without obtaining a special permit but for any period over 72 hours it would be necessary for him to have worked there continuously for 10 years. In so doing the government almost made it impossible for the free choice of area of employment.

Natives (Urban Areas) Amendment Act, 1956. This Act enables a urban local authority to order an African to leave his area if it is considered that his presence is detrimental to peace and order.

The following need no clarification due to the obvious intentions expressed:

The Separate Amenities Act 1953 (Church clause, schools, hospitals, clubs, places of entertainments clause.)

Since 1957 a control of welfare organisations working on behalf of Africans was implemented. This restricted Whites so that they have to serve on separate advisory or fund-raising committees. Through this fruitful inter-racial co-operation was hampered.

Since 1962 racial separation is enforced in scientific and professional organisations.

The Native Labour Act of 1953 prevented Africans from being members of trade unions and prohibited strikes by African employees. By this all means of fighting for better conditions had been taken away. In 1956 this law was extended to Coloureds and Asians.

Job reservation, exists to protect Whites from non-White competitions, especially in the low-income groups. This is racial discrimination in its strongest sense.

The Bantu Education Act of 1953 as well as similar Acts referring to Indian and Coloured Education, brought educational matters under respective Departments. Major objections to this education are the facts that there is no justification that different examinations should be written, that the subsidy to 'African' schools differs from that to 'Whites', that a bias exists in the syllabuses of lower primary education, that the closing and removal of various schools happens arbitrarily, that the double-session system, with overcrowded classes and classrooms is an appalling situation and that the government is of the opinion to establish as few secondary schools as possible in urban areas.

★ THE CHURCH AND HUMAN RIGHTS

During April 1960 the Anglican Archbishop of Cape Town stated that the events at Sharpeville had confronted the Church in South Africa with the gravest crisis in its history. Unless it publicly repudiated the doctrine and practice of compulsory segregation, it was condemning itself to extermination. He appealed to the World Council of Churches to send out a fact finding team to investigate the racial situation in South Africa.

The result of this was the Cottesloe Conference held in Johannesburg in 1960. A six men delegation was sent out. Each of the eight churches in South Africa sent ten delegates. An 80 per cent vote in favour of a resolution was required before a paragraph was accepted.

On the subject of unjust discrimination, although there were widely divergent views, they found it possible to make certain affirmations concerning human needs and justice.

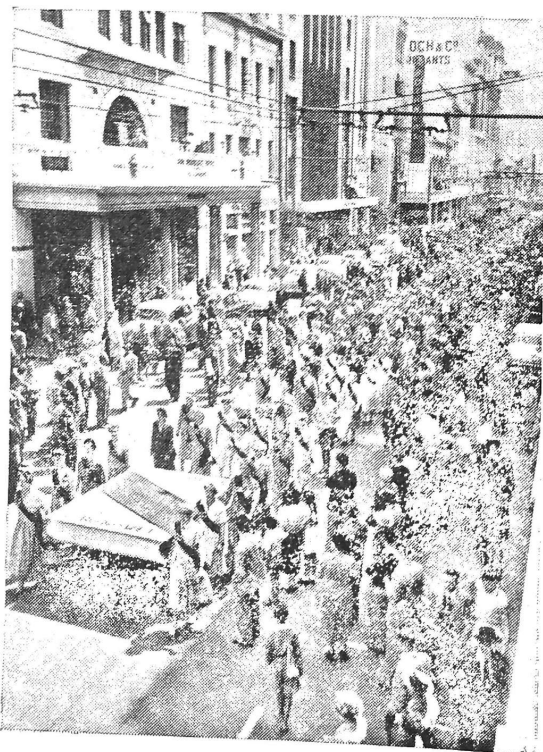
A final Statement issued after the conference said:

- (1) No-one who believes in Jesus Christ should be excluded from any church on the grounds of his colour or race. Therefore adequate facilities should be provided for worship, for Africans in Urban areas.
- (2) Needs for more effective communication between Government and the leaders accepted by the non-White people.
- (3) No Scriptural grounds for prohibiting mixed marriages — yet it was advisable due to certain social and cultural factors.
- (4) Migrant labour has disintegrating effects on African family life. This was strongly condemned.
- (5) The right to own land and to participate in the government of ones country is part of the dignity of all adult men.
- (6) Punishment without trial was condemned.

Directly after this the Nederduitse Gereformeerde Kerk issued a statement dissociating themselves from the resolutions passed at the conference, stating that they did not have enough support at the conference to stand against the resolutions taken. Thereupon they re-affirmed their unshaken faith in racial separation in the belief that the ideals of Christianity would best be served in this way. A reaction to this was that the Dutch Reformed Churches of South Africa decided to leave the World Council of Churches in 1961.

The Dutch Reformed Churches believe that various language and race groups must have their own churches. They dispute the fact that races and nations should mix "It pleased the Lord that on the day of the Pentecost each one praised His great deeds in his own language (Acts 2:11). Yet they accept the fact that God made of one blood all the nations of men (Acts 17:2) and that each man is made in the image of God" (Gen. 1:26, 5:1). How then can they so distinguish and consolidate their personal and religious beliefs?

The Methodist and Anglican churches seem to have similar thoughts on multi-racial worship. In 1957 the Methodist church emphatically rejected the policy of separate development for they maintain that "every human being is entitled to fundamental human rights and dignity and belongs to the family of God." Definite action has been taken on their resolutions and in 1963 an African Rev. Seth Mokilimi was elected President of the Methodist church. Both the Anglican and Methodist Churches hold multi-racial meetings and they have pulpit exchanges.



BLACK SASH PROTEST

Brave women.

★ CONCLUSION

This is a brief survey of legislation effecting those in South Africa for whom Human Rights do no longer exist. Recognising that the government is concerned about these matters and that certain work is done to alleviate matters, this mass of action indicates that the trend shows no advancement to a truly democratic society.

Human Rights do no longer only concern the non-Whites of this country, they do effect any opposition to the ruling party. Opposition to critics of the government is so effective that little action is forthcoming from such people today. The Liberal Party had to disband through government Legislation, the Progressive Party had to divide into four sections because of Legislation. The potential opposition of the Coloured voters has been eliminated by taking them off the voters roll. Through effective propaganda other opposing bodies are attempted to be seen as anti-South African, as unpatriotic, even as being Communist, when their aims stand for a society more free than is the case in our country or in a Communist country. Broadcasting has become a propaganda machine for attacks against such opposition as NUSAS or the Institute of Race Relations or church bodies.

Where elimination of opposition on this level does no longer function, intimidation by police has become a favourite method. Students have to submit their names to the police and all over the country photographs of protesting students are taken. The right of opposition is kept in high regard in any western country, countries which we feel so much a part of in our tradition.

This is not all. The rights of specific indivi-



INTIMIDATION

duals have been encroached upon as well. This includes 180-day detentions and banning orders as well as refusals of passports and exit permits.

Should this mass of rulings, by a party in power for 20 years, be overlooked and seem as necessary measures, or is it valid to see these measures as a trend in a direction, contrary to democracy, contrary to free men, contrary to Human Rights? — Our Democracy is dying whilst we sleep.

Extracts from the Declaration of Human Rights

ARTICLE 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

ARTICLE 3. Everyone has the right to life, liberty and security of person.

ARTICLE 7. All are equal before the law and are entitled without any discrimination to equal protection of the law.

ARTICLE 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

ARTICLE 9. No one shall be subjected to arbitrary arrest, detention or exile.

ARTICLE 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13. (1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

ARTICLE 15. (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16. (1) Men and women of lawful age, without any limitation due to race, nationality or religion, have the right to marry and to found a family.

ARTICLE 18. Everyone has the right to freedom of thought, conscience and religion.

ARTICLE 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

ARTICLE 21. (1) Everyone has the right to take part in the government

of his country, directly or through freely chosen representatives.

(2) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 23. (2) Everyone, without any discrimination, has the right to equal pay for equal work.

ARTICLE 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 29. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

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Sport

SOCCER

CHANGES WORK

SATURDAY 18: College (0) 0, West Rand (2) 3.

Playing the league leaders College did well in only going down by 3 goals to nil. However the side still lacks cohesion and can put in a better display. In the 1st half the forwards had no real punch and had very few shots at goal. The 2nd half saw a much more defensive game being played with the result that the forwards had little of the play. Because of an injury College played the last 15 minutes with 10 men and fared well in holding off the opposition.

On the whole it was an enjoyable game but it is a pity that College lacks a goal-grabbing forward.

SUNDAY 19: College (2) 3, Tramway (1) 2.

The reshuffling of the team as proposed last week paid dividends and the side "clicked" more than at anytime this season. Playing direct soccer College were 2 goals up in the first 25 minutes. These were scored by Alan Hutchison and Andy Ellis. As well as missing a penalty Tramway did reply with a solitary goal before half-time. After the change-over College seemed to slip into a more casual approach — one of our big failings to date — and allowed their opponents too much of the ball. However, College went further ahead via a good solo effort by John Foote. Tramway reduced the deficit several minutes before the end and our defence found itself under severe pressure to maintain our lead. Although Tramway had more of the ball at this stage their forwards were guilty of wild shooting and College when they broke away looked the more dangerous side, finally running out winners 3-2.

The improvement in both sides is noticeable — keep it up!

THIS WEEKS FIXTURES

SATURDAY 1st June vs. Yeoville Celtic
3.45 p.m. at Gemmil Park — (next to Old Johannians).

SUNDAY 2nd June vs. Combined XI
3.45 p.m. at Bloch Park (Mayfair).

VELD AND VLEI

Character Training

by P. VALE

During the Second World War, Lawrence Holt, head of the Blue Funnel Shipping Line, made a very interesting yet disturbing discovery. He found that when a ship was torpedoed, of those surviving it was usually the younger men that succumbed to the hardships. This appearance he reasoned must be a result, not of physical strength, but of mental attitude — mainly the desire to survive. Holt consulted Kurt Hahn, the Headmaster of Gordonstoun School and together they organised courses for young seamen. The immediate result was that many young seamen were better able to meet the dangers which followed sea disasters.

After the war Hahn realised the great future in the continuance of these courses, thus it was that the OUTWARD BOUND SCHOOLS were born.

The Veld & Vlei trust is the South African equivalent of this movement. At present there are three schools operating, one at Sedgefield near Knysna, one near Escourt in Natal and one for Coloured youths at Elgin in the Western Province. The prime objective of the movement is the development of a positive and confident mental attitude through the challenges provided by physical and mental hardships. Yet this is only the overall aim; there are other more supplementary aims such as teaching, in a practical context, the principles of sound teamwork and leadership, and the instilling of pride in a job well done.

The training takes place on a three week course and although training is severe it does not demand more from a boy than he is capable of doing. Extensive training is given in map reading, compass work, seamanship and mountain craft. The highlight of each course is the three day challenge in the mountains, where a group of some six boys is left on its own to "face the elements". It has been found that the lads, under the leadership of one of their number, are well able, with their new confidence, to face the challenges of the mountains. It must be added that the weather on the Otinique mountains has the tendency to change during the course of an hour, yet even this does not seem to deter the trainees and the Trust is able to boast of not one single casualty in the past ten years.

Perhaps the most important task for the instructor is the assessment of each trainee which follows the course. Assessment is gauged on reaction to each challenge, this reaction having been carefully observed and systematically recorded. At the end of each course a report with these findings together with an overall opinion of the progress of the trainee and his general approach is sent to the sponsor of the trainee.

In July 1967 I was an instructor on such a course at Knysna. I found tremendous satisfaction in observing the progress of trainees during the course

of my instruction. One lad I recall came from one of the reef towns, on arrival he could not do one single "chin up" after a week he could do two at the end of the course he could do six; an improvement of 600%! On the day that he left us in Sedgefield I well recall him breaking down while speaking to the Chief Instructor and saying „ek kan julle nooit genoeg dank, ek sal julle nooit vergeet nie." Such is satisfaction of helping to mould a child's character. Perhaps we should all, as future teachers, spend one vacation as instructors on a course.

On Wednesday 29th May, a member of the Trust council will address the students here in a general lecture and I urge you all to go and listen to him, if for no other reason than to hear another approach to education.

RUGBY

JCE

OUTPLAYED

U-20 VS. RANDSE AFRIKAANSE
UNIVERSITEIT

R.A.U. 13, JCE 0.

Last Saturday RAU beat College U-20's by 13 points to 0. The game however was extremely close with JCE dominating the first half. With the loss of Skuse at half time the scrum which was already outweighed was further handicapped. This resulted in RAU winning more of the ball and having more penetration's in the backline. The College pack played very well with the first real combination of the season and special mention must be given to Pollock and Hotine.

**IS YOUR SPORT
REPORTED ?**

If not appoint a
reporter now !