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 NOTES ON VISIT TO TIGER KLOOF AND KURUMAN, APRIL 1935, WITH SPECIAL REFERENCE TO THE "INDUSTRIAL" AND VILLAGE DEVELOPMENT PROBLEMS.

 A. TIGER KLOOF:

Carpentry: This seems to me one of the liveliest and most progressive departments I have ever seen in any such Institution. Pupils are being trained to all sorts of things, experiments are being tried, and the improvers' work supervised. The output seems good, sales are good, few if any unsaleable articles made, and orders are coming in. I suppose to a certain extent the further testing time will come when an improver starts a village industry, and I hope this can be at Maritsane or some other place near enough for transport charges to be comparable with those at Tiger Kloof; for reasonable supervision to be available. It seems to me essential that such an industry should be near the railway. Maritsane seems excellent. I feel that Mr. Storer and his son have their hearts in the work.

Leather and Skins: I did not on this occasion go over to the Tannery or main leather work department, but all seems to be going well and experiments are being tried.

It seems, however, as if the likely developments from this department will be:-

- (a) Increased supplies of leather at Tiger Kloof for use with carpentry; for shoe mending, etc; and perhaps of fine qualities for special purposes.
- (b) If this last point is developed (and this might then spread to village industries) probably a craft instructor should be added for the finer work.
- (c) Possible development (in conjunction with the fur-skin work) of one subsidiary tanpit station in the Bechuanaland Protectorate with leather work developed at and around there. (Others obviously could follow at big centres if one proved a success).
- (d) Development (in conjunction with fur-skin work) of the training of school-craft instructors of a "simple" type such as the boy coming in from Kuruman.
- (e) Greater use of the two expert fur-skin workers as trainers for village and school craft instructors as in (d) as well as a continuation of their experimental work (Such special instructors should keep going and improve the simple methods we saw at Kuruman and not discard them entirely for more elaborate tannery methods.

Spinning and Weaving: I look on this Department from two points of view (1) the possibility of developing something of a luxury trade (2) the possibility of developing village industries to fit in with a general scheme of rural development.

With regard to (1) the towel and curtain section seems to me on a fairly satisfactory basis. I am not so happy about the rugs. It seems to me that these are being produced to an extent in excess of the demand. Rugs would need to be either very cheap which these obviously cannot be; or exceptionally attractive which means a rather different range of colours; or else in colour schemes to order

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which means keeping a large range of colours which Mr. Papp says, and I agree, is wasteful. There is the factor of carriage to be considered also in heavy wool articles. I see no reason why Tiger Kloof itself should not develop a large towel industry. I do not feel it quite right for girls coming to an Industrial Department to learn spinning and weaving to spend any great part of their time in doing crochet unless there is a certain sale for the rugs as a home industry which I doubt. I would rather that Tiger Kloof specialised on the training in spinning of wool (and possibly mohair or other goat wool) so that this might be a real home industry in the sheep country; adding knitting rather than crochet for the making up of wool in general; and allowing skilful pupils to go on to weaving with a view to entering the "luxury" manufacture either at Tiger Kloof or at one of a very small number of subsidiary country stations. I should like later to explore the possibilities of a luxury weaving branch in Johannesburg. (The Helping Hand Club has just purchased a further property which includes a loft quite suitable for looms, and we might discuss possibilities in September. The advantage would be the local market - and this might also be a sale room for other goods). I should like also to suggest that in accepting applications for this Department, Tiger Kloof might well consider the home place of the girls. If such girls come from places at which there is no hope of starting subsidiary industries and where wool spinning and knitting for home use is impracticable it seems to me unwise to train such girls for spinning and weaving. They are the type who drift rather discontentedly into service afterwards feeling their training wasted - in fact ordinary domestic training would have been more use to them, and would also have been more use to them when they later marry.

General: (1) Mr. Papp (I think it was) made what seemed to me an excellent suggestion - that Tiger Kloof teacher-training students should be permitted (in addition to anything required in the way of woodwork or needlework for their examinations) to specialise in the simple stages of some one craft. (2) If a European nurse should be added to the Tiger Kloof staff to do:-

- (a) Mothercraft, etc. with the Theological school wives
- (b) Health at the Girls' schools
- (c) Serious cases of nursing at Boys school
- (d) General dispensary work

A mere orderly would be able to attend to the boys' sanitary conveniences and such a nurse might allow some teacher training girls to specialise on the Health side.

B. KURUMAN AND OUTLYING VILLAGES:

It seemed to me that with Kuruman as a centre with Mr. and Mrs. Thompson in charge there was hope of experiments being tried which, if successful, might make a model of education and community work in British Bechuanaland - a model which could then be well copied (intelligently rather than slavishly) in other areas where the people live in villages. Probably very considerable modifications would be necessary for people who live in scattered kraals. I am, therefore, not looking on Kuruman as Kuruman, but as a centre relying on Tiger Kloof for necessary craft specialist instruction and supervision and on the English Church Hospital at Bathlaros for specialist health instruction and supervision.

Mr. and Mrs. Thompson have obviously the ideals and capabilities and "drive" necessary to get a great work done. I think under their charge there should be such
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developments by the centenary in 1938 that L.M.S. will feel very happy and proud.

I agree with all Mr. Thompson's notes and merely supplement them below.

1. It seems to me a terrible waste that Mr. Thompson's time should be spent on mechanical clerical work except where such is strictly confidential. A simple Native clerk could relieve him of a great amount, and it would be an economy to have one. It is just possible that Miss Brown's companion might be the right sort and able to do a regular amount of clerical work under Mr. Thompson's direction for an honorarium.

2. A "handyman" capable of doing simple repairs of various kinds would be a real saving. There is probably simple constructional work on which he could be used as well, and it would be excellent practice for the boys to get a regular weekly practice lesson with him on the thrift of keeping things tidy. A suitably chosen boy who did well under him might be given a scholarship for one year at Tiger Kloof so as to become a simpler handyman in his outlying home village.

3. At first it seemed a waste to have Miss Brown just as Head Teacher of the school, but on thinking it over there is probably plenty of scope for her in

- (a) the efficient running of the school
- (b) the supervision of the girls
- (c) the special development of Standard VI, not only to prepare the pupils whose parents can afford to send them for full courses at Tiger Kloof afterwards, but also others who would be able to take short extra courses post Standard VI, either one year at Tiger Kloof or six months further at Kuruman or a period at Bathlaros hospital and then be the village extra instructors in various lines.

3. I have given much thought to the problem of the supervision of the girls' dormitory. I am absolutely convinced that it should not be left at night unsupervised, and it is obviously impossible for Miss Brown to do this ^{supervision}. I still think the best plan is the one I suggested when there of cubicling the two ends; one for women teachers, the other for junior health and craft supervisors. The teachers, craft etc. supervisors and girls would in a way check up one another.

4. The question of night closet for the girls is important, and I do not think I have enough local knowledge to offer any useful suggestions except that the "nurse health worker" might well be responsible for the supervision of the keeping of such a convenience and that whatever it is it should be locked until the girls have gone to bed. There could be a proper health parade to the upper closets immediately following evening study.

5. If possible, the scheme of a box and hanging room should be adopted, the dormitory being kept as free of possessions as possible.

6. The Mission is fortunate in having Mrs. Thompson to supervise the health and clinic work. If home duties should later make this impossible she would probably need a better trained Native nurse than the young assistant at present to

be sent to Bathlaros Hospital for three months training.

7. The spinning and weaving school probably needs a little more accounting control and supervision as regards influence on surrounding village life. I fancied that the instructress was inclined to work herself and with the one improver at fancy cotton goods rather than train in the spinning and making up of yarn from the local wool. Probably a "luxury" weaving trade in cotton is justified in Kuruman by the number of visitors who come and buy; but I think this wants checking. And I compared the towel I bought there for 2/6 with those Mr. Papp puts out at 2/- and I was not satisfied that it was so well finished.

8. Allowing that Miss Brown's time is taken up with school and boarding department duties there is need for another educational worker. This worker should, I think, be something like a trainer of "Jeanes" students, but I still believe that something different from the "Jeanes" teacher who is trained for two or three years in all sorts of things might well be experimented with on the lines on which you are beginning, i.e. separate post Standard VI. short courses train workers in various separate lines. This would spread out the employment and responsibility more, and I hope keep the workers in closer touch with village life and their families. The person I should like, therefore, would be able to start ~~as demonstrator~~ and then train simple workers to carry on (a) special classes for over-age pupils who should be withdrawn from the ordinary lower classes. It is possible that their presence there is a factor in the disorganisation of Native customary age-discipline, and in any case they need special treatment, (b) special out of ordinary hours classes for pupils withdrawn from school for economic reasons (e.g. herding, reaping) who are a drag on the ordinary school, but who could by such classes "keep up their standards", (c) efficient Sunday schools, (d) special classes for "under sevens" (they were a pathetic little lot at Bathlaros weren't they?), (e) recreational facilities of various kinds, (f) all sorts of long and short "refreshers". It would be well if this worker were a specialist in some one craft or activity, but it would be even more useful if he (or she probably if a "he" is too expensive) knew enough about the various crafts and activities to supervise them to a certain extent and call in the specialist from Tiger Kloof or Bathlaros when necessary.

Such a worker would require transport but could possibly coincide with the missionary who would be more free for country supervision if the clerk and handy-man relieved him of other duties.

If such a worker were competent I should hope to see in a few years a very large percentage of the children of school age in school andin their proper standards; a good deal of useful community work; better health; better prosperity.

9. The question of the boys seems very difficult. It seems a waste to have a competent head station without a boys' boarding department particularly if skin work and "handy" work could be developed and in the case of Kuruman there are such wonderful agricultural training possibilities. With much better supervision of the girls' dormitory and some check on the women teachers would it not be possible to have a small number of, Standard VI. only, resident boys housed in the house of a married teacher? Could an agricultural demonstrator be employed for the lands and for training instead of the farming on shares?

If this is quite impossible could the station to which your present Head Teacher is going be developed for a small number of resident Standard VI. boys under the Head Teacher's charge. I do not think this is so good as it means the boys do not have the benefits of Mr. Thompson's supervision and all the amenities of the head station.

10. With Kuruman like this as the head station can we imagine each little village in the area with its (10/- a month) health worker, spinning and knitting school, pre-school class, over-age class, exceptional hours class, skinwork class, "handy" class? All to be under the general supervision of Mr. Thompson and his extra educational worker, but with the expert help available on call especially for health but on occasion for crafts, etc. Finance? I do not know, but I think that the people would pay some fees if the "goods" were delivered. And when I think of the money poured into the special "Jeanes" institutions I feel we could do this at a comparatively negligible cost, and it might be worth a bit of a spurt to have things organised for the Centenary as that might bring in help from friends of the Mission. Also if the plan worked for British Bechuanaland it is possible that Tshekedi and other chiefs would adopt it and adapt it.

11. I have assumed that the whole area has a common language, tribal structure and is under the same educational control. I believe that you said Mr. Thompson's work took him into the Bechuanaland Protectorate and even to Lehututu and Hottentot problems but for the time being the area Kuruman, Taungs, Maritsani would be about what could be brought in.

NATIVE CRAFTS AND INDUSTRIES

Interim Report

N.B. This report is provided at this stage so that the matter may not be put aside. Most of the sections must be amplified and I do not wish any of my conclusions to be taken as my final opinion.

I. Crafts

1. Spinning and Weaving (Knitting - Crochet)
2. Dressmaking
3. Pot Making
4. Basketry
5. Leather - shoes - cobbling
6. Carpentry
7. Wood Carving.

II. Industries

1. Meat Packing
2. Boots and Shoes. Leather.

I. Crafts

1. Spinning and Weaving (Knitting - Crochet)

There is no doubt that the spinning and weaving courses have a certain popularity with the African people. These crafts are not indigenous in South Africa and I think that is part of their attraction. They absorb a certain number of girls who are not intending to take further academic courses and who are not attracted by the ordinary domestic courses. Weaving is much more popular than spinning.

Cotton Except in Portuguese East Africa I have not found any spinning of cotton though this has been talked of for Swaziland. The cotton weaving is done with imported yarn. This yarn can be imported duty free for training purposes but if the crafts should become so developed as to separate from Training Schools the prices of the finished articles would have to be increased so as to allow for duty. These articles are practically only for luxury trade and the demand is so small as not to offer livelihood to more than a very select few. The native absorption of such goods is almost negligible. In one or two cases babies caps and fancy goods are crocheted from cotton and there is a small demand for these in Native homes; but this demand is again extremely limited for most girls and women who have a desire for these things can crochet themselves - often very skilfully.

Wool There is a fair amount of wool spinning, particularly in sheep country. I understand that there is a possibility of European craft shops buying Native-spun wool; and here we may have an outlet which would provide livelihood or supplementary cash to home-workers. The first cost of the spinning wheel or spindle is comparatively low. I think this possibility is worthy of further attention. I understand that one of the Blind Institutions may go into this business.

In some cases the spun wool is knitted or crocheted for home use or sale. In general, however, the price obtained for socks, etc. does not even approximately compensate for the time spent, and the cheap factory-made articles are competitively in the market at every Native store.

In other cases hand loom weaving is undertaken with the home spun yarn and rugs and mats are made. Even here in many cases the warp is imported string or cotton. The articles made are for luxury trade or sell when there is a sentimental desire for Native hand craft. They only sell for this if the standard is kept high. I have not yet been able to determine how far there is any Native demand. As far as I can see it is very small. The looms are expensive and require more room than is available in many Native homes. Repairs also are a difficulty in Native areas. I am not satisfied that there is much room for further development here.

In some cases the yarn (home made or imported) is crocheted into mats instead of being woven. Again I fear that the demand will not support many workers.

Sisal Fibre Some experiments are being tried in this. I cannot yet judge how far there is any considerable demand which would support workers. I fear there is little.

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All the above work is done either in a few large training schools or in smaller ones - schools or work rooms - or in a few cases as a private homecraft. So far as I have yet been able to determine the number of girls who carry on this work as supplementary to rural home subsistence economy is very few. I do not think that it has become to any extent a home craft either for support or supplementary funds or for the making of articles for home use and improvement.

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Dyeing Dyeing of the various yarns is taught in most training schools. Sometimes Native plant dyes are used; sometimes bought chemical dyes. As far as I can see there is a tendency, apart from the larger training schools, to use ready dyed yarn. I know of little home experimentation on local plant dyes.

My general conclusion, though this is open to review, is that the number of girls trained in this work is sufficient for the demand for their products. A certain number of those trained to spinning and weaving, I cannot say what proportion, turn to teaching or domestic service, afterwards. Naturally many marry and have not the time or opportunity for further craft work.

I do not think that the use of these hand-crafts, in after years, by the girls concerned, warrants the very considerable expense of the Training Departments. Also, except when a considerable amount of the time of the craft pupils can be given to hygiene and general domestic training I do not think that this particular craft training is as useful to the girls in keeping their own homes afterwards as the general domestic training courses.

Dressmaking There is an increasing demand for this among all sections of the Native Community both rural and urban. Every trained girl can make a satisfactory living afterwards and there seems to be a possibility of many more being absorbed in this field. Sewing machines, it is true, are expensive but they can be bought almost everywhere and repairs are easily arranged. Industrial schools training girls in dressmaking and needlework would do a great service to their pupils if they could arrange for them to acquire their own machines before leaving the Institution. The hire

purchase system is otherwise tempting and they often pay far more than the value of the machine and then lose it through default of a payment.

There is a fair demand for trained machinists to work for tailors. I have not yet investigated wages and conditions.

The value of dressmaking as a part-time home occupation for a married woman is obvious.

Tailoring There seems to be a steady demand for all the young men who can be trained to this trade. I have not yet investigated wages and conditions. In general it seems to be an urban trade and if country young men train for this occupation they go to town to work.

Pot Making In spite of Mr. Meyerwitz report I do not think that great developments are possible here. In general the Native people, except in the heart of rural reserves, prefer metal utensils. The European luxury trade for bulky breakable articles is limited. Beer made in earthen pots, however, is said to be much better than that in tins.

As a school craft pot making has not met with great success though at the moment we await the results of the introduction of local skilled women potmakers as instructors. While hoping that the Art will not be lost and suggesting that the sale of good specimens should be encouraged (for this may serve to preserve and even stimulate the craft), I have little hope that this craft will have much value in the Native economy of the future.

Basketry This craft is very widely taught in schools and there is a reasonable sale among Europeans for good specimens. In general the school product is not as good as that of the tribal craftsman or woman and I find that the baskets and mats prepared for sale, even by adults, are often not as fine work as those made for home use. At Native shows the best specimens are often "not for sale". There are, however, some schools which are turning out good work and this finds a ready sale. I know one Institution where many girls make enough in the holidays to pay their school and board fees. If the craft were not put into the school curriculum as obligatory "industrial" both teachers and pupils feeling that its presence is to prevent the maximum of the desired book-learning, this craft might stand more chance of development in districts where local materials are available. Regard also must be given to tribal feelings as to the propriety of certain types being made by all and sundry.

The Non-European Blind Institutions make a commercial basket which finds a ready and profitable sale.

Carpentry There is always a good demand for carpenters, cabinet makers and handymen. Ordinary apprenticeship is practically closed to Natives, therefore, when they are trained at Institutions they tend to have to take unskilled wages, though they may do skilled work. I am not as yet prepared to report on this employment. It is largely urban though there are many handymen on farms and in locations who go out jobbing on farms. It is difficult for a man to get regular payment for carpentry in a Reserve. In such urban locations as the Natives are permitted to own their own houses (on Municipal stands) and in the few urban areas where freehold can be acquired by Natives, such men can earn good money by so building.

Cabinet making and the sale of the furniture so made has some opportunities in Reserves where even in the primitive homes some furniture is now used but there is a liking for the more showy shop article instead of the locally made. In urban areas some Native cabinet makers support themselves by making small articles and hawking them to Europeans.

Wood Carving There have always been beautifully carved utensils for home use where wood has been locally available and some of the old craftsmen now make objects, particularly walking sticks, for sale. The very best bowls and platters are still those made for home use and are not for sale and I think there is a demand for these for European market in excess of the supply. On the other hand I think walking sticks have reached the saturation point of the market. Schools are teaching the carving of spoons and ladles and some of this work is saleable. Also animals, birds, etc. are carved in some areas and sold but I have noticed a distinct deterioration in workmanship and finish during the last years and a tendency to carve freak objects for tourist trade, also with poorish workmanship.

One Institution teaches elaborate wood-carving but the industry is not spreading as a practicable home industry from this.

Leather, Shoe-making, Cobbling, Karosses and Skin Rugs

The development of the leather and skin products crafts seems practicable. Good leather is made not only in the large Institution Vats but in simple tan pits. Local skins of either wild animals or those slaughtered for food are used. There is a ready sale for the leather for straps, harness, veldschoen, etc. Also the leather is combined with wood work for furniture. Shoe mending is also increasingly necessary even in rural areas; and this is one of the most satisfactory crafts in urban areas. I understand that a well-trained industrious man can always make a good living. Here too, I should like to look into wage conditions.

There is a steady but limited demand for Karosses and skin rugs and there is no doubt but that the Native hand knotstitched ones are better than machine made ones. The establishment of the Lobatsi factory with European workers and elaborate machinery has had an effect on the market. With "foot and mouth" restrictions removed from the Border this competition may cut out the Native market to a considerable extent.

II. Organised Industries

Meat Packing It has been suggested that a meat-packing industry might be successful in a large, cattle-grazing, overstocked area such as the Transkei.

Either European capital or Native Trust money would be necessary for the financing of such an industry. It is assumed that the Native labour necessary will be available at something under the wages paid in European areas (i) Because men could live at home or not far from home (ii) Because men would not develop such expensive tastes as when they go to labour centres.

This may be so but it is not proved. There is, however, to my mind much to be said for local industry if it can keep the families together.

It is also assumed that the product should be for Native consumption, not competitive with that packed for the ordinary trade. It seems to me unlikely that a special product of inferior quality will be popular with the Native buyers. It is possible that a bigger tin for the same 6d. might be an inducement to buy. But storekeepers tell me and my own experience is that the Native customer is very conservative about brands. All modern diet teaching, too, is against the pushing of tinned products into Native diet.

It has been suggested that the overstocking could be cut down by turning surplus stock into tinned beef. The feelings against limiting stock might or might not be overcome. In any case if stock were once cut down to the carrying capacity of the land, the supply for a canning factory would also drop.

Also the poorer Native beef is short of fat. Fat is very necessary in the canned product. I am told that the canned product from the ordinary lean scrub cattle would resemble sawdust. If so it would not be attractive to the Native palate. There is, I believe, surplus fat from the Northern stock areas which could be used to improve matters but the whole scheme seems to me of doubtful value. Trust money which could be better invested or used might well be lost.

It has been suggested that a frozen lean meat trade for Southern Europe would be satisfactory in absorbing surplus stock, in employing labour locally, and in providing an extra-subsistence cash amount for families in some of the larger cattle-raising Native territories. This is a subject on which I shall wish to get further expert information.

It is argued that there is labour in the Territories, physically unfit for mine labour which could be used in a local meat industry.

Boot and Shoe Factories If any kind of meat industry were started the hides would be available either for leather home-craft work as above, or for factory tanning and manufacture. Again it is assumed that labour would not be paid ordinary urban rates and that therefore, once more a product should be manufactured which only Natives would buy. Before money is sunk in any such enterprise it would be well to find if such a product, unacceptable to Europeans, would be acceptable to Natives and bought by them.

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