

the hygienic and sanitary conditions of village life. With the co-operation of the Medical Officer he is at present engaged on the reconstruction of one village in his area on the lines of the Jeanes model village, with proper attention to sanitation and food storage. His activities since his return indicate that the course was a success."

The Senior Provincial Commissioner in recommending three chiefs for the second course, sent the following interesting notes on some of the reasons for his selection:-

1. Symon Likongwe is capable and alert and a man of experience. Coming into contact with other responsible chiefs at the Jeanes Centre would, I feel sure, prove very beneficial to him, as well as the new knowledge he would acquire for rural reconstruction in a progressive area increasingly devoted to the cultivation of cotton.
2. I recommend Kuntumanji who is still young enough to profit by the course and stands greatly in need of further education. He is anxious to make a success of his section but does not know how to set about his task.
3. Chikumbu is young, energetic and enterprising. As such, the benefits he would obtain from a course of instruction would be of more lasting advantage to his district. He will be more in sympathy with progressive and new ideas and policies than an older man. Mabuka who attended the first course is a Wanganja and a Christian. Chikumbu, from the same district, is a Yao and a Mahomedan. It will be interesting to compare the reactions of both to their training. They are already friendly rivals./

In reply to a request made to District Commissioners for comments or criticisms on the first course, the following interesting suggestion was made by one District Commissioner: "It is considered imperative that a full report of proceedings at each course be transmitted for the information of all District Commissioners. While the high value of actual attendance at the course is not underestimated, it is felt that much transpires which, if recorded and circulated, would be of great assistance to Native Authorities generally and would also help District Commissioners to make recommendations, if necessary, for future courses, such recommendations being based on comparison between the official report and the interpretation of those Authorities who had attended the course."

Action was at once taken on this valuable suggestion and a full account of the first course has been prepared and circulated to District Commissioners for their information.

Time alone will tell whether our faith in the possibilities of Jeanes training for chiefs is justified. The grass-hopper covers the ground in jumps and we do not anticipate breaking any long-jump records, for progress in rural reconstruction must be gradual. The success of new schemes of this kind in Africa must be based on conviction of their value and faith in their practicality on the part of the African himself.

If our further development scheme is approved and if money is available, we shall add to the chiefs' course a Jeanes course for/

for small holders and their wives and families. We should then have at one institution a common Jeanes training for the tribal leader, the agricultural field worker, and the Mission school and village supervisor, with the wives of all these agents trained as home demonstrators.

We hope this joint development scheme will meet with the approval of this Conference and of the Carnegie Corporation,

DISCUSSION

Mr. W.R. McGeagh (Zanzibar) said that he had been very much impressed by the account just given, and wished to urge that administrative officers should be enlightened concerning the value of the community agent.

Mr. J.G. Steytler (Nyasaland) enthusiastically endorsed the account given in the paper which so clearly showed the beneficial effects of the preparation of chiefs to co-operate and to lead public opinion.

The Chairman (Dr. C.T. Loram):

In the Union we have had a deplorable situation, where chiefs are at work among their own people, but without power, except in Natal and Zululand where, owing to no attempt having been made to enlighten the chiefs they have been against educational progress. Altogether it is a confused situation. The only attempt at organised instruction has failed because it was an effort to set up a sort of Eton. The Nyasaland experiments point out one way which could be used together with the Jeanes method of bringing the masses into a new way of living.

Mr. H.J.E. Dumbrell (Bechuanaland) expressed warm appreciation of the paper, which he would bring to the notice of the Bechuanaland Protectorate Administration.

Reverend D. Maxwell Robertson (Northern Rhodesia) also supported the scheme.

Reverend J.L. Honoko (Southern Rhodesia):

Chiefs have hindered because they have not understood what the Administration wishes them to do; but this shows what can be done to enlighten the chiefs. Not one of the present Jeanes teachers in Southern Rhodesia is a chief or a chief's son, and nothing can be done by them without the chief's consent.

Mr. Rheinallt Jones (Union, South Africa):

This is a most opportune paper. The training of
--Zulu--

Zulu chiefs' sons has been attempted in a special school in Zululand, but it has come to an end because

(1) in the school the pupils were out of touch with the young people over whom they would be ruling. A young chief's companions should be educated together with their chief at ordinary schools. They would keep close to their chief, and become his advisers, and yet they would not lose touch with the educated tribesmen;

(2) the chiefs refused to pay fees because they have not realised the value of training for chieftainship, and the boys have not acquired the spirit of service.

Since 1927 steps have been taken on the one hand, to improve the status and extend the powers of chiefs, and, on the other, local and general councils have been developed which in many directions carry out duties and have powers formerly vested in chiefs and headmen. But chiefs are often more ignorant, and less sophisticated than their tribesmen, and so are often looked upon with contempt, even though the office of chief is still held in veneration. Under one of the new Bills, chiefs will be members of an electoral council, and will thus need all the intelligence they have.

The Nyasaland experiment offers a very encouraging example and what can be done to enlighten chiefs, who are often afraid of their own councils because of their own ignorance. Chiefs and councillors should share in the training, otherwise the chiefs will be held back by their councillors.

Mr. Amos M. Zhakata (Jeanes teacher, Southern Rhodesia):

The custom of succession to the chieftainship

--among--

among the Shona people will militate against the success of any such scheme, as the succession is not from chief to son. Nevertheless the education of all chiefs on such lines would be most beneficial.

Mr. R.S. Foster (Uganda):

This is the most important contribution yet made to this Conference. In Uganda there are many excellent but unco-ordinated agencies already at work; the education of chiefs in the Jeanes spirit would provide the needed unifying influence. It would help to bridge the gulf between the young and the old, and overcome the difficulty of the young having to teach the new knowledge to the old.

Mr. T.G. Benson (Kenya):

The schools cannot be looked to entirely for future advancement, and the Nyasaland experiment helps to link up the school and the Native authority.

Mr. G.H. Franz (Transvaal): endorsed Mr. Rheinallt Jones' view that the chief's "supporters" should share their chief's training.

Mr. D. McK. Malcolm (Natal) and Reverend Father A. Burbridge, S.J. (Southern Rhodesia) congratulated Mr. Bowman upon the success of the experiment.

Reverend E.D. Bowman (Nyasaland), in replying, pointed out that the Nyasaland experiment is concerned with the younger generation of ruling chiefs, not with the sons of chiefs who are not to be dealt with under the experiment.

AGRICULTURAL AND INDUSTRIAL WORK

IN THE VILLAGE SCHOOL

REVEREND J.R. FELL :x:

Principal, Jeanes School,
Mazabuka, Northern Rhodesia

Insert

:x: In the absence of Mr. Fell, the paper was read by the
Mr. Oswin B. Bull.

AGRICULTURAL AND INDUSTRIAL WORK IN RELATION TO THE
VILLAGE SCHOOL.

by

J. R. FELL.

The Importance of the Village School

Why the Village School? Should Industrial work not be done in the Town School? Can there be no Agricultural work in the Town school? Is education in the village to be different from that in the town? Must the school of the rural peasant have a different curriculum from that adopted in the school for the detribalised Natives of the location^s and compound? These and many other questions bristle before us and all demand answers.

What a multitude of schools there are! Village Schools, Central Mission Schools, Mine Compound Schools, Government Town Schools, Middle Schools, and indeed many others. Are they differentiated only by their location? Should they have one and the same curriculum?

It must not be said that schools in towns or in mine compounds have no place or that they are not filling some useful purpose. But let us ever remember that the African is essentially one who is tied to the soil. There may be an urge to travel and wanderlust, yet the majority are content to stay at home. So the village school is both the great need of today and the hope of tomorrow.

Sir Henry Burchenough recently stated at the meeting of the Chartered Company that the Rhodesias must depend rather on their mineral wealth than on agriculture. A great many Europeans would agree with him. In the northern section of the Rhodesias we are frequently informed that all our prosperity depends upon mining. And we have heard, too, that Rhodesian copper mining depends on cheap labour if it is to be a prosperous industry. In 1930 there were 114,000 Northern Rhodesia Natives in continuous employment throughout the year. Since that

time the number has declined, but it is still round about 70,000, which is nearly a quarter of all the taxable males of the country. This means that generally speaking a quarter of the men are away from their village all the year. Seeing that many do not remain in employment for more than six months of the year, it follows that half the men are away from home for half their time. Some effect of this must be apparent in village life. The 1933 report of the Secretary for Native Affairs gives these interesting figures,-

Total adult males,		Decrease of 2,443 for the year.	
Total adult females	,,	6,707	,,
Total children	,,	2,342	,,
Total population	,,	11,492	,,
Total taxable males	,,	2,182	,,

It is therefore possible that the drain of men away from their village homes is being felt already and we are beginning to pay one price for the new industrialism. Home buildings, home gardens, and family life may, even today, have become seriously affected. This may be part of the price which the country must pay for cheap mine labour. Every man withdrawn from village life for a period of mine work affects the feeding of the family at home. Whilst at work on the mines he is fed from the European farms, but this does not necessarily mean surplus food in the village. On the contrary it may mean that families are starving because the father has not been able to fulfil his home obligations in food growing. In Fort Jameson area it is said that 35% of the taxable males are usually away at work.

If a prosperous mining industry is to be built up at the expense of decreasing the rural population, and if it makes life both harder and more insecure in the villages, then the last state may be worse than the first.

The Village School must set out to preserve

li Rural life. Life is better in the open country than in the slums of either town or mine compounds. We may patronise and compliment wealthy companies when they build fine compounds for their native employees. These companies are not philanthropists. When we have said all possible in favour of compound life it surely must be better still away at the back of beyond, in the open sunny spaces where each man has Africa before him to use as he will.

So we are driven to believe that the village may ever remain the best home of the African. If that is true then the Village School must loom very large in his training.

Who should attend the Village School? The educational scheme of Northern Rhodesia limits its work at present to Standard 2. It may therefore be presumed that the scholars attending these village schools will usually be small children. If that is so they will be too young and too weak to do either agricultural or industrial work, as these terms are generally understood. In any case, those of the village school will not long remain satisfied if their education is different from that of scholars in town schools.

The great mass of the nation, (and practically half the adult population is made up of women who remain all the time in the villages), will know no other school than that of their home village. The village school cannot be limited for long to such rudimentary training as standard 2. Its usefulness must not be thus curtailed. The village school must eventually become the hub of village life. Every agency for village improvement should be centred in the village school. The common man of the rural community must be able to complete his education in his home school. Everything that the ordinary man or woman needs to know should be taught in the common village school.

The village school must ever remain open for scholars of all ages. It must fill all the essential needs of the peasantry.

The Results of Village Education

Many of the village schools are admittedly poor and almost valueless. As yet they usually aim only at giving the rudiments of the three R's. Such a plan is useless, nay worse than useless.

It will be well therefore to ask again the old time question, - Why do we educate? What aims have we in view? The hackneyed answers have generally been stated as, -

1. To enable pupils to get a living.
2. To train pupils how to live.

I would ask, Do we believe these statements? The answer must be in the negative. If we believed them the schools would be vastly different.

The Muntu who cannot get a living, and cannot obtain the necessities of life in his own country, cannot have profited by any education he has received. I know full well that educational schemes have not been worked by Europeans in Central Africa for many years, but awkward questions may already be asked about the results which have been achieved. Compared with their forefathers who knew no schools, do the graduates from our village schools today have bigger harvests? Are their fields more prolific in yield? Do their fields retain their fertility for longer periods? Do they produce crops with any less effort? Is there any less grinding toil? Has the diet improved? Have new crops been introduced? Do they breed better seed? Do their herds increase more rapidly? Do they breed better animals? Are the herds more profitable? Have they learned new ways of using animal products? ----- We must admit, no matter how reluctantly, that the average African peasant of today does not make a better living than did the ancients of bygone days.

When we see a few ⁿnative clerks or court interpreters wearing white suits and speaking fairly fluent English, we are apt to believe that the Bantu have climbed quite high on the ladder of civilisation. Let us not delude ourselves. The mass of the population is almost exactly where we found it years ago. Perhaps it will not change until it finds a more abundant life through its schools.

Has living improved? Has man in his moral, ~~ment~~ mental, physical, social, and religious life advanced? Think for a moment of the wonderful vernacular speech of any tribe. Consider the depth and breadth of that language with all its multitudinous grammatical mutations. Then ask if it could have been invented by the ordinary villager whom you see today. Even though we admit that he has a genius for language, it would seem impossible to believe that the man we know could today attain to such marvellous wonders. He is tied to the custom of his forefathers. He thinks along the lines of his ancestors. He has neither changed the method of counting his possessions nor reckoning the times. He continues praising his gods, and living his everyday life exactly as of yore. The schools may have imparted the power to read, and write, and count to a very small proportion. Even when given the power to read, they have practically no literature, so the effort of learning the art is very largely wasted. They obtain the power of writing, but have none to communicate with nor have they anything which they think worthy of recording for their descendants. They learn to figure and reckon but have no increased possessions to count, except it be very small sums of money which we have introduced for their use. Schools have probably changed the Bantu life and thought but little. Jesse Jones in a famous phrase called the

village schools "Little nothings". In reality they appear to be no better than fairy lamps whose dull flickering flames but seem to heighten the gloom and black darkness of a Native life which longs for the light. We offer a cheap night light when we might open the windows of heaven so that the dawnlight of a brighter day should dazzle with its brilliance.

The future of the nation depends on its village schools. Very vainly we Europeans imagine that our station boarding schools and our central ~~govern~~ government schools are the mainstays of the wonderful educational system which we are establishing. Perhaps the only value of these institutions lies in the fact that in them we have the opportunity of making a few favoured and selected men begin to think. Once they do so they may very easily commence to despise us for the mistakes we made. But, if they can think their own way through the problems that confront both them and their tribesmen, then there will be hope for the nation that is to be. They may then evolve an education that fits the people, an education which will lift them to heights yet unknown. The nation cannot travel beyond the points where its own leaders reach. And the real leaders of the nation come from its own loins. The people will be raised just as high as the leaders in the village schools lift them. The task of the European educationist is to help make these leaders and perhaps then gracefully retire from the work.

But we may be in real danger of vastly over estimating the value of European efforts in Native education, and sadly under estimating the worth of Native efforts in the same cause. The village school cannot be allowed to remain a "little nothing". Its teacher is often left to his own meagre resources. Generally he has insufficient equipment for his job. Often he lacks adequate training. He receives little encouragement. He

has almost no materials to use in his school. Yet the mass of the people can only get the education which the village school offers. It would therefore appear that the time has come when we should give the Village School its rightful place in the educational scheme of the nation. On it we can only build the race that is to be.

Britishers have been shocked when references were frequently made to a C3 standard where one expected AI in the national physique. What is our aim for the attainment of the mass which will be trained in the village schools? If we aim at the moon we may fall short and only hit the foreground of the picture. A thousand woes if we fix the standard of mass education in the villages so low that it does not definitely lift them to a higher plane.

We may be reminded that the Village School leans forward to the higher schools which are generally in charge of Europeans. Can we affirm that these ensure the education that the nation needs. Many work to secure for their pupils a Standard 4 or Standard 6 certificate. An Education Department formulates tests and arranges centres where candidates sit for examinations. And the Native begins to think that the certificate is the hall mark of education. There is a real danger of regarding examinations as of pre-eminent importance instead of education. What vital purpose do these examinations serve? We may admit that the testing seeks to discover how much information has been gained in the class periods. But what use is much of the knowledge? ~~gains~~
 In my country a Standard 4 scholar must be able to multiply and divide by three digits, do sums needing the use of aliquot parts of a pound, add the wonderful item 6 bottles = one gallon to his table of capacity, use one gallon tins in measuring the content of sacks, learn a bout guineas which he will never see or use, and wrestle with sums about L.C.M. fractions, and decimals.

His number range is to be 100,000, though he could only visualise it if all the people of his province filed past in a body or all the cattle of his province were gathered before him in one mob. What a waste of time much of this work must be if it is done at the expense of more useful and more essential things which cry out for attention. Can any of this stuff help the villager in his struggle for existence? Will it help him to increase his possessions? Does any of it establish a fuller life?

Admittedly this is not our whole ideal of the educational process, but we are not bold enough to entirely break away from the systems which we bring from afar. If we would make the school a place where things are done, instead of where things are learned, then there might follow a greatly changed future. Educators at home have striven to get away from the Examination system with exactly the same keenness that we are seeking to establish it in Africa. In this topsy-turvy world there may be far greater hope of some lasting good resulting from those elementary educators who are working in village schools than from the examination passes secured in the higher grade schools. The village school has no pass list in view. It strives to give knowledge for its own sake. Scholars attend because they hope to find something of value for their life. They seek education.

The Ideal

What should a Village School be like? Who shall attend it? How shall it be staffed? Who shall finance it? How can the ideal village school be organised? These questions are of such great importance that they need an answer before we can understand the place which either agricultural or industrial work shall have in them.

As Principal of a Jeanes School where teachers and supervisors are trained for work in rural areas, I have to confess that I have not seen a village school for six years. So it is not easy for me to describe the

modern village school. From memory, though they may have greatly changed in recent years, I can remind you of pole and dagga buildings in dreadful repair, ill lighted, ill ventilated, open to flies and other insects, with dusty jigger-infested floors, with half bricks for seats, with no desks, with one diminutive blackboard and a broken easel, with one hymn book and one primer as its sole equipment, without a single piece of chalk, without a duster, without one slate or exercise book, and without even spade, hoe, or ^a single tool of any description. Such a school is truly a "little nothing". But this is not the village school of our dreams.

The village school that is wanted must centre round a good building. It will probably need more than one room or its activities will be too cramped. It might be commenced in one room if the original plan allowed for extension and growth as the need arises. But there must be space around for fruit trees, vegetable plots, flower borders, windbelts, ornamental shrubs, manure pits, poultry houses, poultry runs, playing fields, communal workshops, and teachers' model cottages. All must be well laid out and well kept. If the village school can be made to look as if we intended it to be a valuable place ~~where~~ the people will soon begin to esteem it at its face value, a place worthy of their notice. So long as educators are content to see horrid shacks with no attempt either in or around to make them examples of order and enterprise, we can only expect that the Bantu will despise them, absent themselves from them, and generally value them at what they appear to be. A teacher who is keen can by his own efforts gradually add one thing after another so long as he is working to a definite plan and has ideas. Once he can awaken the pride of the people in the peoples school, the rate of improvement will certainly increase. The Village School

must be the most desirable place in the village, set amidst beautiful surroundings, and all well kept,- a fair spot and greatly to be desired.

The Village School is for every villager. It should, under one roof and in one organisation, be the seat of learning for all the age groups in the community. Tiny tots must in it find a place where their bodily frames can grow, and where all their physical and mental powers shall be developed. The under sevens should have the foundations of knowledge and learning laid for them in their class room. Boys and girls in their youthful days should learn all that the ordinary villager needs to know - find the common knowledge which is essential for the experiences common to all in the village. The adult should esteem it as the place where he can learn all that he wants to know, where all his daily difficulties can be solved, where he can do his odd jobs in the communal workshops, where he can discuss in the common room of the school the common affairs of the community, and where he can make plans for the common good. The school should be the place of light and learning for all in the village, the place where all find life and find it more abundantly.

Plans and schemes such as these seem to envisage large staffs for the village schools and very expensive plant. There is no objection to a large staff if it can be supported. The nation is growing itself and can have as large a staff as it provides. Much can however be done in a school by a man and his wife. They must be keen enough to spend and be spent, and willing to be all things to all men that they might by all means save some.

Twelve years ago, in the Southern States of America, I saw a small school of two rooms with teachers' cottage attached and all under one roof. Man and wife both taught. The man had garden land all around the school where the boys did ploughing and cultivating.

II.

He had a workshop where they learned to make gates, wheelbarrows, ladders, feed boxes, trap nests for fowls, tables, chairs, and all the things needed in their rural life. The boys made potato pies for storing their crop in the field, while their sisters made greatly different potato pies in the kitchen for their midday meal. The girls worked under their teacher in the teachers kitchen. They cooked the food, laid the table, did the family laundry, cleaned the living rooms, made the beds, and became accustomed to managing a home. The place was called Rising Star School. Schools like it would indeed become lights in dark places had we them here in the heart of Africa.

Well do I remember visiting another small school one night, when all the parents were gathered with the teacher and minister so that they could find ways and means of pooling their milk, butter, ^{and} eggs, ~~etc~~ which they ~~to~~ produced and selling all co-operatively. The teacher was to act as secretary. His duty was to keep a record of the quantities each farmer delivered, and later apportion to each co-operator his share of the price obtained for the produce supplied. Live schools such as these make life. Africa needs them badly.

What

How shall the cost of village schools be met? The villagers today generally erect their own schools. They could probably be persuaded to build better and more commodious places than at present if they were ably guided. They could help to make paths around, plant trees and shrubs, lay out gardens, and generally carry out the scheme outlined. Under their chief they could perhaps make a levy for their school. In some countries the system of indirect rule is already established. The local chief is the Native Authority. It is not a far cry to find the chief raising a fund to use in the school which is for themselves and specially intended for their own advance.

A few headmen and even a few prominent women could well become a school committee to decide what they want their children to learn and what they need for their improvement. From the National Treasury an allocation for tools and implements would help to ensure success. The teachers salary could well be a State charge. The labourer is worthy of his hire, but the great essential is that he is worthy of his position, well trained, properly equipped, filled with the spirit of service, and a true leader of men.

Having considered the type of village school that is desirable and remembering that it is for scholars of all ages, we can begin to suggest its agricultural and industrial curriculum.

Curricula

For the youngest children the teacher will do only that which will develop them. Their bodies must be made strong and healthy. They must be developed so that they gain better use of their limbs, begin to observe more clearly, and start investigating and discovering for themselves. These young children, whether their school be called Kindergarten or Infants Department, cannot do much agriculture. But they are at the beginning of their rural life and should be led to begin aright. A teacher with imagination and vision will see that all the work of the school begins from their rural origin and looks forward to their rural designation. The sand pile can be made to represent a farm with house, barn, fields, animals, carts and machinery. There can be animal models grazing or ploughing, models of people at various farm tasks, a model of a well with women models drawing water, - indeed a miniature model farm could be built up according to the ideas growing out of the conversations between teacher and scholars. The children's handwork will, like that in all junior schools, include clay modelling, stick laying,

13.

paper tearing, and other similar tasks. Its form matters less than its aim. A wealth of rural illustration should be included in all these arts and crafts - ladders, gates, trestles, yokes, axes, hoes, ploughs, wagons, farm animals, drinking troughs, beds, tables, chairs, foodsafes, etc. The usual little building blocks should make model barns, model houses, etc by the children. The infant school could easily have a few real hens and chickens, pigeons, and even rabbits which the children could feed and water with the help of the teacher. Around the school the children could plant flowers, water them, tend them, and enjoy conversational lessons about them. Silhouettes of animals, trees, tools, and implements could be cut out and stuck around on the class room walls, so that frequent references could be made to them in conversational lessons. The child songs could be about rain, sunshine, food, trees, homes, water, milk, and similar things. Grasses, leaves, and flowers are abundant around the place ready to be collected, mounted, and arranged on the class room wall so that they will be in constant view and always available for reference in the daily discussions. Caterpillars can be collected and kept in cages where the children can observe them. They can bring food to them and especially see the kinds of food liked best. A number of flower pots could be filled with earth, planted with different seeds, and watered by the children, so that the spoken lessons would follow the work and observations of the class. Suitable seeds for this work would be such as beans, tomato, maize, chillies, okra, beet, carrot, etc. Many valuable lessons could be given about these things which may be growing in the class room or in its immediate vicinity. In this way the rural life can be emphasised with great advantage during all the ~~jun~~ junior course. Agriculture should

be the base of their observations and investigation work.

A small room could be fitted up with suitable miniature furniture,- chairs, tables, beds, and all the other essentials of the home. These could be arranged, washed, used, and cared for by the children - their own room - a school home. As skills increased they could make simple baskets of grass, weave small fabrics on cardboard looms, using common local fibres, mould little clay pots, and generally train their fingers for the rural tasks that must come to their lot later in life.

Health work will be of tremendous importance in these early formative years, though its consideration does not rightly fall within our view.

So we would discard the dolls house, Noah's ark, and toy soldiers for these things that relate to their rural life. For number work and reading work the usual school equipment would find a place, but the important beginning of education is that the children learn to know the things around them. They must learn to observe, feel, use, and know them all more intimately. They can be made to love the beautiful. Especially they should learn that ~~xxx~~^{most} things around can be used for their good and will supply the ordinary needs of their everyday life. All the work of their hands, all their conversational work, and all visual lesson aids, can very easily have rural associations. There will thus be a natural growth towards the farm life that must follow in later years after childhood has passed.

Nursery and Kindergarten Schools are not common in the villages. Among a very conservative people the mothers may not be willing to part with their young children for the teaching just described. The village school may only have the 7 to 11 ages in its junior classes. Generally speaking, these are the scholars of the beginners

classes. Their school time is almost entirely filled with learning to read, write, and count. They generally follow a curriculum on the European model, laid down by an education department which has little contact with Bantu life. We can certainly take it for granted that the common academic school subjects will not be neglected by the teachers. Even the scholars themselves may have the idea that school means only book learning. But the primary schools of today may be failing because they are not related to rural life. It is exceedingly important that these junior primary schools lay the foundation of all the essential learning which the average villager will need for his life. The scheme for these schools must be built on rural experience and rural needs. There will be arithmetic and reading and composition but these subjects should centre round rural needs. The essentials of education suited to African village juniors seem to be,-

1. The study of rural environment.
2. Working with the common things around.
3. Gardening.
4. Care of animals.
5. Health.
6. Improvement of the home.
7. Making such articles as are useful in farm and home life.
8. Religion and morals.

The educational work of the villages is in the main under missionaries, so the religious aspect can be left out of this survey. It will not be omitted from the schools.

So far as manual work is concerned it must be remembered that the average age of this group is between 7 and 11. There will be a danger of overwork and strain in manual tasks. The strength must not be taxed too much.

But this danger must not drive us to books and book learning only. Arithmetic, reading, writing, geography, history, and other things can be done, but we must give due prominence to the subjects which will be important for life. The outline curriculum given above can be filled out something like this in the junior schools,-

I. Study of rural environment will include plant life, flowers, seeds, forest trees, fruits, birds, insects, farm animals, wild animals, seasons, springs, rivers, sun, wind, etc. The lessons cannot be so full as those given to older pupils. The information ~~must~~ may need to be very general. It must be interesting and cannot be done except in a manner suitable to the age group. Items such as colour, shape, size, smell, appearance, value, and usefulness will awaken the curiosity of the scholars and these early discoveries will be a good foundation for more detailed, more advanced, and more strictly scientific studies later. Some of these natural objects should be collected, suitably set up for exhibition, carefully stored, and ever be available for reference in class work. So that the most can be made of them it might be well to roughly classify them when setting up for exhibition. The classification need not be of great scientific accuracy. The classes of objects could well be such as,- sweet grasses which cattle like, bogland grasses, useful insects, insects that damage crops, insects that are harmful to man, insects that are harmful to animals, weeds which spoil crops, edible leaves, medicinal leaves, useful fibrous plants, leaves of good timber trees, leaves of fruit trees, seeds eaten by man, seeds eaten by birds, etc. In this way stores of useful information may be gained by all. What is far more important every scholar can be made into a careful observer,- having eyes he really sees the things around him and learns indeed to know them.

Collection Number: AD1715

SOUTH AFRICAN INSTITUTE OF RACE RELATIONS (SAIRR), 1892-1974

PUBLISHER:

Collection Funder:- Atlantic Philanthropies Foundation

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of the archive of the South African Institute of Race Relations (SAIRR), held at the Historical Papers Research Archive at The University of the Witwatersrand, Johannesburg, South Africa.