

Guiding principles & aims

Same as European.

European methods may not be the best possible.

We should go for the best, whether or not applicable to Europeans at present.

The 10-year plans for Native Ed.

Mrs Rhianallt Jones.

Write
N. 9 repeat S. Africa cannot afford to go more slowly & build up an ever greater population ignorant, ill-adjusted to civilised life, incapable of playing its part in the reconstruction & better order of the world. There is too much "making haste slowly" in the preparation of our young Africans for useful life. The "Smit" Report has shown us the results.

Code for ^{Native} Primary Schools - OFS Dept of Education

Rightly considered, the ultimate aim of all education & the purpose for which our schools exist, is to provide boys & girls with a training such as will enable them to take their proper place in life when they leave school. It aims at developing men & women of culture & character, who are trained so as to approach the problems of life in an intelligent ~~fast~~ manner, & who are capable of "seeing life real & seeing it whole", & of serving their fellowman.

This implies that the training provided by the schools must be wide in its scope, furnishing opportunity for development of all the many sides of the child's nature. It must provide for the development of the intellect, for the training of the powers of sound reasoning & clear judgement, for the awakening of appreciation of what is good & beautiful, for the inculcation of habits of truthfulness & obedience, & above all, it must inspire with a keen sense of honour & right, & promote a high standard of moral values. It must develop the child physically, mentally & morally.

Courses of Training & Instruction to be followed in Native Schools
Transvaal.

Primary education in a European community serves as a systematic introduction of the children to those essentials of civilisation which are already their social heritage. The function of the school is to offer to the child in an orderly way & in a

concentrated form that knowledge which he would otherwise acquire more gradually & in a haphazard way through his normal social & environmental contacts. The primary school is, therefore, an institution which has as its aim the education of the children to the cultural level of their own society & their intellectual preparation for further development.

The aim of primary education in a Native community is far more comprehensive & the task confronting the Native Teacher is much more formidable than that of his European colleague. The scope of Native primary education is much wider inasmuch as the children must not merely acquire a full understanding of their own social heritage - as far as this is of real value - but they must also be taught the essentials of European civilisation, which is largely foreign to their own home-life.

In the past many teachers have been so impressed by the magnitude of this second portion of the task that they have entirely lost sight of the first portion. On the assumption that the activities of the school are necessarily divorced from Native life, they have not attempted to link up the teaching of the new with an understanding of the old & by neglecting this fundamental principle of education they have often made it very difficult for the pupils to make intellectual progress.

In European education the inefficiency of a teacher, who is unable to explain new principles & to stimulate the development of new ideas in his classroom, is normally counterbalanced by the influence of a cultured home. In Native education no such informal help is available as regards the ordinary school subjects & it is the teacher's duty to see that every step in the learning process is fully grasped by his pupils. It stands to reason that he cannot do so unless he proceeds methodically from the known to the unknown.

Ctd under 16(10)

The primary school must be an integral part of community life, where on the one hand, parents will know that the children are being taught to respect their elders & the institutions of their people & from which, on the other hand, a spirit of progressiveness will radiate to the community as a whole.

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1. The Guiding Principles of Native Education

Memorandum on Educational Policy in Africa

Prepared by the Advisory Committee on Education in the Colonies. (Command Paper 2374 of 1925)

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affluence

"The first task of education is to raise the standard alike of character & efficiency of the bulk of the people, but provision must also be made for the training of those who are required to fill posts in the administrative & technical services, as well as of those who as chiefs will occupy positions of exceptional trust & responsibility. As resources permit, the door of advancement, through higher education, in Africa must be increasingly opened for those who by character, ability & temperament show themselves fitted to profit by such education.

Dr JM Nkomo writes (535)

"The first term of reference, viz. principles & purposes, is one that is fraught with danger, & all the others hang on that. The first term introduces "apartheid" in our education. We, therefore, feel that there should be no particular brand of education for the "Natives".

Dr. W. F. Nkomo.

B.A., B.Sc. (S.A.), M.B., B.Ch. (Rand.)

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1. Guiding principles & aims 194

The guiding principles and aims of Native Education should be basically the same as the fundamentals universal of all education. That means that fundamentally the aims of education for the European, Chinese, Indian and Native child should not vary.

The Native child, as any other child, should be "fitted" to "conquer" his environment. By "conquering" one's environment I mean the bringing about of the most fruitful and harmonious relationship of the child with his environment. Develop the child's potentialities to their

Phone: 5-5126.

Dr. W. F. Nkomo.

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fullest.

Realising that education seeks to reproduce the past in the child it must be one of the guiding principles to teach the native child something of its culture. In this endeavour however we must guard against making a fetish of past ideas. We must always realise that our environment is an ever changing one and so we should adapt the child to the changes in his environment. Although the past is an essential basis the present and the future should be given their due regard.

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The question arises whether the ⁹⁴ native child is to be trained for the good of his community or that of the European community i.e. selfdom etc. In my opinion we must educate all South African children for the good of the 11,000,000 people in S. Africa to all according to their needs & from all according to their ability.

Interdepartmental Committee on Native Education

1935-36.

In Chap. VI the Committee discusses the aims of Native Education, & mentions the problem that "there are for the white child no limits, in or out of school - other perhaps than poverty - to his development through education as far as he desires & in whatever direction he likes, if he has the necessary capacity. For the Black child there are limits which affect him chiefly out of school."

459. Considerable discussion follows. Salient points are: "We should like to agree with Professor Brookes where he says: 'We may put no bounds to the aim & ideal of education - even of Native education', while it is not the educators who put such bounds, the limits are there & form part of the whole social & economic structure of the country, & it serves no good purpose to act as if they did not exist."

463. "The general stand-point that the Committee takes is that a nation's educational system is the reflex of her history, her social forces & the political & economic situations that make up her existence. The same applies to the system of Native education, which is the product of many factors not easily changed overnight. It does not, therefore, help much to envisage Native education as operating in vacuo & striving after transcendental ideas. The Committee, therefore, feels it will not be quite honest to avoid stating clearly that a full liberal philosophy is not at present applicable to Native education.

"At the same time, it is felt - & this view was expressed by several witnesses - that education in the broad sense (including the school as one of the chief agencies) should not merely follow the social order blindly. It should give some lead. By being just a little ahead of the present day needs & possibilities, it may bring about just that 'fruitful tension' which is conducive to progress, without breeding discontent & raising false hopes.

"All social systems change, & they change

Intellectual
cont. of
& Education B.

by a process of re-education, more subtle it may be,
or less evident than that which goes on in a routine
way in the schools. And while this process of re-
education of the public mind is going on by the hard
& inescapable teaching of experience, we feel that this
avowedly interim synthesis is all that can be offered".
Institute's Book Co

(Draft reply to the first 7 questions of the questionnaire circulated by
the Commission).

oOo

1. What do you consider should be the guiding principles and aims of
Native Education?

This question, if it is to be dealt with in an adequate way, must really be broken down into two questions: the first which deals with the guiding principles and aims of all education or education as such - that is the more comprehensive question since it is universal in its scope; and the second which deals with application of these universal or general principles to the particular problem of the education of the Native in South Africa.

With regard to the first, more general question, we may formulate the principles and aims which should inform all education, including the education of the Native, in the following terms:-

- (a) education should aim at providing the fullest possible opportunity for the development of the individual according to his physical, moral, intellectual and emotional capacities;
- (b) education should aim at preparing the individual for his adult role as a responsible member of society;
- (c) education should aim at enabling the individual to adjust himself to the demands of an increasingly complex social and material environment.

With regard to the second, more restricted question of Native education, we may formulate the following principles and aims:

- (a) Native education should aim at raising the moral, social, intellectual and economic standards of the Natives as a race and increasing their level of civilization; *full development as an individual*
- (b) Native education should aim at preserving and developing those features of Native culture which are compatible with higher standards and increasing level of civilization;
- (c) Native education should aim at providing the Native with the necessary capacities, aptitudes and skills which will enable him to develop both as an individual and as a race.

- ① African. ② Learning questions

- ① Sets out - how U.G.
 ② Different emphasis
 ③ Elaboration
 ④ Implications: be careful
 ⑤ Gender fall
 ⑥ Framework questions

Nature Education: Draft memorandum.

Question I.

1. a. Point out that ~~this~~ such development. a lack of the development of any particular qualities the African may possess. Note later that there may be emotional differences. & differences owing to social environment: it is these which will contribute to W. evaluation

2. If there are the generally accepted people ~~with~~ ~~some~~ ~~we~~ ~~then~~ & they say that the individual is important, why must we then in applying to the q. of nature & education, the concept of race. We can recognize that their level of evaluation is lower & it must be raised. I think we fall into a trap - quite unintentional one, but one more consciously set by the minds which drew up the questionnaire

3. What are the features which are comparable with ~~the~~ higher standards & do we mean by higher standards. own highest western standards. I think I said that there was feature of ancient cultures which are worth pursuing but. What are they.

4. What skills etc. are to be provided to enable him to develop "a race" as an individual.
- 4a. Full development.
5. In this section we speak of the nation as a race & we talk of "nature education". What do we ^{mean} by "nature education". Is it something distinct. & is what we call "nature education" to be applied generally. Are we to recognize differences among the African people

The working matter is look as if we were going to give a uniform "native education"

6 Eliminate "native" as a race

7. The initial definition is for the individual.

8 In the word "race" anthropologically w ethnologically acceptable

9 See our tradition under question 2.

10 We must assume that distinctions are made a difference required.

Also Q. I.

got to decide whether the aim is full responsibility as a citizen with full rights i.e. same as E.

This brings up q. of negotiation etc.

aim is what in a mixed society or in a segregated society.

i.e. Possible the same - but the aims immediate + long term.

Immediate aims =
long term aims =

6(1)
"An Educationalist Looks at Race Relations"

Dr EG Kallherbe.

"If by some miracle we were caused to forget all the syllabi & procedures that are being used in the schools to-day, how should we go about making a new programme to prepare our Non-Europeans to live successfully & happily not only as individuals but also as members of the social & political structure in which they find themselves? ... Here I cannot do better (in considering essentials of life & the good life) than quote the conclusions of an eminent sociologist ... Dr Thomas Jesse Jones, who after surveying the whole of the African scene wrote -- "The Four Essentials of Education". In reality they are the essentials which constitute civilisation."

1) Health in body & mind.

----- Civilisation is not a matter of colour — in essence it is just common decency. This is as little the monopoly of a particular race as Christianity is. We do not speak of white Christianity. Why should we speak of white civilisation? What we want is civilisation. And if civilisation is to survive in this sub-continent we must do everything to spread it. -----

2) Honest & honourable labour for livelihood.

This involves also a knowledge & mastery of the resources (agricultural & climatic) of the local physical environment, i.e. training for productive efficiency. This is most important if we realise the shortage of food in the world to-day & the low productivity of S. Africa's population agriculturally & industrially. -----
It is no use merely putting up wages unless it brings with it also an incentive to do more & better work. -----

3) A sense of community

----- Attitudes towards one's family, fellowman, including persons of other races, & ultimately, towards God. -----

4) Refreshment & recreation as part of the rhythm of living

----- Developing personalities which are self-controlled & poised, serene of mind & capable of happiness.

Educational adaptations in a Changing Society.

Introduction by Dr EG Halberstam

"The problem of the function of education in a modern society ... lies in the fact that we have to maintain a balance between two seemingly contradictory demands ...

1. On the one hand, one of the main functions of education is to transmit the accumulated experience of the race from one generation to another. Concretely, it means the transmission of the culture of the particular group into which the child is born. In other words, education, unconsciously as well as consciously, seeks to reproduce the type.

2. On the other hand, education must also provide for growth beyond the type. That is it must allow scope for individuality & initiative, otherwise education is not worthy of the name. What is more, it must actively foster individuality. If this aspect be denied or starved, how can education ever claim to make any contribution towards progress or development?

Both functions are necessary, & it is the task of the educator to maintain a fair balance between the two.

... mental attitudes which are the result of fostering prejudice of group against group & of nation against nation have become a threat to the very existence of modern civilisation & must make place for others.

Society is inherently conservative & averse to change. So there seems to be greater need for enthusiasm & effort in providing for growth beyond the type than in merely producing the type.

As the late Dr van der Leeuw showed us, the aim of education is determined not merely by the type of society we wish to create but ultimately by the aim of life itself.

Education for Freedom = Initiative - Jan J.C. Smuts.

"If I were a Dictator, I would lay down as a programme of principles for the New Education -

"the building up of individual personality; the encouragement of imagination, not of memory; the feeding of the young mind with interests, ideals, & the joys of life, avoiding repressions; the cultivating of a love of truth, a broad outlook, & objectiveness; a thorough grounding in fundamentals, leaving details to reference books; & the principle of Holism - that in

this universe we are all members one of another, - that selfishness is the grand refusal & denial of life."

Trekking on in Education

Mrs. Beatrice Ensor (International Chairman of the New Education Fellowship)

--- "Scientific discovery has outstripped ethical evolution & nothing but a burning faith can help that latter to catch up. Ours is the task of building up new attitudes, for attitudes determine human relationships, which in turn determine the road of history ---

The Soul of Man in a Machine Age.

Dr JJ van der Leeuw.

--- In the life of nations as in that of individuals, we can distinguish three main phases: -

1. The one in which man is hardly differentiated from nature & is still part of its unity of life ---
2. man awakens to the realization of himself as an individual, full of power, separate from a world around him which challenges his daring. It is the eating of the Tree of Knowledge by which Paradise is lost. The second phase always begins in joy & ends in tragedy ---
3. man, tired of the acquisitive & separate life, seeks to return consciously to the life he once shared unconsciously. It is this transition we are witnessing to-day ---

Technically man has achieved world-unity -- man has made the world into one living organism in the full sense of that word. It is an organism with a very real circulation of ideas, of goods & money, with a very real & sensitive nervous system, which causes whatever happens in any part of the world to react instantaneously on every other part... We have created world-unity by our technical progress & refuse, or are unable, to recognise it emotionally in our social & political life ---

We must learn to not only to think in world terms but to feel & act in world terms. A new type of man is necessary, is inevitable, a man who knows himself as part of that living world organism

In biology the cell may be a uni-cellular being, able to 'do just as it likes', destroying or being destroyed, - unregretted. But the cell can also be part of an organism. Then its behaviour must be different, it serves the need of the organism, doing its will. Its freedom then is

the will of the organism, the whole. Every part of an organism performs a function in - for that organism, - - -
~~the whole~~ ... We have the choice, either to abide by our scientific achievements & live accordingly, or else abandon them, going back to a 'unicellular' existence in which we can then enjoy the licence which we miscall 'liberty' ... But remember that, when this false liberty is found in a human body, when a group of cells start living at the cost of the organism instead of in its service, the result is cancer & the death of the body - - -

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We need not weep over the sacrifice of individual freedom in a functional society; what is sacrificed is not liberty but licence. The sooner it goes the better, so that true freedom may emerge. Only the whole is free: the part is never free, it is determined by its relations to other parts - - -

We must claim liberty & individualism where they belong. At present we do the opposite. In the life of the physical organism, in the production & distribution of goods, we claim the rights of liberty & individualism. But here rules not freedom, only service.

In the emotional, mental & spiritual life of men, however, freedom & individualism belong. There man must stand alone, whether he wants to or not; there is a sanctuary where none may follow; there, in his supreme effort, the 'flight of the alone to the alone', man is supremely the individual. Yet there we are all willing, nay eager, to renounce liberty & individualism, there we demand conformity of our fellow-man - - - (e.g. in life of thought, in recreation, etc. as well as religion).

The new conception of work holds that life expresses itself differently in each individual & that, therefore, each has a function to perform in the whole which is his by nature. Thus there is no higher or lower work, noble or ignoble, spiritual or material, but only work for which an individual is fit or not - - - "

The Need for a Philosophy of Education - Prof. John Dewey.

"Education - - - is a process of development - of growth, and the process, not merely the end result, is important."

Traditional school methods & subject-matter fail in three ways to take this factor (Nature capacities of growth and inherent traits) into account.

1. They ignore the diversity of capacities & needs of different human beings which constitute individuality...
2. They fail to recognise that the initiative in growth comes from the needs & powers of the pupil...
The problem is to discover what tendencies are especially seeking expression at a particular time & just what materials & methods will serve to evoke and direct a truly educative development.
3. They overlook that "while the raw material & the starting-point of growth are found in native capacities, the enviroming conditions to be furnished by the educator are the indispensable means of their development --- Development & growth involve change & modification in certain definite directions --- The change must at least be towards more effective techniques, greater self-reliance, a more thoughtful and inquiring disposition more capable of persistent effort in meeting obstacles. ---

Departure from the rigidity of the old curriculum is only the negative side. If we do not go on & go far in the positive direction of providing, through persistent intelligent study & experiment, a body of subject-matter much richer, more varied & flexible, & also more definite in terms of the experience of those being educated, we shall tend to leave an educational vacuum in which anything may happen. --

The acquisition however perfectly of skills is not an end in itself. They are things to be put to use as a contribution to a common & shared life. They are intended, indeed, to make an individual more capable of self-support & of self-respecting independence. But unless this end is placed in the context of services rendered to others, services which they need to the fulfilment also of their lives, skills gained will be put to an egoistic & selfish use as means of a trained shrewdness for personal advantage at the cost of others' claims & opportunities for the good life. --- There is no greater egotism than that of learning when treated simply as a mark of personal distinction. ---

The aim of education is development of individuals to the utmost of their potentialities." But... "A society of free individuals in which all, in doing each his own work, contribute to the liberation & enrichment of the lives of others is the only environment for the normal growth to full stature. --- In existing world conditions a philosophy of education must make the social aim of education the central article in its creed. ---

Unless the schools of the world can unite in effort to rebuild the spirit of common understanding,

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of mutual sympathy and goodwill among all peoples & races, to scourge the demon of prejudice, isolation & hatred, they themselves are likely to be submerged by the general return to barbarism, the sure outcome of present tendencies if unchecked by the forces which education alone can evoke & fortify."

Education for Industry & Leisure

Prof. John Murray.

(Dealing with education of those who will have all their schooling in the primary & the post-primary stages)

X "If the schools have helped men & women, on the one hand, to mastery, assurance, & joy in some forms of personal activity; if, on the other, they have put them at ease among their fellows, in a word have socialised them, & if they have reconciled them with themselves in a happy balance of effective powers, --- the leisure hours will look after themselves."

The Great Technology (in Relation to Culture & Education in America)

Prof. Harold Rugg.

"Even to-day the dominant school is the book-learning school, which has already produced a top-heavy, white-collar class & a vicious new stratification of the social classes, & begets an advancing contempt -- for any labour other than intellectual or verbal work....."

Hence, educate all sides of personality.
Dignity of work.

Rural Education

Dr Wm McKimley Robinson.

"The years of the ele."

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