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1. I rise to discharge my duty in obedience to your call and, in doing so, I wish to acknowledge, at the very outset, that the first part of my duty this afternoon, and indeed the most pleasant, is to express my very real appreciation to the Principal and the Members of the Staff of this institution of the signal honour they have done me in inviting me to address you on the occasion of your

Speech Day.

. - F Never been a school teacher before.

3e My inspiring consolation lies in the hope and expectation that you will extend to me throughout my address to you a liberal measure of your kindness and indulgence such, at least, as will sustain me in the consciousness of

my shortcomings which, perhaps, disable me from rising equal to the responsibilities of this great occasion.

4. I have selected for my subject this afternoon a topic which calls for a great deal of self-a8nalysis, self-critigism and reflexive thinking and have given the following title

to it:- 7

. AM I THE BEST THAT I CAN BE?"

I have decided on this subject for my address for a variety of reasons but, perhaps, the most important of them being: First, I wish to lay some special stress on the need for suffering and determination as I suspect that a new kind of materialism has overtaken our youth - both White and Black alike ~ a materialism which has given birth to Tsotsis, Ducktails and similar variations. It is the type of materialism which makes us coddle with comforts and are even willing to use all our intellectual resources in the

service of one end -~ material success - and are prepared to lay down our lives for higher wages, and not towards higher ideals. e/ .

â\200\230The second reason for my choice of this subject is  
a2 realisation that the passion for freedom is running high  
but there is regrettably an apparent unawareness that, like  
everything else, freedom is won from within and is not given  
from without. The first battle towards freedom is against  
one's own self.

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identify ourselves with it through mind, heart and wisdom,  
love and service our country is bound to be in its present

I wish to lay similar stress on the fact that the  
forces we have to contend against are more within our

Even as students at this institution, has it not  
exercised your minds that in the seventh decade of the  
Twentieth Century after the birth of Christ men and women  
everywhere should be what they are, that they should be  
victims of bitter disenchantment? They seek peace and find  
war. They strive for abundance and suffer want. They  
endeavour to recapture vanished lands and the  
half-forgotten hopes of lost faiths and, in the process,  
tend to lose all sense of values and all awareness of the  
meaning in their lives and, at times, renounce the world  
and retire from its disappointments to commune with God.

Those who are still of the world, and yet above the  
battle are tempted to mutter with Hamlets

L1 "The time is out of joints  
O, cursed spite, that even I was  
born to set it right.\*

We are at one of the most decisive moments in the life of mankind. At no other period of human history were so many people bearing such impossible burdens or

â\200\230mwmmmmam

Â¶We are living in a world in which tragedy is universal.

There is a startling relaxing of traditions, of restraints and of established law and order. Ideas which decency and justice, which were able to direct and discipline conduct for centuries, are swept away.

A blind impulse to destroy seems to have taken possession of mankind and, if there is no check to it, we are heading for final extinction of man and are on the course to an era of intellectual darkness.

But, in the midst of all this chaos where do you

and I stand? Are you, as the illustration on the Board enquires:

â\200\230wSteering towards success,

or drifting towards defeat?"

It seems to me that in the social reconstruction and awakening that has to come, you students more than

us who are already receding to the background will have to remember certain basic facts.

The first is

(a) That periods of creation have been periods of great suffering.

That the pace towards a new equilibrium is set by our courage and wisdom.

That human roots go deeper than the fibres of race or nationality.

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effort to learn that life in oneself and others is

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his peculiar glamour, if only our eye is sensitive enough to behold it.

and finally (e) that if we are true patriots, our attachment will not be local, racial or national, but human. It will be a love of liberty for all, of independence, of peace and social happiness.

I return to the question posed in the illustration on the Board.

\*Where will you be ten years hence? Are you steering towards success or drifting towards defeat?

On the 9th February, 1965 the Minister of Bantu Administration and Development stated in the House of

Assembly that between 1956 and 1963, inclusive, 295,634 Africans passed Standard VI.

The Standard VI results in 1964 were-

52,468 84%  
5,645 52%

and Transkei entered for the Junior Certificate examination.

Distinctions 0.4 %

First Class pass 200 : 230

Second Class pass

Third Class pass :

Failed 2,595 25.7%

In 1962 and 1963 the combined passes for the

Matriculation Exemption and Senior Certificate were 647

and 725, respectively.

DEGREES/ ...

DEGREES AND DIPLOMAS awarded. :

The following is a summary of tables contained in the  
1964 Report of the Department of Education, Arts and Science.  
It reflects the degrees and diplomas that were awarded in  
1963 by the S.A. Universities (including the University of  
S.A. but excluding Non-white University Colleges).  
Whites. Coloureds. Asians. Africans.

Doctorates 142 2

: 372 -

Honours degrees 03 4

Bachelors degrees 4,300

A A

5,517

According to the 1964 Report from South Africa for  
January, 1963 there was then a total of about 3,000 African  
graduates from S.A. University and University Colleges.

1965 at the Non-whites University Colleges.

DEGREES LISTED.

University of the Western Cape (Coloureds)

University College for Indians

University College of Fort Hare |

University College of the North (Africans)

University College of Zululand (Africans)

THE OTHER SIDE OF THE PICTURE

the S.A. Police for the year ended 30th June, 1964 those

Those sentenced to death and executed in 1963 were:-

Whites. = golowreds. Asisne. Africang.

4 7 - 109

2n 19642

5 14 - 66

Where shall we find you ten years hence? You, not your mother, your father or your teacher, have to make the choice, the decision.

Are you diligently striving towards being among the few that graced our academic statistics, or are doomed to be derelict, as it were, steering the hacadamters of

The road to success is long, weary and arduocus.

It has often been said, with truth, that the function of an educational institution is to prepare its students to take their rightful place in society. It must provide them with the knowledge and skill necessary to make them efficienmt citizens.

But a teacher can only perform the function of an airman by taking survey of hostile positions, determining the points of relative strength and weakness and signalling the lines of attack.

After all it is you, the students, who are the

gunner who have Fix your batteries, take your aim and actively work at the machines.

Carlyle/...

Carlyle defined a cultured person as he who  
pexceives perfection, and strives to make it prevail.

It is you, not your neighbour, who has to perceive  
such perfection, It is you who must decide on your goal  
and work actively and diligently towards the attainment  
of your ideal.

iabour or repose, it has been said, you may take  
can never be the maxim of any student.

48 the poet Milton expresses the same thought in  
Lycidass  
'Mhth" snane

Â«ssses labourious days.\*

You, two, mham.nw;n-m  
ummmmmmmummm  
ui¬\201â\200\234#&mi¬\201mmmmmm

mmummmnwmamm  
for did shakespeare not say in similar circumstancess~

\*Mâ\200\235Mâ\200\230t..thâ\200\230i¬\201  
â\200\234Mâ\200\234Wo.

If you are genuinely of the belief you cannot make  
'mm.mmnumw&-mnm  
improve the lot of those who might otherwise have been borm  
of flower to Â® blush unseen and waste its sweetness  
in desert air.\*

DO eoes

Do not be discouraged by the alterations in the superstructure.

Royal reader - Windsor Reader, etc.

Derive solace and inspiration from Keats who in the "Ode to the Nightingale" wrote:-

Thou was not born for death  
O' immortal bird alone.

The aspirations, the passion for liberty and independence, the ideals and hopes that burn within you now burnt also in the hearts of your forebearers, and no hungry generation can obliterate them.

The world has become anonymous, and the individual is lost in it. In our educational institutions, instead

of being trained to develop our powers and raise our intelligence, we are moulded into approved patterns, stuffed with information, and taught to produce correct responses to the stimuli of patriotism, racialism and religion.

We behave like performing animals, animated dolls. The soul gets anaesthetised and we have faces without features.

Most of us live lives without attaching ourselves to any higher purpose. We live from day to day, and disappear like bubbles on a fountain.

It seems to me that you of the younger generation have the opportunity to meet a new challenge if society is to emerge from the endless series of anxieties, conflicts and frustrations in which we are caught.

It seems to me that there is a revolution which is entirely different, which must take place. This revolution

will.

has to begin with a radical transformation in the mind itself. Such a transformation can be brought about only through right education and the correct equation of values. It must bring about the total development of the human personality. It is

a revolution that must take place in the whole of the mind, and not merely in thought for thought, after all, is only

a result and not the source. There must be radical transformation in the source and not mere modification

of the result. â\200\231

At present we are not bringing about a vital change, uprooting the old ways of thought and freeing the mind from traditions and habits. :

As students we have to unlearn the habit of allowing our thoughts to originate from conclusions of past generations.

Learning implies the love of understanding and the love of doing a thing for itself. It is not the mere cultivation of memory or the accumulation of knowledge, but the capacity to think clearly and sanely without illusion, to start from facts and not beliefs,

This is where you should be ten years hence, and if you are there, as I hope you will be, you will have helped the course of your community, your people, your country to reach the lofty destiny in the commonwealth of nations.

I should like to conclude by making the observation that you of the younger generation are your societyâ\200\231s hostages to posterity. Make certain that you are properly equipped to be able to shape the lofty destiny of your people. '

You are each a standard bearer of the honour, the

aspirations, the ideals and the hope of your people. Your failure will not be the individual failure of each of you,

but/...

el

but the collective failure of your people. Be on guard not  
to betray the honour, the heritage and the trust of your  
people.

Permit me, Mr. M.C. to tail -off my address by  
quoting from our renowned poet, Herbert Dhlomo who,  
in his "The valley of a Thousand Hills", writes-

Create agains

But leave out pain,

A world of Love and Truth,

For pain and sin our weary eyes have seen.

LR B B 0 2 B 2 B J

Create therefore again,

O lord, but let now reign

The Beauty that this day my eyes  
have seen.â\200\235

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