

Personal
& Confidential

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At the outset I would like to make it clear that the address that I am about to give, reflects my own personal views. I have no doubt that many of my colleagues of the Native Department, will heartily endorse these views; possibly they may also find approval in other circles. I am not appearing here to-day as the spokesman of the Government of Southern Rhodesia.

The NATIVE COMMISSIONER, the TEACHER and the

MISSIONARY.

It is a reasonable claim for the work of the administrator that its inherent quality is to operate as a factor of no mean value in the cause of education. By education I do not mean that of a literary kind, but something wider in scope and application. Improvement of hygiene, increased medical facilities, better means of communication, more economical use of land, conservation of natural resources, security born of an humane administration of justice based on principles understood and respected by the people, checking of vicious practices, protection of the weak, relief of the distressed, the encouragement of active participation in measures for communal co-operation and welfare, the development of a greater measure of personal responsibility-- these are factors that must sway the administrator in the purview of his activities. And if he is wise, he will be guided by a due appreciation of and regard for the Native cultural outlook, when effecting adjustments of that outlook to the changed or changing conditions imposed by European rule, without wounding the feelings of the aboriginal population, or by antagonising it.

I wish to emphasize that the Department of Native Affairs is not opposed to education of the Natives, in fact it welcomes education, provided it is given in such forms as are not subversive of administrative aims, or antagonistic to the rational control of Native society.

Education thus becomes the handmaiden of administration in the scheme of general uplift; is its natural buttress, and the interpreter of its aims. Close co-operation is essential. Education cannot be permitted to become the disintegrating acid of Native institutions and society; it must supply the purifying

purifying and stimulating agency.

Let us view the position as it is represented by our rather belauded kraal or village schools, the field of operation opened pre-eminently for the activity of the Jeanes Teachers.

The great majority of such schools, are poor structures poorly equipped, presided over by a teacher in many cases with but the barest elementary training. The pupils not infrequently numbering several score, to a hundred and more, comprise a motley crowd, ranging in age from infants to bearded men, and women with infants on their backs.

As far as my experience goes in the majority of such schools there is a lack of discipline, cleanliness, and ~~xxx~~ manners. Instruction is mostly concentrated on a minority, who are apparently the stars, the majority being largely dumb spectators. In what way can it be claimed for the schools to be foci of industry and discipline, where the pupils are equipped for a higher standard of intelligence and utility in society, and the great essential truths inculcated?

The teachers, with only a limited education, are largely indifferent as to how the pupils are occupied after school hours, especially in the evenings. They take little pains to interest parents and elders in the school work, or influence the home or village life, though under the regulations they are members of the respective ~~communities~~ ~~it~~ villages where the schools are established. In fact, assuming the pose of superior intelligence, they regard contact with the ignorant old pagans as derogatory. What educational, social or ethical factor does the schoolx under such conditions supply to the community?

When the boy and girl get a smattering of literary instruction, it is but natural that they should, in their conceit, flout their illiterate parents and elders whom they learn to despise; thus respect and communal discipline

discipline are undermined.

The whole tendency of our education and civilisation is individualistic and anti-communal or anti-feudal. It strikes at the very roots of Native organisation and society, and does not create any or provide any restraining forces, to displace the old discipline it has abrogated.

Miss M.V. Waters in her book "Our Native Land" compiled for use in Bantu schools and colleges, introduces the subject of Native Education as follows:- "Before the advent of the white man the Bantu had a very definite and clear system of education, the main object being to prepare each individual to be a capable and useful member of the tribe."

One can only lament that so excellent a system of education as she defines, was not continued under European rule. For in the place of "capable and useful members of the tribe" we are rapidly and successfully evolving a type whose mental balance has been disturbed, generally is without capacity for either efficiency or utility-- a hybrid with the vices and failings of that breed. What we are in fact evolving is an European Native, divorced from his institutions and culture, glossed with a purely superficial Western education, emphasized by our Western attire, but in no way influenced by our culture or code of ethics, with all steeped in superstition, though pretending to scoff at it all; and being bereft of restraining influences the more readily addicted to vice-- in short, an anomaly that cannot be fitted into any scheme of social development-- whether European or Native.

I have already referred to the tendency of our education. Surely at this stage of his development, education should be such that the Native could readily translate what he is taught into practical effect, to serve a communal and personal purpose, if it is to

it is to serve any purpose at all, without turning him into a caricature.

Our system suffered from a radical defect from its very inception, in that it has been offered on the broadest lines, instead of first enrolling the natural leaders of Native society and thought, the only true channels through which the masses can be reached and influenced.

The former Director of Native Development referred to "dynamic and cohesive force of Christianity." I do not wish to be misunderstood as belittling the ethical values of Christianity, but to me the terms of Christian religion and Christian churches are by no means synonymous. Nor does the outlook provide any prospect that we may reasonably hope of realising the harnessing of those dynamic and cohesive forces under our present educational system, when we consider the numerous jarring sects, by which the Christian religion is represented and interpreted in this Colony. To quote from the "Dual Mandate," (page 588) by Lord Lugard.... " The beneficial effect of mission work in Africa is marred no less than ^{Religious} ~~CHRISTIAN~~ work in Christian countries by sectarian rivalries and differences in teaching".

In the Junior School Syllabus for 1932, issued by the Department of Native Development appears the following significant passage: "The Department looks forward to the day when by mutual consent it may be possible for a course of religious instruction to be drafted on a co-operative basis..... Recognising, however, that this is not yet opportune, and that it must remain the responsibility of the bodies concerned....."

What is the attitude of these churches towards Native culture and society and towards each other?

We find in fact an uncompromising opposition to the Native ethical outlook, reflected in some of

some of his most cherished institutions; the repression of his time-honoured beliefs and practices; the propagation of mystifying doctrines (which he is quite incapable of understanding) hurled at him in terms wholly foreign to him; then again patent sectarian divisions and jealousies, not rarely hostile towards each other, yet claiming to represent tolerance and charity, though in reality actuated by a competitive spirit that would do credit to avowedly sordid enterprises. I maintain that all this leads and must lead, to confusion of the Native mind, forfeit his respect for authority, and ultimately force him to the conclusion that it is merely a scheme to ensnare him, break up his communal life, rob him of control over wife and children, to exploit his material possessions, and relegate him to a ^{servile} ~~hostile~~ position.

The conclusion is forced on the Native mind that ~~the~~ each denomination represents a different God; hence Christianity is composed of a multiplicity of Gods. If it were otherwise, they hold, no wise Government would permit more than one church. How is one to explain the truth to them, a people who appreciate but one authority? An intelligent chief who discussed with me the subject of missionaries and schools remarked, "we are utterly confused."

It needs emphasis that two factors sway the Native mind-- one is the acquisition of material advantages, the other, the powerful influences exercised by a pessimism inherent in his religious beliefs, urging and seeking deliverance from physical evil. This ~~represents~~ two issues-- the economic, which can hardly be claimed to come within the sphere of missionary activity, ^{the other} ~~and~~ medical service, ~~the other~~; the most potent force to combat suspicion and superstitious practices, which sorely retard progress.

In his interesting work the "Native Races and Their Rulers" Mr. Temple states, "He (the Native) will cease to be, though primitive, robust mentally and physically, and will become a kind of nondescript colourless entity aping to a lackadaisical and futile manner the appearance and shibboleths of the Europeans, all the time knowing in his heart that he is not and can never become one of them. Such is the future we can easily prepare for the Native by divorcing him from his inherited instincts, customs and natural surroundings. Nor have we any reason to suppose, in fact the evidence all points in the opposite direction, that well-meaning but mis-applied efforts on the part of the missionary are any less conducive to such deplorable results than are well-intentioned but ill-considered measures taken by the Government. Any and every influence, I contend, which discourages the pride of race should be opposed by the Government in the interests of the Governing as well as of the Governed races."

The very results he depicts and deplures are the crop we have reaped mainly by our educational methods in Southern Rhodesia.

An eminent authority like Professor Westerman is reported as having stated "there is nobody in Africa who has a serious belief in the indigenous religions; they have never had reformers and will have none." I have no desire to enter into a polemic on this point.

It may sound presumptuous to question so dogmatic a statement of a learned scholar. Native religious ideas may be completely submerged ultimately, but that day is far off. In the interim those ideas exercise a powerful influence, in fact operate as restraining factors. Culture and religion are closely related in the Bantu community, and the mental outlook of the people will be deeply influenced for generations to come by that outlook.

If religion is to be placed on a Christian basis and to be tested by Christian standards, it is not clear what is precisely meant by those terms. Nor can I accept unconditionally the claim of missionaries to be the ordained teachers of the Natives. One may ask, in what way are they specially endowed or qualified for that task? Is it an inherent function of the office they hold? a special inspiration, a divine gift to lead and raise? I think it is reasonable to be assured on these points, as the issue is of vital importance to the welfare of our indigenous population.

I would welcome missionaries and their co-operation on terms. I cannot do better than again to quote from Mr. Temple's work page 221. "Just as if the missionary "bodies should become supporters of the Native administration, They could, operate to good effect in communities untouched by European influences, so the schools though working in a less favourable atmosphere, might by the right ideas assist in creating the Native family and re-establishing the authority of the parent, and so assist in bringing back the Native to a social system suited to him, at all events to a certain degree."

Again on page 213 he states "The government can control and educate its own officials, and it can segregate the whole community, but it cannot segregate or educate the missionary." That is the tragedy.

The very profession of the missionary must bias him against Native institutions and culture, and urge him to concentrate all his energies to combatting or repressing those institutions and that culture, which he considers inconsistent with the doctrines he endeavours to inculcate. Thus he is superimposing something entirely alien to the Native mind.

To narrow the ~~missionary~~ issue to the position of the Jeanes Teacher who is under the control and direction of the missionary.

Under the present system, the district administrator is faced with the task of reconciling the activities of as many Jeanes teachers as are provided to the different sects operating in that particular district, such teachers functions, in the words of the ex-Minister of Native Affairs, being the exercise of "beneficial personal influence," on the Native community, under the aegis of the particular mission he serves. In what direction is he to exercise that influence? Is it to serve social, artistic, religious, or political aims? Can he by reason of his training exercise independent judgement? Can we fairly expect it of him? Is it not inevitable that he will merely react to the purely personal views of the Missionary? Thus it finally falls on the Administrator (to whom a nominal control is conceded) to harmonize the divergent sweet siren songs of "beneficial personal influence" to lure the pagan from the turgid seas of darkness to the delectable island of civilisation, progress and happiness, floating in the misty heaven, unapproachable except by the missionary bridge.

It is obvious that the Jeanes Teacher is but a State-provided buttress of missionary enterprise. Need he be a Jeanes Teacher to exercise that "beneficial personal influence" which appears to be the raison d'etre of his appointment? Or is it merely an elaboration of the hypothesis that the missionary is the one natural guide to progress, the vitalizing element to rejuvenate and reform the Native? From the administrator's point of view a man is not necessarily undesirable or bad because he does not profess Christianity. It would be manifestly unjust not to credit the missions with sincerity and the best intentions; unjust to attribute to them all unsatisfactory aspects of Native education and the results that flow therefrom. For one thing the work has long ago outgrown their capacity and strength. To the State must also be laid a great deal of the blame in sanctioning

in sanctioning the system in vogue and giving it financial support. Further and insistent demands are made for more funds. If the State is to respond, surely it is but reasonable for the State to assume control, on the adage that "he who pays the piper may call the tune."

It is important to remember that in the event of any dissatisfaction and civil unrest, or even a rebellion, the whole onus and blame will fall on the administrative side; the Missions would be absolved. Hence it is a legitimate claim of the administrator to control and direct the several levers set into operation in Native life and development.

To my mind there are two factors that the state cannot delegate to private enterprise; namely medical service and education; yet with regard to the Natives, the overwhelming section of our population, it has done so consistently. It may be suspected that economy has been no negligible factor in determining the official attitude. The State must assume full control and responsibility, in a measure commensurate with the means at its disposal.

On reference to the Annual Report issued under authority of the Empire Parliamentary Association (1933, issue) there were in Southern Rhodesia 1,302 non-European schools, with 103,325 scholars, with an annual average attendance of 57% as compared with an attendance of 87% European Schools. Thus little more than half the scholars enrolled in non-European schools (that is almost entirely Native) attend. This in itself testifies to the fact that kraal schools are too numerous, discloses lack of interest of parents in school and inability of teachers to enforce discipline, to secure more regular attendance of scholars.

In what way can a teacher imbued with ideas instilled and fostered under the education he has received exercise "beneficial personal influence?" To what extent can the Jeanes Teacher, be he ever so efficient, cure such defects or improve the position? Is it not a fact that the existing type of school creates a gulf between the community and the pupils and the teacher? In its very nature it forms a wedge between the

wedge between the administrator and the people, and acts as a disintegrating factor.

Persuasion at this stage of Native development can at its best lead to but purely transitory results. It is unfortunately the case that the one factor only that commands respect of Natives is an ~~authority~~ authority able to enforce and punish. Please do not understand that I advocate penal measures as a means to secure moral uplift; but any action designed for social improvement unless backed by authoritative force, instils little present hope ~~of~~ achieving anything concrete, the more so, since the traditional buttresses of Native society have largely crumbled away, or have been ruthlessly demolished. Thus, unless the Jeanes teacher is directly supported by the administration, which he should represent, his labours must largely be in vain.

The reason oft advanced by missionaries why they establish village schools is that the community has voiced a desire for one, and that they have consequently accepted the invitation extended to them. Now in fact many village heads and elders do make applications for schools, but the underlying reason is not to have their children educated (for they take no interest, nor are they as a rule, encouraged to do so, in the school once it is established), but believe that the school and its teachers increases the social status of the village-head, just as it does in the case where he is permitted to possess a gun, a prized privilege, though he never uses it.

One might infer that Mission bodies attach far greater importance to their activities connected with the number of schools they open, and the pupils they enrol, than to preaching the Gospel, ~~throughout~~ the primary function of their mission.

Whether you agree or not with the views expressed

and the conclusion arrived at, I cannot content myself with mere criticism, and am impelled to offer some suggestions by which the present defects may be cured or obviated. Guided by the principles that education must primarily be a function of the State and so organized as to be closely co-ordinated with the administration, the first measure requires all kraal-schools to be taken over by the State. This would probably entail the substitution of undenominational central schools for a number of kraal schools, but not by any means of the Dombodhawa or Tjolotjo type. Direct control and responsibility being vested in the State, would obviate the objections urged against sectarian competition and the differentiating control exercised by the various missions. Further, it would facilitate that essential close co-operation between administrative and educational aims.

The suggested central school better equipped in every way, would probably lead to a reduction of the number of Jeanes teachers; where they are retained, largely divert their activities to channels not connected with the literary education. But even if their services were retained solely in connection with existing schools, it seems to me they would be more profitably employed in the supervision of communal hygiene, the organization of Native crafts and industries, in the conservation and development of natural resources, working in conjunction with agricultural demonstrators, giving a practical rather than a literary aspect to education. They would also be directed in stimulating interest in such measures as may be initiated for general welfare, correct wrong impressions and prejudices, and thus educate the masses to a better understanding of necessary change of conditions.

Our schools are already overproducing the literary type of pupil, who is unable to find scope for the application of his knowledge-- hence innumerable app-

applications for clerical posts, which are strictly limited in numbers, permitting the absorption of but few. The majority are disappointed and thus become disgruntled, and they are tempted to divert their knowledge into illicit and unlawful channels, being either unable or ashamed to "dig," having learnt to despise manual occupations.

Discussions with Chiefs, teachers and other intelligent sections of the Native community have more than convinced me that the Natives themselves are far from satisfied with the existing type of school and the instruction it offers, and would, further, welcome State control pure and simple. They attribute not a few of their social ills to ~~the~~ ^{the} form of instruction given to the children, and the lack of discipline in the schools.

Any such measure of State control would not impose any undue hardship on missions. In fact I have reason to believe that in many quarters it would be welcomed, if I may be guided by the approval given by several missionaries, with many years of experience to their credit in Southern Rhodesia, who discussed this very point with me.

The question of home demonstrators presents difficulties peculiar to itself. I have every sympathy for efforts directed towards the uplift of the woman; and I am convinced that the educational system which does not aim at a parallel development of both sexes is unsound. The Native woman, like her sisters of other races, is the conservative element; thus husband, son, or brother, who may have enjoyed a liberal training, but in more or less European environment, must relapse when he returns to his own home, unless its surroundings approximate those in which he was educated.

The impact of European civilisation has affected the Native woman far more than is realized, unfortunately giving a particular stimulus to idleness, vanity and

vanity and immoral conduct, born directly of the freedom she has found under our administration. The centres of attraction are furnished by our towns and industrial enterprises.

It would seem that the home demonstrator's ideal field of employment is provided by those centres, far more than in purely rural areas such as reserves. Town communities being largely detribalized with no cohesive communal interests, are particularly subject to various social ills, which effect the female element more nearly than the male.

Coming now to the vital point, what type of schools we are to evolve- or rather what aims are to be served by the school, assuming we retain village schools, or to a certain extent even replace them with central schools. I cannot do better than again to quote Lord Lugard, to whose views I wholeheartedly subscribe: "Village schools should in my opinion, be adopted to the requirements of the peasantry, who do not seek either "a literary education to qualify them as clerks etc., " or a technical training for power driven workshops. " Their object is to improve the village craftsmen " and agriculturists, to raise the standard of life, comfort and intelligence in the village community, " and to teach habits of discipline, industry and truthfulness." I would like to add cleanliness and manners.

I firmly believe that for many years to come the future of the Native is on the land, to which he is attached, being devoted to agriculture and stock-breeding.

The great mass therefore offers excellent material to develop into the peasant farmer type-- that type which in Europe has been noted for its industry, thrift, pride and conservative application, supplying the life blood of the Nation. By evolving such type which readily fits into Native society and tribal organization, we do not disturb the equilibrium of the society and

and organisation, yet we are developing a useful and self respecting class.

But I would also emphasize the necessity of educating that class who are the leaders of Native society, to equip them for a more efficient discharge of administrative duties. So often now, though we have retained in name the tribal organisation after having disintegrated it in many of its essential parts, through lack of vision, chiefs and elders are in no way trained for their office. Before a man is raised to the rank which could be anticipated he will hold some day, he ~~has~~ spent years of his life in employment as a cook, or farm servant, shop-boy or other menial capacity. Hence, when he assumes office, he is wholly unqualified, and often a hindrance to the administrator. The type of training I have in view is that which appears to have been introduced in the Northern Provinces of Nigeria and Tanganyika.

That the Natives would welcome one or more such ~~schools~~ schools leaves me without doubt. The tentative suggestions made in that direction led to no results. That is a school where "beneficial personal influence" of the teacher would be of paramount importance. To quote Mr. Temple : " The Government Educational Department is still in its infancy and the number of schools and pupils very small. They are for the most part sons of notables. In these schools no attempt was made up to three years ago to impart a knowledge of the three R's with a view to fitting the pupils to clerical posts. It was attempted to impart general knowledge of men and things, to train the characters of the pupils and generally to fit them for the important duties which they would be called upon to carry out in the Native administration when they grew up.

I cannot.....

I cannot sufficiently stress the importance to my mind-- of this class of school in which we would train men to take a responsible share in the administration; who too would be able to appreciate the effects of the general education to raise not only the material but also the intellectual standard of the community. They would be a most invaluable link between the administration and education and the people.

I feel no need to apologise for these apparent digressions, to enable me to present a clear view of the difficulties and deficiencies of the present system, and to indicate the salient features of what is desirable.

To revert once more to the Missionary and the Jeanes teacher, I would illustrate the position by a recent occurrence.

A missionary who had been in the Colony but a few months, interviewed me with regard to a number of schools, in a large reserve, which had been placed under his charge. The main object of his visit appeared to be to discuss with me his proposed address to the scholars on economic questions, arising from taxation and expenditure in which he appeared particularly interested. He wished to demonstrate with his pupils in monetary terms the relationship between the amount of taxation paid by Natives and that expended on their behalf by the State, on such works as roads, water supplies, and similar items. I have no reason to question his zeal and good intentions, but I think you will agree, that his proposal could hardly commend itself.

A few weeks later the same teacher introduced to me the Jeanes teacher placed under his charge.

The teacher informed me that he was the son of a Chief in Natal; but in reply to my question stated that he did not know the name of his grandfather; and it was with difficulty I could elicit the name of his particular

particular clan or tribe. When I discussed with him his future duties, he admitted frankly he did not know what was expected of him. When I saw the two again a few weeks later, the missionary ^{Smilingly} ~~similarly~~ informed me that he had just completed making a home made scale with the assistance of the teacher. Mentally I could but record a Mene! Mene!

Can it cause reasonable surprise if the Native Commissioner does not regard with confidence the activities of Missionary and Jeanes teacher under such circumstances? I wish I could be convinced that this is an isolated case.

The Director of Native Development in his address delivered before the Advisory Board in 1933, concluded with a reference to the "cross roads." I fear we have passed the point of crossing, and that the Development Department, representing the various missionary bodies, who have charge of such education, has travelled one way, and the administrative side in a different direction. Candidly we are at cross-purposes. The unified control of the Native administrative and Educational Departments initiated recently by the Government is an endeavour to rectify the anomalies that arose in the past from divided control.

There is yet an opportunity to retreat and follow one common road. I have endeavoured to point out frankly the difficulties which education is creating for the administration, by evolving a type of Native with an outlook on life and with a mental equipment which does not fit into any natural scheme of development. It is an alien growth; a product that cannot respond to social, economic and cultural demands.

Remember, administration has its roots deeply embedded in the foundation of Native social organisation and culture. By violent and drastic disturbance of the structure, not only is administration likely to be become uprooted, but the whole community will become

become uprooted, but the whole community will become disorganized. The cracks that have appeared are not being filled with the cement that is supplied by either literary or religious instruction. Beware-- be not misled by an outward coat of appearances. A radical change of the Native-- that is, to Europeanize the Native not only in his mode of living, but also in his mental outlook,-- if that is desired-- is a slow process of impregnation.

I must confess that the future gives rise to grave concern, and unless there is a profound change, not only of method but of heart, I can visualize a demoralized mob, unrestrained by ethical influences, insolent, factious and vicious. There will continue that disturbing ~~influence~~ antagonism which unfortunately exists between administrative and missionary enterprise. There will be no peace, nor trust, nor mutual goodwill.

Missions and teachers can contribute materially to the progress and welfare of the Native people, not by trumpet blasts to overthrow the pagan walls of society and culture; but only by slowly and intelligently and sympathetically rebuilding, stone by stone, of the hereditary structure, without unnecessarily disturbing the foundations. We need not be at cross roads. All I ask is that the missionary concede a greater measure of sympathy, apply a more liberal understanding to the problems that confront the administrator; and to broaden his outlook by appreciation and respect for that side of Native life and its institutions which is not in conflict with natural justice and morality. After all, there are no absolute standards of morality, but only relative ones.

If we can achieve that happy consummation of mutual trust and understanding, the way will be eased for all. That gentle still voice, which dwelt not neither in storms nor earthquakes, nor volcanic eruptions, will hush

hush... ..

hush sectarian wrangles, social turmoils, and economic clashes, if we but care to harken to its words of wisdom,

"And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with Thy God."

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