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**INTER-TERRITORIAL
“JEANES” CONFERENCE**

**(Convened under the aegis of the Carnegie Corporation
of New York)**

**HELD AT
SALISBURY, SOUTHERN RHODESIA**

**ON
27th May to 6th June, 1935**

FINDINGS

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NOTE

A full report of the Conference is in preparation and will be published in due course. The Findings are circulated in advance for the information of those concerned.

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FINDINGS
OF
THE INTER-TERRITORIAL
“JEANES” CONFERENCE
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The Conference was held, under the aegis of the Carnegie Corporation of New York and supported by the Governments of the British Territories of East, Central and Southern Africa, for the following purposes :—

- (a) Survey of the Jeanes School experiments in Africa ;
- (b) Critical Evaluation of the Results ;
- (c) Improvement of the Training and Work of the Jeanes Teachers ;
- (d) Improvement of Village Education in Africa ;
- (e) Preparation of a Report for the Carnegie Corporation.

FINDINGS

I. FUNDAMENTAL PRINCIPLES OF AFRICAN EDUCATION

1. Psychology, sociology, and the other sciences basic to pedagogy, require that the education of a people be based on

- (a) its traditions ;
- (b) its present position ;
- (c) its future.

African education should make provision for variations in these respects for the several territories and for the various areas within the same territory.

2. There is, however, a pattern of African civilisation whose characteristic features include

- (a) a rural life economy ;
- (b) a communal, as opposed to an individual, outlook on life ;
- (c) a culture, which is changing more or less rapidly through contact with Western civilisation ;
- (d) a unity, very different from the many independent culture groups into which Western civilisation is split up ;
- (e) a deep sense of religion.

The African school programme should generally be built up on this pattern, while making the necessary provision for variations.

3. The main objective of African Education should be to produce a good African, and not an imitation or marginal European. Since, however, Africans and Europeans have to live together in the same country, desirable elements of Western civilisation should not be withheld from Africans, while some elements of African culture are desirable for the inevitable common civilisation of the African continent.

4. While the ultimate responsibility for education lies with the Government, the Missions must, for a long time to come, play the more important part in the actual school education of the African. There is, therefore, need for constant and real co-operation between Government and Missions.

5. The efforts of recognised Native Authorities to establish and maintain schools should be taken into account by both Government and Missions.

6. The formal educating agencies—the Church and the schools—must concern themselves with the powerful informal agencies, such as the home, the shop, the store, the compound, the press, the bioscope, etc., and should co-operate with these wherever possible.

7. The education of chiefs, elders, and parents should proceed *pari passu* with that of the children. Hence the need of an adequate programme of adult education.

8. The education of African females is essential, not only because of the inherent right of women to share in the benefits of civilisation, but also because their education is essential to ensure the development of home and community life. Their education must, therefore, be an integral part of any educational programme.

9. Since the Africans are an important part of the world's rural population, their educational programme should be based on the needs—economic, hygienic, cultural, and recreational—of better rural living.

10. The essentials of all education include instruction relating to :—

- (a) health and hygiene ;
- (b) the home and family life ;
- (c) the use of the material and human environment ;
- (d) the “ Fine Arts ” ;
- (e) recreation ;
- (f) religion.

11. The ideal for African village education is that the Christian School should be the Community Centre.

II. THE INTER-RELATION OF THE SCHOOL AND THE COMMUNITY IN AFRICA

1. To obviate a double segregation, namely, between African and European and between educated African and uneducated African, it is essential that the inter-dependence of school and community be recognised as a vital conception in educational work.

2. To make the school an integral part of the community, the co-operation of all such agencies as Government Departments, Missions, the European, and the Native Authorities, is essential.

3. The carrying out of "Janes" ideals, particularly in social service activities, is one of the most effective methods of educating the community.

4. The community, by co-operating closely with the school, is able to exert a beneficial and modifying effect upon educational schemes when these tend to become unrelated to the needs of Africans in the village.

5. The co-operation of African Chiefs and Headmen in schemes for the reconstruction of social life in the villages is necessary for their success.

6. The ability of African Chiefs, Headmen, and other Native Authorities, to co-operate in and to direct such development has been fully demonstrated in some parts of Africa, and there should be no insuperable obstacles to Native Authorities elsewhere ultimately taking greater responsibility for these projects.

III. THE TRAINING OF AFRICAN TEACHERS

1. The general features of training courses for African teachers must depend upon the aims and the curricula of the schools in which the teachers are to be employed.

2. Since the functions of the school are (i) to enable the individual more effectively to control his environment, and (ii) to provide an enrichment of that environment, emphasis should be steadily laid, in all courses of teacher training, upon the social perct of all the school's activities.

3. It should be an accepted principle that all teachers should have undergone definite training for their work at a recognised teacher-training institution.

4. (a) It is desirable that the standard of general education required for admission to a course of teacher-training should not be less than the completion of the primary course.

(b) In order to attract the best type of recruit to the teaching profession, it is important that the profession should receive adequate recognition, both material and social.

5. Facilities and incentives should be offered, preferably at certain selected teacher-training centres, for teachers, after several years of experience, to undergo a further period of training. Similar training should be made available also to selected community workers other than teachers, e.g., nurses, agricultural demonstrators, ministers, and evangelists.

6. It is from the ranks of those who have undergone such further training that future school supervisors or/and Jeanes teachers and community leaders should be drawn.

7. (a) The staffs of Native training schools ought, so far as possible, to be selected with special reference to their knowledge of tribal life and conditions and of the vernaculars.

(b) The employment of properly qualified Africans to the staffs of Native training schools should be encouraged.

IV. THE JEANES SCHOOL MOVEMENT

A. TRAINING OF JEANES VISITING TEACHERS

i. *Essential Requirements for Entrants to the Course*

- (a) Qualities of personality and leadership ;
- (b) Possession of a satisfactory Government certificate ;
- (c) Completion of a period of successful teaching experience ;
- (d) In the case of male students, preference should be given to those with suitable wives.

ii. *Nature of Training*

- (a) The technique of assisting the village teacher in his school work ;
- (b) Practice teaching. Practice should be given in a variety of methods, related to those in use in the different normal schools, also in guidance and demonstration, e.g., in schools and in teachers' meetings ;
- (c) During the training, as many visits as possible should be paid to the village schools which are subject to the prevailing conditions of the area, and during these visits the practice of supervision is essential ;
- (d) Long vacations during the course should be arranged to enable the visiting teacher-in-training to take part in refresher courses for teachers, e.g., in the normal school of his home area wherever possible ;
- (e) The first year of probation should consist of service in charge of a school and its community work, for which the man should have full responsibility, and during this period he should establish his future home at this centre. The second year of probation should be spent as a Visiting Teacher in the schools of his area.

iii. *Training for Rural Reconstruction Work*

- (a) This should be carried out as far as possible in the neighbouring community. Both the men and the women should undertake some work of a practical nature, such as :—
Efforts to improve homes, sanitation, agriculture, crafts, recreation. (For fuller details see Findings on "Community Work," Section IV. B. and C.)
- (b) The variety and degree of this work will depend on the presence or absence in the country of trained specialist demonstrators, and the co-operation of the community.

- (c) The training of the Visiting Teachers' wives should include the elements of child welfare and methods of assisting women in childbirth. They should also be able to help their neighbours in simple cookery and household economy. The variety and degree of skill which they should aim at will vary with the presence or the absence of Home Demonstrators and Trained Midwives.

iv. *After Training—Control of Visiting Teachers*

- (a) It is essential for the success of Jeanes work that members of the staff of the Jeanes Training School should visit the Jeanes Visiting Teachers after training. Facilities for this purpose should be given. This should be done as far as possible in collaboration with the Inspectors and, of course, with the consent of the actual employers.
- (b) All official communications between the Jeanes Training School and the Jeanes Teacher, and *vice versa*, should pass through the Missionary (or Government) Supervisor.
- (c) It is advisable that copies of reports on community work, e.g., village improvement charts, etc., should be sent to the District Commissioner through the Missionary (or Government) Supervisor.

v. *Staff of Jeanes Training Schools*

- (a) In view of the fact that the Jeanes Training Schools have been largely missionary in origin and the Jeanes teachers are for the most part mission servants, Governments are earnestly requested to appoint men and women of missionary sympathies to the staffs of such schools.
- (b) Inspectors of Schools, Administrative Officers, and Missionaries should be encouraged to visit Jeanes Training Schools when possible; also members of the staffs of Jeanes Training Schools might be seconded temporarily to other schools in the country.

B. THE COMMUNITY WORK OF JEANES VISITING TEACHERS

(These findings refer to male Visiting Teachers primarily, but many will apply also where female Visiting Teachers are employed).

1. For the purpose of these findings, community work may be defined as activities connected with

- (a) proper use of environment ;
- (b) health ;
- (c) food supply and soil preservation ;
- (d) promotion of all forms of co-operation, e.g., productive and industrial activities.

2. It is impossible to combine thorough specialist knowledge of all these activities in one man. The first three items can be carried out by Agricultural Instructors, Health Workers, and Home Demonstrators, where such exist. They are all essential for the full accomplishment of the last item. (The individual departments concerned should be responsible for such specialist workers. Close relationship between these departments in their training is desirable.)

3. The function of the Visiting Teacher is, therefore, to attempt to

- (a) Help the work of the Village Teacher by friendly advice, suggestion, encouragement, and example ;
- (b) Bind together his teachers for the common good of the district ;
- (c) Co-operate in every possible way with the various agencies at work in the district ;
- (d) Be a " Travelling Refresher Course " for his Village Teachers ;
- (e) Work for co-ordination and unity of effort amongst the people of the villages in his area.

4. In less advanced communities, where other agents are not available, the Jeanes Visiting Teacher will attempt to lay the foundations of all the items mentioned in 1 above.

5. In Normal Training Schools, also, the making of contacts between school and community (e.g., through school committees) should be emphasised.

6. With some important exceptions, Visiting Teachers, whether called Jeanes or not, are Mission servants, trained away from their homes, but kept in close contact with them by long practice periods during the vacations. Where Government undertakes the training, it is essential to associate with it Native Authorities and the Administration, so that clash of aim and authority may be avoided.

7. The following are amongst the main items of community work which the Jeanes Visiting Teacher should attempt :—

- (a) Co-operation between school and people ;
- (b) Co-operation between one community and another ;
- (c) Unity of body of teachers in the area ;
- (d) Co-operation with other agents, e.g., Agricultural Instructors, Health Workers, etc. ;
- (e) Community and home recreation of all forms ;
- (f) Meetings for exhibitions, festivals, sports, competitions, etc. ;
- (g) Village libraries ;
- (h) Co-operative marketing, trading and saving ;
- (i) Enlightenment of women by organising guilds and classes, etc., or increasing the scope and usefulness of existing guilds ;
- (j) Community buildings ;
- (k) Youth organisations.

C. THE TRAINING AND EMPLOYMENT OF FEMALE COMMUNITY WORKERS

1. The community work already accomplished by African women has demonstrated their usefulness beyond question ; it has also shown the importance of training women workers to serve the growing and varied social needs of African communities.

2. It has, therefore, become necessary to develop as soon as possible, for specially selected African women, more than one form of training in community work. Thus it is important to train women as full-time, specially qualified community workers, such as nurses, home demonstrators, and Jeanes visiting teachers.

3. It is also important to realise that there are now available for training in social service women, such as the wives of chiefs, headmen, councillors, ministers, teachers, visiting teachers, and agricultural demonstrators, who, because of their position in the community, have special opportunities of undertaking and directing social welfare activities and of influencing public opinion. Their training might be either special or general in regard to such matters as health, domestic work, gardening, home crafts, and recreation; the extent of specialisation depending on the development of special services in the area.

4. The field activities of these workers call for competent and sympathetic supervision.

D. THE RELATION BETWEEN THE HOME AND THE SCHOOL IN URBAN AREAS

1. In any consideration of the relations between the home and the urban school, the economic condition of the people is the most important factor underlying the whole situation.

Improvement in the home life of the Native people in urban areas cannot be hoped for without a considerable increase in the wages of the African workers, such as will enable the mother to remain at home. (The earnings of African home-makers are in most cases below the subsistence level of the family.)

2. In the meantime, it is necessary that provision should be made for special and/or additional staff, subsidised by Government or local authorities, to make possible the establishment of day nurseries or crèches for children of pre-school age, i.e., under six years of age, to be cared for during the hours that their mothers are at work.

3. The closest possible contact between the home and the school should be established and maintained by :—

- (a) Personal visits of teachers to their pupils' homes ;
 - (b) Parents' days at the school, with such activities as the display of pupils' work, demonstration lessons, and addresses by teachers and others interested ;
 - (c) The election of a school committee to assist in the running of the school, and to serve as a link between the community and the school ;
 - (d) Annual parents' meetings at which the committee's report on the work of the school for the previous year is given, a financial report is presented, and the new committee is elected.
4. In the training of teachers, particular attention should be directed to :—
- (a) Methods of establishing contacts with parents ;
 - (b) Organisation and supervision of games, hobbies, and other recreational activities ;
 - (c) Recognition of the effects on their pupils of malnutrition and other adverse home conditions.
5. It is urgently necessary that there should be the closest co-operation between different demoninations in all school matters.
6. The school building should be available for use by the community for such purposes as night schools, Pathfinder and Wayfarer meetings, etc.

E. THE TRAINING OF NATIVE AUTHORITIES

1. In community work the leadership of the tribal authority is of paramount importance, and, to secure leadership of the necessary quality, facilities should be provided, along the lines of the Nyasaland experiment, for the training of chiefs and their helpers in community improvement.
2. Wherever possible, the training should take place in conjunction with the training of other community workers, so that co-operation between the Native authority and the community workers may be more easily secured.

V. SPECIAL ASPECTS OF AFRICAN EDUCATION

A. RELIGIOUS EDUCATION

i. *In the Village School*

1. Religious education comprises worship, religious and moral instruction and the use of life itself as a means towards growth in the knowledge of God. The process leads to the production of character such as the State needs, but the real basis of religion in education lies in God Himself. His claim as the Way, the Truth and the Life is equally binding on the State and on the men and women who make up its membership. Religious education must be inspired throughout by a profound faith in the Holy Spirit who is the real Educator.

2. Worship, as a means of education, must be marked by dignity and simplicity, order and freedom. Children's worship is worship which they themselves offer with understanding. It should be related, therefore, to their concrete needs and they should take an active part in the conduct of it. The use of silence should not be forgotten. The place of worship should be such as will conduce to reverence and quiet. It may be found that a separate building or the open air has this quality in a greater degree than the school itself.

3. Religious instruction must be graded similarly, to suit the capacity of children and be within the realm of their own personal experience. If it is to affect their thought and feeling, its meaning must be revealed to them through their knowledge of Christlike men and women. Class-teaching in the subject ought to make them think and use their imagination. Memory work should be used to summarise the lesson and to give them a store of beautiful and inspiring thought. Dramatisation and other activities are invaluable means of fixing impressions, showing what has actually been learnt and deepening the experience of what the lesson means.

4. While Christianity is the same for all, the African's approach to Christianity may with advantage be made from the side of his highest religious conceptions and the significance inherent in the tribal institutions. Often the tribal tradition

may be used, along with carefully selected portions of the Old Testament, as a preparation for the Gospel. Since participation in the life of a community is such a powerful medium of education, we need to make the maximum use of relationships within the family, clan, and tribe, so that they are incorporated in the thought and life of the Church. Loyalty to the chief and associations of helpers based on kinship and brotherhood should be encouraged and used wherever possible.

ii. *In the Training College*

1. Only the most honourable conception of the teacher makes sense of religious education. The teacher's work is done by the contagious quality of the love and truth he has known for himself and the faith by which he lives. At the same time, all the skill and technique wanted in other subjects is essential in this one. Special preparation is therefore necessary for the teacher, and this training should be given a prominent place in the course at the training college.

2. All that is necessary for successful teaching of this subject (see paras. 1-4) applies with particular force to the training of teachers. The most powerful influences are to be found in friendship between staff and students, in the leisure of worship, and in membership of an intimate society living for, and beyond, itself. To be effective, this society of staff and students must be happy, united, and loyal. It must offer the student opportunities of responsibility and unselfish service. By dividing the students into groups, it is possible for the staff to do more in individual friendships. The Students' Christian Association and similar movements have a great part to play in the life of a training college.

3. The teacher should be deliberately trained in the conduct of worship (para. 2), in the methods suitable to the religious lesson (para. 3), and in the general treatment of the subject and its relation to the life of the African (para. 4). He should learn to use subject matter from the experiences of the children, so that they feel that religion is a matter of their own life and not of a text-book. The greatest importance is to be

attached to the weekly training class and to directed practice in Sunday-school and day-school.

4. Since the Boy-Scout and Pathfinder Movements and the Girl Guide and Girl Wayfarer Movements and similar organisations provide such a splendid training for boys and girls, it is suggested that the course for teachers should include a training which will enable those who have the necessary qualities to start or maintain such movements in the districts where they teach.

B. SEX EDUCATION

1. It is imperative that the "conspiracy of silence," observed by Western civilisation with regard to sex matters, be avoided. This is particularly important in the case of Africans, whose indigenous teachings and ritual in connection with this subject are being changed by the coming of Western civilisation.

2. The methods of sex teaching practised by the Africans deserve the study of Governments, missionaries and educators, and wherever these are in conformity with Christian ideals, or can be made so by adaptation, they should be used.

3. Of paramount importance in sex teaching is the *attitude* of those who train the young. Knowledge is important, but the right attitude is imperative.

4. Experience shows that, contrary to common opinion, Africans, and especially those segregated in educational institutions, have an inadequate and often erroneous knowledge of sex physiology.

5. It is important that sex instruction be given before the onset of puberty. "Better a year too soon than a day too late" is a useful guide in this matter.

6. Inasmuch as sex instruction was often a matter of ritual with the Africans, it would be helpful if the Christian Church could symbolise by appropriate ceremony the change from childhood to adolescence. In this connection, the practice of the Church in the Diocese of Masasi in Southern Tanganyika is deserving of study.

7. Parents are the natural teachers of sex instruction and right ethical practice. Even where they are unable to give the instruction themselves, it would be well to consult them before any teaching is given. The task should only be undertaken by teachers or other qualified workers who have the right attitude, preferably by married people, men instructing the boys, and women instructing the girls, preferably individually or in groups. In some cases it may be possible to employ a specially qualified worker for the purpose.

8. Adequate instruction in the physiology of sex and the part teachers may play in the guidance of children on sex matters should form part of training college or normal school instruction.

9. Sex instruction, no matter how well done, is not enough to induce right conduct in sex matters. It must be supplemented by the creation of right ideals and the organisation of "sublimating" activities such as games, club work, and other activities, so that sex may not occupy too prominent a place in the Africans' thinking.

10. All bodies concerned with the education of the Africans should study carefully their own attitude towards sex matters so that, while its paramount importance is recognised, breaches of the Christian ideal of sex relations may not, in the case of a people changing slowly from one culture to another, be exaggerated to the neglect of the positive virtues of charity and sincerity.

C. AFRICAN ART IN RELATION TO VILLAGE LIFE

i. *African Art in the Village*

1. As indicated elsewhere (Village Industries in the African School), African art, like other true forms of artistic expression, has been closely related to the religious, social, and economic life of the people and has had, in consequence, a profound influence upon their spiritual and material development. African arts and crafts have in the past given sufficient indications of a strong creative impulse and a discriminating taste.

2. The sudden and overwhelming impact of Western life and art has threatened to destroy the African people's confidence in their own genius and in their ability to use their own gifts to master their environment; they have, in consequence, sought to save themselves by making use of those tools of Western civilisation which appeared to give the European the mastery in all walks of life, and by despising their own traditional arts and skills.

3. The urgent necessity for protecting the indigenous African society from complete disintegration, with the consequent degradation of the African people as helots in an alien culture, has caused educators and others concerned for the welfare of the African to consider whether it is not possible to assist the African people to re-discover their own gifts and to use them once again to their own spiritual and material advantage, while at the same time placing within their reach the best artistic fruits of Western civilisation.

4. In this task, administrations, education authorities and missions can co-operate by the encouragement of the surviving skilled workers in the indigenous arts and crafts, by the provision of training by thoroughly qualified instructors with a proper understanding of and sympathy with African art, by the organisation of the marketing of Native-made goods of artistic and utilitarian value, by the exhibition of such articles and the artistic productions of other peoples, and also by the use of the cinema as a means of public education in Art.

ii. *African Art in the School*

1. Hitherto the school has not been sufficiently used as an agency for the cultivation of a pride in, and a mastery of, the indigenous arts and crafts. The function which hand-work is to perform in the African school has never been satisfactorily defined, and it is possible to exaggerate the services which can be rendered by any school with the inadequate equipment and resources at present available to African schools. Nevertheless, there are directions in which the schools can be made to assist in the revival and development of African arts and crafts. It should, for example, be possible to enlist the co-operation of

village craft workers in the instruction of pupils in the school hand-work in clay, grass, cloth, wood or metal, so that the school-made articles may cease to provoke ridicule.

D. VILLAGE INDUSTRIES IN THE AFRICAN SCHOOL

1. By village industries is meant those manual arts, trades, and skills by which articles are produced by African men and women working in their own village homes or in small village workshops, including industries allied to agricultural work and animal husbandry.

2. The introduction of village industries into the village school is strongly recommended, as they assist the African,

(a) to control his material environment more effectively than he would otherwise do, and

(b) to find scope for his strong natural creative impulse, thus developing his personality and enriching his life.

3. In doing this, it is important that due regard should be given to :—

(a) the materials available and African customs and beliefs relating to them ;

(b) the employment of the best possible instructors, who may often be unlettered local craftworkers ;

(c) the use of the most suitable and effective technique, drawing from time to time upon the successful and suitable experience of other territories and peoples ;

(d) such institutions and ceremonials as are sometimes found to be associated with indigenous African industries ;

(e) the possibilities which may present themselves or be discovered for the successful marketing of surplus products, involving the additional benefits of experience in trading and incentives to thrift.

4. The methods of instruction should be as direct as possible, emphasising the principle of "learning by doing."

E. RECREATION AND EDUCATION FOR LEISURE

1. In all our plans for the education of the African, education for leisure demands no less attention than education for livelihood.

2. In the training of teachers, it is important that definite instructions should be given in at least some of the following :—

- (a) the organisation and conduct of games, athletics, swimming, folk-dancing ;
- (b) home handicrafts and hobbies ;
- (c) gardening, poultry-keeping ;
- (d) music, vocal and instrumental (with adequate attention to Native instruments and tunes) ;
- (e) community service ;
- (f) drama.

3. In Training Colleges and Refresher Courses, discussions on the following are very valuable :—

- (a) how to decide which of the indigenous activities of leisure are worth preserving ;
- (b) how to replace what is undesirable by new and healthy recreations.

4. The attention of those in charge of teacher training institutions is drawn to the great value of providing adequate free time for students.

5. Efforts should be made to collect, in book form, suitable songs and games, both indigenous and otherwise, for use by Youth organisations.

6. A library service suited to Native children and adults (on the lines of the services established in the Union of South Africa through the help of the Carnegie Corporation of New York) is an urgent need to which Governments and Missions should give earnest attention.

7. The special value, for Africa, of Youth movements should be recognised in the planning of community work.

8. Consideration should be given to the possibilities of establishing, or developing, community work-rooms, recreation halls, and playing grounds ; and attention is drawn to the special studies now being made on the use of the cinema and the wireless among Africans.

F. THE SIGNIFICANCE OF THE CO-OPERATIVE MOVEMENT IN AFRICAN DEVELOPMENT

1. In the actual circumstances of Africa to-day, one of the most hopeful remedies for the depressed economic conditions of the African lies in the co-operative movement.

2. Co-operative undertakings require for their success the existence of a real will to co-operate, and the school can do much to cultivate this will by promoting group forms of class-room and school activities, as opposed to individual competition.

3. Since skill in, and understanding of, financial matters are among the most essential factors of success, it would appear that in most cases European initiative and guidance should be made available to all co-operative organisations.

4. It is desirable that, in selected schools, training should be given in the elements of bookkeeping and in co-operative methods of production and distribution.

5. It is important that co-operative organisations should be in harmony with Government development policy, and it is therefore desirable that local communities embarking upon co-operative undertakings should inform their Government of their intention and seek its guidance and help.

6. An impetus to the advancement of the co-operative movement in Africa would be given if a survey, undertaken with the help of the governments concerned, were made of the conditions and possibilities of co-operative organisation in the different territories.

G. THE RELATIONS BETWEEN GOVERNMENTS, TRIBAL
AUTHORITIES, MISSIONS, EDUCATIONAL AND SOCIAL
WORKERS, AND AFRICAN COMMUNITIES

1. It has been gratifying to recognise the remarkable growth in Africa in recent years of the view that education is concerned with the whole of life and that there should be an intimate and indissoluble connection between the school and the life of the community amidst which it has been placed. Concurrently with this advance, there has also been witnessed an extension of the functions of administration, beyond the task of ruling, into the provision and organisation of social and other services designed to promote a more balanced development of African life in the modern world. These have, in the circumstances, led to the missionary and the educator and their helpers, and the administrator and his helpers becoming actively engaged in services of a similar nature and in the same area, resulting sometimes in a duplication of effort, misunderstanding, and even friction.

2. It must be recognised that since, in this context, both education and administration are concerned with a common aim for the common good, the problem facing them is to find means for each to make its fullest contribution to the common task in accordance with a common policy.

3. The formulation and the working out of a common policy requires full consultation, discussion, and active co-operation between all the authorities and agencies involved, both at the centre and locally. In this connection, it must be emphasised that the comprehension, approval, and co-operation of the Africans themselves are necessary for the success of any scheme designed for their benefit, and particularly is the leadership of the Native Authority of primary importance, because of his position in the community and the responsibilities resting upon him within the framework of government.

4. The task of securing effective co-operation between Government and voluntary social agencies varies with the nature and extent of the public welfare services provided and the degree of specialisation in the types of welfare worker.

5. While it must be recognised that, where a Government is in a position to assume sole responsibility for a public service, it may find it more desirable to provide its own direct agencies and forms of supervision, nevertheless, in taking its decision, it should not overlook the fact that, in most instances, Missions were pioneers in providing welfare services, to which they were led, not only by the Christian motive, but also by the knowledge that in African life religion is the foundation of the society, and that the African makes little, if any, distinction between the spiritual and the material. Missions have wisely directed the inspiration derivable from deep religious feeling into social welfare channels. The corollary to all this seems to be that, where religious bodies can undertake responsibilities in educational, health, and other social welfare services, their active help should be utilised. As in the initiation of such services as those of the Jeanes visiting teachers, home demonstrators, and other community workers, Governments have taken advantage of the co-operation of Missions, so also, in the development of these and other services, Governments might well take into account the services which existing agencies are qualified to render.

6. The experience gained at the "Inter-territorial Jeanes Conference" of 1935 has shown the great benefits to be derived from conferences and consultations between Government departments, educational authorities, missionary bodies, and Africans, wherever they are engaged in co-operative efforts. Such Conferences should therefore be held periodically, preferably in all territories concerned in turn.

H. DEMOGRAPHIC STUDIES AND AFRICAN DEVELOPMENT

Many aspects of African development are dependent upon the availability of adequate demographic information in respect of the population in the territory concerned, and many activities are greatly hampered by the lack of such information. Governments are therefore urged to do their utmost to collect and make available those vital statistics which have a bearing upon African welfare.

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