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Editorial Staff

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Contents

	Page
Editorial	5
Art is Long, Art is Short — *W. Battiss*	7
Our Primary Schools — *A. L. Behr*	8
The Five-Year-Old in the High School — *A. Beron*	10
The Reliability of Examinations — *A. E. H. Bleksley*	14
The Rejected Child — *Clinical Psychologist*	18
Theory of C.N.E. — *Professor J. Chr. Coetzee*	22
Differentiated Secondary Education: An Emerging Picture — *J. E. Davis*	24
Modern English Approaches to Adolescent Behaviour Problems — *H. B. Dodswell*	26
Some Reflections on the Teaching of History in South African Schools — *C. T. Gordon*	30
Trends in Policy in African Education, South of the Sahara, 1910-1960 — *K. B. Hartshorne*	35
Crisis in Religious Education — *H. Holmes*	39
Educational Responsibility — *M. J. Langeveld*	43
The Functions and Prospects of English-Medium Teacher Training in South Africa — *R. E. Lighton*	45
The Responsibility of the Teacher — *Mary McLarty*	53
Education and a Centralization Policy in South Africa — *R. G. Macmillan*	55
The Parents' Role in Education — *Sylvia D. Nell*	59
Leadership in the Adult World and its Relationship to Our Schools and Universities — *D. H. Ollemans*	62
European Education and Industry — *M. W. Richards*	64
Some Reflections on the Moral Quandary of 1960 Africa — *B. Rose*	65
Education for a Multi-Racial Country — *H. J. Rosseau*	67
Charles Fortune in the Lecture Room — *W. Waldman*	69
English: The "Other" Language — *R. F. Weaver*	71
Our Contributors	76
Books Reviewed	79
Alma Mater	96

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A word of appreciation should be said to the many ● *advertisers* who, during a difficult economic period showed in no doubtful manner that they thought education was a matter of high consequence. Our agents, the ● *Ad-Rep Agency*, will be happy to receive enquiries for the 1961 edition. We thank the many publishers who sent us books for review. We have used as many as were suitable, and we shall be happy to receive copies of suitable books for consideration in the 1961 *Symposium*. ● Finally, we have sheltered under the good opinion of several of the most distinguished educationists in Southern Africa, who have become our Patrons. To them we offer this, our first issue, a tribute to their faith in our purpose.

The Cover of this first issue was designed by Dan Swart, B.A. (Fine Arts)

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SYMPOSIUM

EDITORIAL BOARD, 1960

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Contributions are, in general, requested by the Editorial Board; which is, however, open to suggestions of any sort.

Letters are welcome, the more controversial the better, providing that all of us remember to criticise facts, opinions, conclusions and NOT personalities or groups of people.

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Editorial Responsibility: The Editorial Board is directly responsible for the expression of editorial comment. Opinion and conclusions expressed by contributors must in every case be considered as rightful private view. The Board aims at providing a forum in which people of differing opinion and goal can express their view-point maturely and freely. It hopes to encourage the exploration of opposed aims in a reasoned and unemotional debate. Though its medium is English, its pages are available to all language groups without reservation.

EDITORIAL

THE English-speaking Community in Southern Africa owes its endurance to the ancient diversity of its origins. Roman, Celt, Saxon and Dane ravished the northern islands from which we sprang, bastardising language and culture and producing a robustness and ultimate tolerance that gives the descendants of this ancient rapine a certain catalystic value. We, in fact, have been compelled throughout history to compromise, to force theories to fit facts, rather than to attempt (as Charles I did so disastrously in his own person) to force facts to fit theories.

The Southern part of the African continent is one occupied by a uniquely plural society, a society more advanced, more aware, more emergent than any other in the African continent. It is here that the graft of Western European culture that flowered in the Renaissance and that now fruits in a modern world whose frontiers press against space and the very mind of God, it is here that we must build a United States of Southern Africa that will, if we build in faith, set a standard and a vision that shall inform subsequent generations. It is to nothing less that our education must be geared. *For anything less guarantees our extinction.*

The fundamental problem before education in Southern Africa today is therefore a moral one. It involves values. We are realising that only by training all our young to their fullest capacity can we hope to survive. But we realise that beyond techniques lie values. Atomic fission is amoral. The mind of man is moral or immoral in its *use* of fission. No nation whose life is based on immoral concepts can hope to survive beyond the horizon of tomorrow. We can no longer fob off old formulae on the young. Words which once sent whole generations singing to their graves, 'Democracy', 'Western Civilisation', 'Equality of Opportunity', need careful re-examination. We need courageous thought and sharpened minds: not formulae which have ceased to be real. We need faith and techniques in full measure, not tight little personalities bound in massive obedience. And this is precisely the challenge that faces all schools: that we must preserve that quality of incredulity that resists the steamrolling of the monolithic mind, whilst preserving that sense of good order, that interest in and care for others that makes civilised society possible. Our problem is a moral problem. But it is also a social problem: it involves the intensely difficult experiment of stone age and modern peoples living in a common community: of peoples of different languages groups sharing a common loyalty, of the fine adventure in plural and co-operative living which must be solved successfully.

This is no time for the cynic, for the weakling who runs away, for the man who looks on faith as the delusion of the romantic. Only by vision can the work in the schools go forward. Only by a sense of dedication to the survival of all that Western Civilisation, at its finest, stands for, can we hope to give purpose to drudgery, possibility to hope, and meaning to the future.

For this task we believe the English-speaking community is peculiarly suited. It has survived the ravage and panic of the years, the desolation and decay. It is strong because its loyalties are diverse, tough because of its manifold heritage, tolerant because of its generosity of human inclusiveness. It is on this bridge of human endeavour and experience that the tortured aspirations of the future may yet be reconciled. Such we believe is the mission of our people. Such is the concern of the years ahead. *Such is the substance of education for survival.*

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