

work^{ing} under Native Commissioners to bring about improvement in living conditions, particularly in Reserves where 'centralisation' has been accomplished. Their work covers much that was originally designed as the community work of Jeanes teachers; it is complementary to the work of the Agricultural demonstrators; and thus is a second factor, admirable and necessary, to safeguard the future habitability of the Native Reserves. I personally feel that the weakness of the course lies in the absence of machinery to obtain liaison between the parents and the schools, between the community and the centre of learning. Therefore the undesirable attitudes which I have stressed above continue at large, and the education of the parents remains mainly artificial.

In order to give practical ~~training~~ application^{to} of the training of Community demonstrators, this site at ~~E~~^E has been chosen as a useful experimental ground. The administrative officers of the district have cooperated sympathetically with the scheme. A meeting of parents approved of the plan. A representative council - really the school council - ^{now} deals with such matters as the allocation of village plots and the minor administrative details of such a project. Brickmaking has commenced; and we shall undoubtedly learn much before the village with its governing council is an accomplished fact. It is hoped that in the course of your visit to Domboshawa next Monday you will see this site ~~and a small model of what we anticipate the village will be.~~

We shall also be running our first Native show ~~and sports~~ ~~(meeting)~~ outside the school gates. ~~(on this day)~~^{Mon/}. This has provided ~~our~~ the Jeanes teacher with his first opportunity for calling together at centre ~~E~~^E representatives of his six school councils. His agenda consisted of an explanation of the 'domestic science' school, and arrangements for the Show.

Since then, however, ^{this} higher council has realised the potential ^{value} weight of such meetings and ^{they have} has met together on ^{their} its ^{to} own. ^{It is} They are now regularly constituted with an elected chairman and with the Jeanes teacher as secretary; and in anticipation of a visit of the Native ^{members} Commissioner, they have prepared the following agenda:

- (1) Is it not possible for them to sell their maize to Domboshawa school rather than to the local store-keeper?
- (2) Is it possible for them to have their mealies ground at Domboshawa rather than at the storekeepers' mill?
- (3) Could the day for dipping cattle be changed from Tuesday to Saturday, as Tuesday interferes with children's attendance to school?
- (4) Could all the Kraal schools have the same school calendar as Domboshawa School?

Some of these are hardy annuals and really involve factors far bigger than their district. Altogether, however, the opportunity ^{is} ~~was~~ a good one; and it is arranged that the Native Commissioner will meet this council at the show next Monday, and will outline to you during your lunch hour the results of their deliberations.

We must leave this to the ~~future~~ immediate future, just as we must leave to the future the proof of this pudding, this confection of education and administration, of schools and parents.

Conclusion

Here I must conclude my personal conception of the community training of the travelling teacher, and for that matter his function. [It is on account of all this that I have recommended that through his training, the community work of the school centre be made the function of the ever-improving Kraal school teacher, so that the Jeanes teacher may be freed for work on a larger scale in a combination of education and administration; and to make this practicable, the Jeanes teacher must needs become a Government servant working under district administrative and educational officials.]

As I conceive things, there must be someone guiding even the lowliest African towards a better mode of life, to fit him to maintain his balance in the clash of cultures. It can be supplied by the various Demonstrators, by the school and Jeanes teacher.

There must be some coordinating influence building the society from the fundamental village towards the upper strata of district administration. To spare the administrative official from such painstaking detail, it is necessary to have the

Jeanes teacher or his equivalent to maintain cohesive development.

There is no one, moreover, who by the ~~nature of his~~ method of his selection, or from the nature of his training, or by the colour of his skin, is more eminently suited than the so-called Jeanes teacher to steer a middle course between the new and the old, between the individual African and the system in which he must find his place; to provide, not only officials with the machinery to effect desirable development, but also the parent with some justification for his existence.

not caps

Two early psychological concepts of Anthropology are still worthy of note:- KANT said: "Man has an inherent tendency to develop himself to his fullest capacity. And progress in civilisation is simply a corollary of man's effort to create the conditions necessary for his betterment." And Spencer: "The physical and moral constitution of the individual make for progress. If a society has been formed, it is in order to permit individuals to realise their nature; and all transformation of societies have no other object than to make this more easy and more complete."

Might I also, as a Parthian Dart, draw your attention to the classic lines of Henley and the music of "INVICTUS":

not caps

" Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul..."

and so on to:

"It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul."

~~~~~

THE COMMUNITY WORK OF THE MALE (JEANES) TEACHER

AFTER TRAINING

~~W~~ T.G. BENSON

Principal, Jeanes School, Kabete, Kenya

Insert

"I am assuming that the real reason for our delivering  
(see attached pages)

THE COMMUNITY WORK OF THE MALE TEACHER AFTER TRAINING.

~~Mr. Chairman, Ladies and Gentlemen,~~

I am assuming that the real reason for our delivering of papers at this Conference is the necessity of providing themes to start our discussion afterwards. It is not so much that you want to hear what has been attempted or accomplished in East Africa, as to listen to one person explaining as far as he can what he has seen, so that comparisons may be aroused and questions raised about the whole scheme of village education in Africa of which the Jeanes System is to us a kernel, and one way, at any rate, of helping to build up a people. Let us, therefore, pretend nothing and conceal nothing.

The people I am talking about (and the conditions in which they live) are probably different in many ways from those you know, yet they have the common link of African blood. It is to be hoped, therefore, that in talking of our own experiences in East Africa, and in trying to be the mouthpiece of our own Jeanes Teachers now working in Kenya, Uganda and Tanganyika, I shall not seem to be too much a foreigner to you of Southern Rhodesia and elsewhere.

*The work of Jeanes Teachers*

Our business is now to consider as briefly as possible work done by Jeanes Teachers outside school periods and apart from their actual efforts to improve the school and the teacher. We have been listening to a description of, ~~and the subsequent discussion on,~~ methods of training men for this work. That item of our conference agenda has been of very great interest and value to us. Assuming then that we have done our best, according to our own system, to train a man and his wife (for she will play an equally important part in her more limited stay at home fashion), we proceed to examine what the couple make of their training when they return to their home district after their two years.

Here we are going to deal as much as we possibly can with facts. Let others pronounce their theories afterwards if they can help us by doing so. While acknowledging in full, and with deep gratitude, the debt we owe to the U.S.A., from whence came the original idea and much inspiration, I must confess here that I see a great danger in our hanging on to imported terms and imported ideas. I believe those whose names we gratefully recollect, Dr. Jesse Jones, Dr. Dillard, Dr. Aggrey, and our Chairman, would be the first to agree with me that we must work out our own salvation. They cast their seed upon the field in the sure confidence that it would bear fruit. So let us be clear about this, we are not just feebly imitating the efforts for social improvement in vogue among the Negro States of America. Many things they have tried with success there may very well prove successful here in Africa, not because we are working with Africans merely, but because there are similarities in the needs of peasant folk and rural communities the whole world over. There are those who are inordinately prejudiced about the very name "Jeanes" because they think it stands for pretentious high falutin' schemes which in the main are little but eye wash. So let us beware of using terms outside the range of common sense every day language, and then we shall start, perhaps, without prejudice.

We begin then with the great demand for education which was enormously increased by the upsetting effects of the war. When the Phelps Stokes Commission came to East Africa 11 years ago they found, fairly prevalent, a rather narrow view of education, and attempts to cope with the situation by missionaries whose equipment was for evangelistic work primarily.

The Africans' great desire was for literary instruction, which they imagined would in some miraculous way enable them to unlock the door of European culture and deliver them the secrets of their governors. Efforts to provide the necessary teachers were inadequate and there seemed no solution to the problem, for bush schools grew up like mushrooms in a night. Rightly or wrongly the idea of introducing a system of school supervisors who would train the poorly equipped bush teacher by example and leadership was accepted. The mainspring of the idea as I see it was, that if we could grip the situation in time, we might found the conception that the African village ~~Teacher~~ <sup>Teacher</sup>, like any other teacher worth his salt, must be something more than a pedagogue of the class room. The school must face outwards to the village. The Teacher must realise the power of his own and of the school's influence in the neighbourhood. We need not seek further than our own home country for examples of the village Schoolmaster's leadership and influence. True, there are many other powerful agencies at work there, but the place of <sup>the</sup> rural "dominee", thoroughly well trained and educated as e.g. in Scotland, is still unique in its power for good in the village. Today in England, I believe, the conception of the rural school is enlarging, and there is not so very much difference between the training given to rural schoolmasters there and that which we have evolved in places like the Jeanes Schools.

*n.p.* *→* <sup>situation</sup> ~~The background~~ <sup>our Jeanes</sup> in which the teachers have to work is, of course, very different. In Africa the village is merely a name we use for a locality round a school with a certain number of Christian adherents living amongst pagans. There is a continued slow passing from the pagan to the Christian community, but the teacher can do little outside his ~~xxx~~ school unless his Christian community is an enthusiastic one and a unity. So we have these little pockets of people all over the country desiring something better, they are not quite sure what. Their vague desires have to be embodied for them in facts and actions. No one would suggest that the pioneers of better living could get a conception of that aim on the spot. They must be removed for a brief time at any rate to an ideal sphere where they can be inoculated with a new outlook. This is what we are doing when we undertake any teacher training, and there is no essential difference between the Jeanes Teacher and his fellows. His aim is that which should be the property of every teacher. The choice of a few selected men was a matter of practical politics, economy of effort. Train a family and let them go and spread the idea as only an African can do with his fellows. In other words it was intended that every man trained at Jeanes School should go and impart his new ideals to the body of his fellow teachers from whom he had been abstracted, and by moving round his parish, which might consist of an area served by 6 to 12 schools, keep in circulation the stream of living water.

#### Growing Demands

In ten years circumstances have changed, as they are bound to do, with startling speed. When the scheme started the first teachers brought in had practically no foundations of teaching art to build on. They were given a normal training on commonsense lines, adapted to the needs of the communities they were to serve. Each one of them could equally well have gone back to one school to put into action there the new ideals he had assimilated. In fact it was difficult for him to get a start in any other way. The new

conception of the village school, with a curriculum adapted to the needs of an agricultural people, dependent on their own efforts for any real advance, must be embodied in a real school. Then and only then would people believe, and only then could the teacher himself begin to introduce those connected activities linking the school with the people who lived in its sphere of influence and bringing the people into closer touch with the school, a new centre of their lives. But in order to justify the expense it was thought necessary to make the men extend their influence by making their presence felt in more than one centre. There resulted much waste of effort, much time lost in wearisome travelling and nothing definite to show. Many of the good ideas for village improvement remained abortive because there was too much to remember and too much ground to prepare before the seed could be planted. Moreover, it is not sufficient to put in seed, the plant when growing must be watched and tended, its growth protected and fostered.

*Relations with other workers*

The programme was too large anyhow. Other agencies were equally involved in it, especially Medical and Agricultural Departments. The Jeanes Teacher was required more and more to give his attention to school and teacher, at the behest of the Missionary Supervisor whose responsibility they were. Anyhow he was not trained sufficiently either in Agriculture or in village sanitary work to do what those Departments required. They needed their own staff. To some extent they realised that they could with advantage adopt some of the experience of the Jeanes System. Progress in Africa was not going to come by mass propaganda, but by slow and sure conviction, solid enlightened teaching, day after day, in darkness, until the light dawned. Whereas the Jeanes Teacher is <sup>was</sup> bound primarily to his "parish", i.e. adherents of the new Christian churches, other Departmental workers ~~need have no limitation~~ <sup>were not limited in any way.</sup> The Health Worker came into existence. His business <sup>was</sup> to work under the Sanitary Inspector, the Medical Department's agent of improved village conditions, better housing, better water supplies, better disposal of refuse, better markets, better shops, etc. The Agricultural Department ~~has~~ revised its training of African Instructors, realising the need of better qualified and more intelligent men to carry out the detailed parts of the programme of the Agricultural Officer. For two years an effort was made to secure for a few such instructors acquaintance with and understanding of the work and aims of Jeanes Teachers, but increased demands for trained men, and lack of conviction about the value of entrusting them to another Department, soon cut off that line of cooperation.

#### Results & Experience

Before proceeding, therefore, may I sum up this introductory sketch by saying that the description I am giving is a general one of the village work of some 100 Jeanes Teachers, mostly employed by Missions. A few Government schools, planted in areas of weak mission influence, have availed themselves of the training, and the neighbouring territories of Uganda and Tanganyika are experimenting also with the idea. In the course of our eight years of work in the field we have found ourselves veering from one stress to another, but we are clear now that we must expect our Jeanes Teachers to be primarily School supervisors or visiting teachers. ~~There is no~~

Schools or Village Churches are their basal points. There is no other place where a body of people of more or less like minds can be got together to be inspired with or to express a common will. They can then use their opportunities to introduce some group activity among adults connected with the church and school. As leaders of public opinion they are not particularly successful, because their way of trying to do this is to talk and in the long run they merely get involved in local scraps and quarrels, jealously watched by chiefs, looked at askance by Government Officers, who cannot use their services without the cooperation of the Missions, and sometimes suspected by their own people and missionaries too because of their contact with a Government department. The only hope is for them to get down to a steady job of work as real teachers entrusted with a more or less roving commission, bringing help, advice and cheer, spreading new ideas, steadily laying foundations by example and intensive teaching, doing "one thing at a time". They should form a nucleus of convinced men ready to stake their all on the possibility of Africans developing in time a sound rural civilisation.

#### Achievements

So far I have talked in very general terms about Jeanes Teachers and have tried just to indicate some of the difficulties, and the demands on character, tact and resourcefulness, and common sense made for the work. It is so easy for us to sit here, discussing all this, and to forget what the man (and his wife too perhaps) is up against every day of his life, especially the prejudices of those brought up in the old school; or of the "moderns" with their desire to get away from rural life and drudgery to the fair paradise of English and offices; the sheer dead weight of inertia and the crippling effects of suspicion and jealousy, often leading to the ruin of good plans and apparently faultless schemes. Many of you are more fully aware of all this than I am, nevertheless it is worth while to recall it when we consider examples of what positive achievements we can record in village improvement work. I include in this anything which is done to improve the attitude of the village towards the school, and what the school does to help the village, omitting only the actual technical improvement of teaching method and management in the school itself. It is not very difficult to pick out extracts from a few chosen Jeanes Teachers' reports. This has been done before in our annual reports and especially in an article written for Oversea Education, October 1929, by Jeremiah Segero, one of the first Jeanes Teachers, in the first flush of enthusiasm, when an intelligent fellow was getting down to his work and when people were eager and responsive to his teaching. I have attempted to let the Jeanes Teachers themselves do the recording as far as possible. We met at a Refresher Course in January, and they divided up into their tribal area groups. I have put together what they then wrote down, in order that I may be the lips through which they speak, as they bid me be when I came to the Conference. In making this brief summary of things done in the various parts of East Africa, they did, as far as possible, include only what they themselves could be said to have had a hand in, but one also knows that in some cases they have not realised other agencies at work.



SUMMARY OF COMMUNITY WORK CARRIED OUT BY JEANES TEACHERS  
IN THE FIELD.

I BETTER HEALTH AND HOMES.

1. Clean water supplies. 9 definitely reported to have been made with cement splash ways in one district.
2. Home latrine pits, these are often inspired by School latrines. Increasing use and readiness to admit value. They were not there before. (But remember Medical propaganda.)
3. Encouraging people to go to hospital, especially children. Removing fear of hospitals.
4. Better housing, influenced in places by the School Community villages which are surrounded by non-Christian people.
5. Working for the first stage in improvement, a house with windows and higher walls.
6. Better plastering and better materials e.g. bricks in places.
7. As a result of a debating society, discussion organised by a Jeanes Teacher in a native location, the Administrative Officer was approached with regard to the village latrines which were odoriferous, also about removal of prostitutes from the location.
8. Teaching better cooking of maize and bananas.
9. Planting of flowers and using them for adornment in house.
10. Marking village boundaries and securing tidier appearance of gardens.
11. The use of rubbish pits has increased.
12. Tree planting has been done, but not sufficiently to be satisfactory. Fruit trees also planted.
13. Better store houses on the increase.
14. Parents' meetings by villages for talks on Health.
15. Flower gardens increased in Schools.
16. Last, but not least, increased use of cats as vermin killers. (To the African dogs are not very much use but cats - mbwa hajui kitu, lakini paka anajua Hygiene sana, i.e., Dogs are feckless, but cats know all about hygiene.)

II. ENLIGHTENMENT OF WOMEN.

1. Women's sewing classes started. Where poverty restricts these, sewing taught to individuals at Teacher's own home. A total of 131 classes held per month was reported for 1934.
2. Health classes, talks often given by Jeanes Teachers, and sometimes by their wives in connection with Bible classes. A total of 130 such classes per month was reported for 1934.
3. Increase in number of mothers who try to look after their children by approved methods, e.g. washing, eyes, feeding, etc.
4. Amelioration of women's lot, reduction of load carrying by encouraging use of donkeys.

### III. BETTER VILLAGE LIFE.

1. Starting troops of native scouts or village helpers (5 or 6 recorded so far). These often have code based on old tribal moral teaching and conduct, and form a sort of prelude to Boy Scout Training.
2. Roads of access to villages.
3. Water brought to villages by furrows to save lengthy journeys.
4. A Benefit Club for married men, money put in at beginning of year, and each year a feast held, and balance of money will be put in bank and used for orphan children, expenses, education, milk, etc.
5. Pooling of Sunday collections from 3 schools out of which some sort of honorarium can be given to teachers in sub-grade schools. In one area several are doing this now.
6. A people's savings society, deposits totalling £22, going well in one district. Several small efforts have been made to start such People's Banks.
7. Building clubs (mutual aid) developed (each man puts in a fixed sum when one of the group wants to build a house.)

### IV. BETTER RELATIONS BETWEEN SCHOOLS AND VILLAGE.

1. Starting of parents' meetings and parents' committees for discussion of local problems. A total of 212 such meetings reported for 1934.
2. Arranging for the building of schools and teachers' houses.
3. Encouraging teachers to visit parents in their homes and make contact over children.
4. Children help parents at home with village tasks.
5. Increase of church "glebes", cultivated by villagers and produce sold for school funds.

### V. BETTER FARMING.

1. Distribution of good seed.
2. Distribution of good cockrels on increase.
3. Manure pits (see Health) and grain stores.
4. Large increase of ploughs and cultivators in use.
5. Use of Yotations increasingly being taken up.
6. Use of Separators increasing in some parts.
7. Use of ox carts for transport.
8. Planting of cotton and ground nuts at schools.

9. School gardens increasing with trees, vegetables and fruit trees.
10. Home gardens of pupils.
11. Pastures and enclosures. Better feeding of cattle and goats.
12. Use of goats milk.

#### VI. BETTER TRADING, ETC.

1. Cooperative marketing (selling association).
2. Markets opened up in districts where previously there were none. Initiative for doing this taken by Jeanes Teachers.
3. Water grinding mills. Small companies formed to run these in order to provide capital.
4. Joint ownership of lorries for local transport, thus enabling expenses to be shared.

#### VII. HANDCRAFTS (old and new).

1. A few Carpentry classes have been started, in particular a flourishing section of the work of one village school, where a good workshop exists.
2. Large saws for timber, at least 3 reported in use.
3. Sewing machines increasingly used for sewing in villages, and in one case in a women's sewing class.
4. String making revived and use increased, for articles of local use and for sale.
5. Village crafts are being definitely encouraged by Jeanes Teachers, and at shows organised by them <sup>they</sup> form an important feature. The school curriculum of course is partly responsible for <sup>the</sup> increased interest.

#### VIII. HEALTHY RECREATION.

<sup>This is</sup>  
(If not always better than the old. We certainly have not solved the problem of the provision of adequate recreation of all types.)

1. Sports Days and general rejoicing. School competitive items introduced, especially in Drill.
2. School shows much increased, exhibitions of School work, and sometimes Agricultural and Medical Departments asked to help by putting up sections. A total of 220 such meetings, Sports and Shows reported for 1934.
3. Entertainments (acting, singing) are becoming a regular feature at certain seasons, e.g. end of term or sports day, but acting is not universally acceptable. New songs have spread from Jeanes Teachers, where only hymns were known. A total of 150 meetings for entertainment reported for 1934.
4. Native games restored and in regular use in some parts, where there is no prejudice against them on the grounds of their recalling undesirable native customs.

5. Folk story telling has also been fostered in schools and many Jeanes Teachers have gathered materials for books of such stories, together with other interesting details of African life and custom which may prove of interest in days to come.

#### IX. COOPERATIVE SOCIETIES.

As a result of training, and the example of the Cooperative Shop at the Jeanes School, a number of Jeanes Teachers have been instrumental in collecting a nucleus of people to start such shops in their districts. This is one of the most encouraging signs of progress in an economic direction which we can record. I am, therefore, mentioning it in some detail. As a rule the first step is reported to us as a collection of money for starting a shop. Sometimes this means merely the formation of a company to run a shop for its own profit. We can, however, give details of the following genuine cooperative shops:-

1. Kangundo, in Ukamba district. Capital £97 odd, over 60 members. Brick building with corrugated iron roof, cement/erected by members.
2. Nyeri. Mud and wattle. Still a rather struggling effort.
3. Taita (Wusi) Capital £35. Members about 50.
4. Kilungu Capital £50 odd. Members 120.
5. Marigi. Capital £42. Members 114. Corrugated iron building, cement floor.

#### X. GENERAL STATISTICS.

Here are a few additional concrete figures from our 1934 Annual Report, relating to work done outside schools

|                                   |              |      |
|-----------------------------------|--------------|------|
| Trees planted                     | over 100,000 | →    |
| Wells sunk and springs enclosed   |              | 70.  |
| Rubbish Pits                      |              | 197  |
| Home Gardens supervised           | over 1000    |      |
| Village Clean-up days             | "            | 800  |
| Village meetings for Health Talks |              | 385  |
| " " " Agriculture Talks           |              | 416. |

*Health  
Other Agencies*

In the course of this paper I have referred frequently to other agencies at work for the improvement of village life. I was thinking, of course, of the ordinary work of Missions and of Government Departments in their contacts with the African villages. I want to mention, however, in particular two small groups of men, Health Workers and Agricultural Instructors, who have shared in the general training and outlook of the Jeanes School; the former continue to be trained here, at the rate of 10 or so every 2 years, but the latter can no longer be spared for courses. Obviously any special efforts directed towards community development are the concern of all three departments of Government, Education, Medical and Agricultural, and none of them can claim the monopoly in this field. The first idea of the Health Worker's

propaganda was undoubtedly inspired by the community work of Jeanes Teachers, who in some districts, 5 years ago, were being more successful in health drives, etc. than in their school work. About that time Sanitary Inspectors were being posted to Districts as Teachers of better living rather than "Inspectors of Nuisances". They required subordinate staff and were supplied with one or two trained carpenters and builders, and some more or less untrained assistants, as funds allowed. It was gradually realised that, for permanent effects to be produced, the slow and steady method of educating people up to a higher standard was preferable to mass propaganda campaigns, which usually leave few traces after a year or two. It was felt once again that men and their wives going out as a unit to set up good homes and teach by personal example were the best influence possible. The great enemy to fight is theoretical civilisation. Leaders in deed and not in word only are required. So the Health Workers have joined the ranks of the would be pioneers of better living. An account of this training and of their place in the scheme of Preventive Medicine was given in the East African Medical Journal for February 1935. It is really too soon to give a definite evaluation of their success or failure in the field. Of the 18 at work 8 only have really settled down in any area for an unbroken space at a time. The whole of their programme may be called community work. They keep closely in touch with the Sanitary Inspector, and in future they will not be sent for training from districts where there is no such officer to guide them. This is probably the only safe course to adopt, for even when a man has plenty of initiative it is not possible for him to have free scope, because, sooner or later, he comes up against some other agency at work or some local squabble which he cannot cope with himself without the collaboration of the Europeans in charge. Our theory, therefore, is that in the poorer and less developed districts Jeanes Teachers must do the preliminary "clearing" work, as indeed they have done. Already in some districts they begin to ask eagerly about the advent of a Health Worker. A water supply here needs to be properly fixed up, a man there has suitable clay and wants to burn bricks, a butcher would like to keep his meat free from flies. Ideally then the Jeanes Teacher and Health Worker interlock. Through being trained together they should understand their mutual relationships. The Health Worker needs the support of public opinion which is best formed in School and Church. The efficient Jeanes Teacher, ever on the look out in his visits for the eager enquirer and the ambitious builder, will rely on the Health Worker to come on his bicycle and give the necessary technical advice, and link the client up, if need be, with the Sanitary Inspector, who is keeping his finger on all development in the direction of Better Village Sanitation.

Aggricultural Instructors

What I have said of Preventive Medicine should be true of the basic industry of rural life, Agriculture. Unfortunately the scheme for bringing in a certain number of Instructors for training on the same lines as Jeanes Teachers was started just when the Agricultural Department was beginning to make a big drive for increased production. Good Instructors were scarce and could ill be spared. All were wanted to carry out the reorganised policy of their Department. 10 men

received a year's special course at the Jeanes School, but we have had practically no news of them. They will have profited anyhow if they have realised that their work too is ultimately dependent on the will of the people they are instructing. Into the laying of that foundation, on which alone they can build successfully, goes the work of the Kural School Teachers, convinced of the value of improved methods of agriculture, and helping to spread interest in Agricultural Department propaganda by personal example.

Apart from these attempts to give joint instruction to men engaged in the various tasks of native development, there has been one effort to secure special training for men who desire to farm their own land as small holdings. They came to the Jeanes School for a year, against our will, because they could not fit into any existing course and their requirements were entirely practical and related to the particular conditions of their home areas. They were sent by the Local Native Council of their district. Some of these Councils have expressed a desire to have community workers of their own, but there is great difficulty over the control of such men, and without a base of activity, such as the Jeanes Teacher has in his schools and the Health Worker in the Bush Dispensary, it is almost impossible for them to do effective work, so that in the only case at present outstanding the man has been put under the Sanitary Inspector to form additional semi-trained staff for his work. It has been suggested that Local Native Councils might provide additional Instructors for Agricultural Extension work and have them trained at the Jeanes School, but it is doubtful if such men would really be acceptable to Agricultural Officers, who naturally want people trained in their own schools.

#### Veterinary Instructors

We have omitted mention of Native Instructors of the Veterinary Section of the Agricultural Department. It has never been suggested that they would be aided in their work on Native Cattle improvement by having a short course alongside Jeanes Teachers. They have a technical and specialised job to perform, just like trained carpenters and masons who return to their homes after training. It would probably be answered that any further courses are a waste of public funds.

#### Rural Community Development

This brings us to an important point before we leave the subject of coordination of community activities in the Reserves. When the reorganisation of Primary Schools has fully taken place, it is hoped and expected that a much greater part will be played by these schools in Rural Community development. They will have a properly equipped staff, including teachers of Agriculture and Handicrafts. They may well form the common meeting place of all the lesser activities going on in the small school centres round about, with the better equipped and more experienced teachers there acting as sympathetic guides and coordinators. We see something of the same sort of thing going on in parts of England. We have only to think of such difficulties as that of running a co-operative shop or bank where there is no safe place to store cash, to realise the advantages of the large school and permanent buildings.

P 8  
= 7

The curriculum of these Primary Schools is intended to turn the pupils' attention to the surrounding district and its life, and time is provided for increasing the attitude of service to the neighbourhood which is true community work. The Jeanes Teacher should be enabled to link on with this, and give help with his knowledge of what is needed and what is practicable. The village School Teachers will be increasingly the products of these Primary Schools, with their post-Primary Normal Training, so that the effect of the attitude taken up by the Primary School itself will be visible more and more in the practical work of the village school teachers. Even as it is now, the Jeanes Teacher aims at inspiring each of his village Teachers with the same ideals that he has himself. Indeed he is only really successful in his community work when he has a body of Teachers all of whom are trying to make their schools into real live community centres, and who are ready to join with him in any effort to help people to live better in their own homes and in relations with each other.

All this demands the backing of the Europeans in the country, be they Government Officials or Missionaries. If I omit settlers it is only because they normally have little contact with the African in his own home. There is no more vital need than the sympathetic concord of all these people, and sometimes it is very hard to see how it can be got, but any lack of it is crippling for the African worker. <sup>the</sup> community work of the Jeanes Teachers is ~~not~~ carried out <sup>among the</sup> Christian adherents, and under missionary control. Now that District Education Boards have been set up in certain districts in Kenya, after the model of those in Uganda, it may be possible in the future for the Jeanes Teachers to play a part more effectively in co-ordinated schemes of development and improvement. These Boards have the Administrative Officer as Chairman, and representatives of the Agricultural and Medical Departments, with the Inspector of Schools as Secretary, 4 representatives of school managers i.e. usually local missionaries, and 6 African members nominated by the Local Native Council. If we look then to the future we may envisage the formulation and discussion of plans by this body at its periodical meetings, to which Jeanes Teachers might, perhaps, be admitted (without power to vote). We used to think at one time that the Jeanes Teacher, needing the drive of authority behind him in the struggle to overcome sheer inertia and unenlightened opposition, should crave the support of the chiefs whom the Administrative Officers were asked to direct in this respect. In most cases where any such efforts were carried out little good resulted. The Chiefs were suspicious of men trained away from their homes in a Government Institution, and needlessly, but perhaps inevitably, viewed them with jealousy. Administrative Officers who were at all enthusiastic about the perhaps over-idealistic plans of an ambitious Jeanes Teacher were too busy, naturally, to discuss methods in detail, and were inclined sometimes to demand certain work of them which conflicted with allotments of duties on the part of the Missionary supervisors, to whom the care of school communities was most urgent. Warned off the use of Jeanes Teachers, therefore, the Administration lost interest in this body of men for whom they could feel no responsibility.

*Chiefs and Jeanes Teachers* → In a few cases leading Jeanes Teachers have been enabled to use their influence for good by being elected to the Local Native Councils, and here and there they have aroused

enthusiasm for their general attitude towards village improvement and development. But the mass of chiefs and headmen are not interested in nor attracted by Jeanes Teachers and their "grandiose" ideals of social welfare. The fault may not be all on the side of the Jeanes Teacher. One is naturally intrigued by the reports of what has been attempted in Nyasaland, in the way of bringing in Chiefs to live at the Jeanes centre and receive a short course of instruction to enable them to feel that in the village development schemes they have a most important part to play. The position of chiefs varies in our different territories, but I suppose it is true that in every case the determined opposition of a chief can ruin any cooperative effort on the part of a group of people in his location or district. So long as a Jeanes Teacher sticks to his schools and works with his teachers he will not be arousing storms nor will he be interfered with. The chief may be quite indifferent to what goes on in that sphere, but he usually recognises the inadvisability of trying to crush them. But supposing the Jeanes Teacher takes up with him the question of school attendance and asks him to help by speaking to parents about withdrawing opposition and making arrangements for goat herding so as to release the children, his answer will depend in most cases on his like or dislike of the man who comes to make the request. The Jeanes Teacher probably often lacks tact. He has aroused envy maybe by his large house and his increased cultivation, his use of ploughs, etc. etc. and the fact that European visitors not infrequently seek him out and ignore the Chief himself. Or the <sup>Chief</sup> hears tales from his people, exaggerated and distorted, no doubt, of the superior attitude of the Jeanes Teacher in dealing with the poorly paid teachers of the subgrade schools and so on. Thus arises misunderstanding and crippling suspicion, and work among the community outside the school is rendered fruitless. The Jeanes Teacher has nothing to show for his efforts, grows dispirited and hopeless, and probably eventually resigns. We look to the findings of this conference and to the guidance of the authorities in our territories to help us to find a way out of these pitfalls and difficulties. We need unity of purpose and co-ordinated plans among the European Missionaries and Officials. After that we must find how to give the Native Authorities an effective share in the work of the Jeanes Teachers and their fellow Health Workers. This must all be done without increasing the difficulties of control. As it is the Jeanes Teachers tend to feel that they have a thousand and one masters. Everybody seems to be free to chide and abuse them. No one, least of all the African Teacher, can do his best under the menace of eyes glaring at him. He will respond to encouragement, and constructive criticisms, as we all know, and if he is the right man for the job, tackle really enormous difficulties with cheery spirit.

Conclusion

So I end this inadequate sketch of the Community work of the men trained at the Jeanes School with the note of confidence that we shall as time goes on (a) get our aims simpler and clearer; (b) give the Jeanes Teachers (and their fellow Health Workers and perhaps others) a part to play in a whole coordinated plan of development; (c) smooth out their relationships with Native Administration and where possible inspire the Native Authorities with the same spirit; (d) channel all the forces available for developing a sound rural civilisation in Africa, and direct them towards the attainment of prosperous, Happy Village Communities.

T. J. Benn  
 PRINCIPAL,  
 JEANES SCHOOL, KENYA.



**Collection Number: AD1715**

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

**PUBLISHER:**

*Collection Funder:- Atlantic Philanthropies Foundation*

*Publisher:- Historical Papers Research Archive*

*Location:- Johannesburg*

©2013

**LEGAL NOTICES:**

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

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

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

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