devoted themselves to a study of Africa's needs, but also to the vision and generosity of the Carnegie Corporation. When Dr. Keppel and the late Mr. J. Bertram visited Kenya eight years ago, we found that they were more fully alive to the possibilities of Jeanes work than we were, and through them the Carnegie Corporation has made possible the experiments which we are discussing today. The Corporation promotes study and research and helps to broaden the outlook of communities towards one another. They have made possible co-operation between Governments and Missions which is leading to local communities accepting new responsibilities. In this way the Corporation has set in motion great forces in Africa. He wished Dr. and Mrs. Keppel "bon voyage" on their flight.

Reverend K.T. Motsete (Bechuanaland Protectorate) speaking by request in Tswana, and interpreted by Mr. G.H. Franz (Transvaal) thanked Dr. Keppel as the representative of the Carnegie Corporation. There is a Sotho saying "Do not doubt your friend when he is far away". They had every reason for trusting to their friend. He compared the Phelps Stokes Fund and the Carnegie Corporation to sowers of good seed - they have sown very extensively in Africa. Like the sower in the parable, they have sown in faith. We thank God for such sowers.

Dr. F.P. Keppel thanked the speakers in a very interesting speech in which he paid tribute to the late Andrew Carnegie's vision of the means which might be taken for the advancement and diffusion of knowledge and science, and to the late James Bertram for his interpretation of this vision which made it possible for the Corporation to help in Africa. The results have been very encouraging.

The Conference then adjourned and members took the opportunity to say goodbye to Dr. and Mrs. Keppel, whose presence in Salisbury had been greatly appreciated.

The Conference resumed to consider

VILLAGE INDUSTRIES AND THE AFRICAN SCHOOL

H.J.E. DUMBRELL,

Director of Education,

Bechuanaland Protectorate,

read the following paper:-

VILLAGE INDUSTRIES AND THE AFRICAN SCHOOL.

M. J. E. Dumbrell

Definitions

When I first attacked the problem of preparing this paper, the first difficulty that I encountered was that of arriving at a definition of what is meant by the term "village industries" - I have long ago given up attempting to define what is meant by an "African school"! I consulted several dictionaries and received from them very little guidance, and eventually decided that, for the purpose of this paper, I would take it to be those manual arts, trades, and skills by which articles are produced by African men and women working at their own village homes, or in small village workshops, and also include within its scope some reference to industries allied to Agricultural work and animal husbandry, which latter, however, will be but lightly dealt with, as they are dealt with in other papers. Further, in charge of the Bechuanaland Exhibit, which is being held in connection with this conference, there is an expert in matters dealing with the dairy work, and agriculture generally, and I know that he will be willing to afford any information to any inquirer as to how, in the Bechuanaland Protectorate, we link up the dairy industry and agriculture work done by the villagers with the work done in the schools.

Another term to which I must refer is the term "village" and to make it clear as to why I refer to this, I shall have to give you some idea of the geographical setting of the Bechuanaland Protectorate.

The Protectorate is in size a little larger than France, and has but one river which contains water throughout the year, and that river is the Chobe which is in the far North West of the Territory.

From South to North, and close to the Eastern border, the railway runs, joining Mafeking to Plumtree - "Rhodes' corridor to the North" - and, situated at distances of from 30 to 50 miles to the west of the railway line, are what perhaps at this conference would be called villages.

Such villages are Serowe, with mostly 25,000 people; Kange with about 8,000 people; Molepolole with 10,000 people, and quite a number of other places with populations of from 4,000 to 8,000 people. At these centres the people live, with amongst them a few European traders.

They cannot properly be called African villages, and they certainly cannot be called urban areas, but whatever we call them - and I have called them at times, with their lack of sanitation and numerous other defects, many and various names, - yet they are there and within them are, and have been for many years, African industries.

In the South and in the North of the Territory are some people who live in what are generally known as African villages.

The people living in the large - I think we may call them African Townships - to which I have referred, have their "lands" for ploughing at any distance from three to fifteen miles of the town, and beyond that at any distances up to fifty miles are the cattle posts, and to these most of the boys are sent when they reach the age of, perhaps, 12 years, and there they often stay until they reach the age of, ~~perhaps~~ say, 20 years.

These boys constitute for me a special problem, and it may interest you to know that, for the last year, I have had in training three men, who at the end of this present month will take up work amongst these boys and young men, and who will, I hope, do amongst them much the same type of work that the Jeanes workers, men, are now doing in Kenya, Nyasaland, and the two Rhodesias. Their training has been very similar to that given at any Jeanes Institution, except that they have received some portion of their special training by residence at Cape Town or Johannesburg, where they have been assisted by certain anthropologists interested in the special work that they will have to do.

I apologise for having inflicted upon you this preamble,

but I have had to do so, as the work done by these young men at the cattle parts is closely linked up with the industries fostered in the African townships of Bechuanaland, especially the Dairy and Kaross industries.

The chief village industries which have existed or still exist in the Bechuanaland Protectorate are: Skin work, which includes the making of such things as garments, sandals, belts, etc; Iron work; Kaross-making; Pottery; Basketry, and Mat-making; Trap-making for game and fish; carving of wooden animals and toys; Building and thatching, and rough wood-work such as the making of stools and farm implements.

Next I must - after having inflicted upon you something in the nature of a geography lesson - now inflict upon you some history.

In 1905, Mr. E. B. Sargeant, Director of Education for the colonies of the Transvaal and Orange Free State, visited the Protectorate and made an exhaustive survey of the educational position, and wrote a report which is probably one of the most valuable reports that has been written relating to African Education. In this report he stressed the importance of village industries, and the importance of the work being linked up with the schools. He talked much with the Township chiefs and elders under the trees of the various Kgotla about such matters as their arts and crafts, the use of

the vernacular, and of the simple things that are taught in schools. And to these talks are due, I believe, the progress, little that it may be, that has been made in linking up schools and industries in the townships.

The Desert is a hard place, and ~~they~~ the men and women were only too glad to hear about anything that would assist them to - ~~Mr. Meyerowitz would probably say prostitute their art~~ obtain more food by means of their industries, and they followed out Mr. Sargant's suggestion, and profiting thereby both economically & artistically.

The matter of the vernacular as a medium of instruction did not interest them so much and ~~a~~ they probably said: "We ~~prefer~~ are content to speak the ~~tongues that~~ Language of Livingstone and Sargant ~~spoke~~." — they seem so closely allied to good magic.

(Possibly the wandering Bushman artist, when he saw the first Kaross made by a Mochwana, out of what he regarded as trousers, his material, said that it was not "Art", but perhaps the Mochwana replied: "Art may be long, but money is scarce", or that there can be no progress unless there are culture contacts).

So far as Bechuanaland was concerned, a period of about 15 years elapsed during which the ordinary African school played no part at all in the industries of the Bechuanas, and it was almost as if African village industries and the African school were hid in night until God said "Let Loram be" and all was light, except perhaps

the task of the head-master of an African ~~House~~ Normal Training Institution, who was made to study Dewey's School and Society, where he learned that - "that there should be organic connection between the school and business life; that it is ~~should~~ not meant that the school is to prepare the child for any particular business; but that there should be a natural connection of the every day life of the child with the business environment about him; and that it is the affair of the school to clarify and liberalise this connection." Also that the aim of the school in respect of hand work is not the economic value of the products of such work, but the development of social power and insight.

At about this time, I, myself, wrote an essay on Hand work in Native Schools, which has had, certainly amongst others, the effect of calling down on my head the maledictions of a number of African housewives, whose supplies of thatching and mat grass were sadly depleted by the ravages of teachers and school children, and the disapproval of men, whose ordinary supplies of a very important ingredient obtained from the aloe and used in the making of snuff, were lessened.

In spite of all the hand work that has been done in the schools, however, there appears to have been little influence on what may be termed true tribal industries, and few attempts made to introduce industries such as spinning

and weaving have not as yet been really successful.

In searching for the reasons ~~as to why~~ for this ~~is so~~, I hazard the suggestion that we have not given sufficient attention to the old form of tribal school, which the Africans evolved to meet their own special requirements and through which schools passed the aforetime African artificers.

The Disappearing Industries

It is certain that in former days some of the Bechuana industries, such as iron work, kaross work, trap-making, etc., were taught to young apprentices by master workers, and that the scenes of industry were protected from the eyes of the uninitiated. Useful knowledge in a sterotyped form was handed down from father to son, protected and sanctioned by a stereotyped superstition. Indeed, it is very probable that the training of apprentices in some at least of the Bechuana industries was linked up with the initiation schools. I am inclined to believe that the total disappearance or deterioration of certain Bechuana industries is due to one or more of the following causes:-

1. That Africans who are masters of their own special craft are often adverse ~~to~~ to passing on their knowledge to young men and women who have not passed through the tribal system of instruction and are not, in fact members of their tribal club or guild.

2. That improvements in technology and the

mechanical production in mass of many articles have crowded out the aforetime African Artificers, as their former customers can now obtain from trading posts better articles more quickly and at cheaper prices.

3. That much of the educational instruction given to pupils in schools is divorced from the processes by which life in the villages or African townships, within which the schools are situated, keeps itself going.

Suggestions

I now come to the problem of what can be done towards effecting a satisfactory liaison between industries and schools, and my first suggestion is that certain African men and women be trained in those special branches of industrial work which are indigenous in an area, and it would probably be necessary and wise for them to receive guidance and instruction from an unlettered African craftsman, in addition to the other training. Such men and women when trained would be used to exercise supervision over the industrial work in a given area. They would use the school as the channel through which to disseminate information as regards the industrial work, and they could supervise the hand work done in the schools, endeavouring to associate it in type as closely as possible with that done by the local craftsmen. They could also demonstrate

new and better forms of technique, as, for example, in pottery, the use of the potters wheel, methods of glazing, firing. (Why should not work be simplified; we use ready reckoners, and after all why should there not be an African Industrial Revolution). I would also suggest that from the ordinary village schools they might select suitable pupils, and apprentice them to selected African craftsmen in the locality. Indeed, the entry upon apprenticeship might be marked by some form of ceremonial, as might the completion of apprenticeship. One has heard of such public and private ceremonials in the instance of undergraduates entering an university, and similar forms of ceremonial practised on the occasion of their receiving their degrees.

I also advocate the establishment of schools for adults at suitably selected centres, but separate for men and women. At these schools, in addition to the learning of such matters as by popular vote they would wish to learn, definite work could be done in connection with the development of village industries and the marketing of products, very valuable work could be done, and is done, at such schools as regards agricultural work and animal husbandry. The teachers would generally be the ordinary village school teachers, but be assisted by the special industrial teachers that I have already mentioned, who would from time to time arrange special classes of

instruction for them.

My next suggestion is that efforts be made to provide for adults cheap books printed in the vernacular, and dealing with information relative to industrial work. Like ourselves, the adult African does not want to confine himself to reading tales of the Brer Rabbit type, or even books similar in content to Bunyan's Pilgrim's Progress, and anyhow pictures of, "The Valley of Desolation", may breed in him a distrust of the European's competence as an agriculturist! Incidentally, I may say that it is my opinion that often pictures, so called, could with advantage be kept out of books intended for adult natives, & more diagrams used, and the money so saved on the price of the books might be expended on paraffin. Why has no one yet taught the South Agrican Native how to make candles?

I now come to the matter, a most important matter, of a central point of reference. In Bechuanuland, we have an industries committee, the personnel of which includes various heads of departments, and others, men and woman, interested in the devolopment of African industries. This Committee meets frequently, and members are expected to bring forward any suggestions in respect of the development or initiation of industrial work, and to examine the very important matter of finding markets, or making markets. Useful information gathered by the committee as regards this industrial

- 11 -

work is passed on to the African industrialist by trader, missionary, farmer, and teacher, and by the Chief through his tribal council. By such methods it has been possible to build up the large creamery industry which now exists in Bechuanuland, and the good trade in connection with Karosses.

I believe that such success as has been achieved in the direction of linking up the school with ordinary tribal industries in the Bechuanaland has been achieved by

(1) Government and ? co-operating in the work of raising standards in villages.

(2) Increased co-operation between various Administrative Departments. We know difficulties spoil work, and the same can be said of interdepartmental rivalries.

The united efforts of all these agencies working by means of the village teacher through the Chief, who is the gate through which must pass all that is really to touch the people, is perhaps the best method of attack.

I hope that reading this paper I have not created the impression that I advocate increasing greatly the number of African visiting supervisors and workers, as I think that should be guaranteed against. In fact, I suggest that the type of teacher now known as the Jeane's teacher, with his wife, is the best agency by means of which to accomplish what we desire to achieve, and through

Handwork in the schools - Manual
of Home industries

which to place them in contact with other helpers.

Indeed, should we have a multiplicity of visiting teachers, supervisors, and demonstrators, we may, I think impede our efforts, and break down the excellent quality which is defined as "Ubuntu".

One can conjure up a picture of members of the village club sitting around the fire. They see a figure approaching, and one asks the other, "Who is that?" and the reply is "Oh, another village improver".

o:o:o:o:o
o:o:o:o
o:o:o
o:o
o

DISCUSSION

Mr. G. Pappel (Bechuanaland - Cape Province):

Hand industries stand up against machine-made wares in two ways,

(1) by producing such articles as can be used by the Africans in their own homes where they have no money to buy shop goods,

(2) by using the materials - wool, sisal, rushes, wood, stone - available nearby, and making from them such articles as can be sold in White as well as local Native markets, using machinery for the preparatory work (e.g. spinning wheel) and handwork for the last stages. The marketing should be undertaken by Europeans. The churches should use the pulpit to encourage the people to use home-made things.

Mr. O.B. Bull (Basutoland):

Basutoland is making an effort to encourage village industries, the main trade being pottery. It may be necessary to protect for the workers the free right to the use of clay, reeds, etc. as chiefs tend to claim ownership when they see the value of the raw materials. How can the teaching in the school be linked up with the after-school life practice of the instruction? One aspect of industrial or craft instruction given in schools is the low quality of the articles produced, which causes Native craft workers to have a contempt for the school. Cannot these workers be used to give the instruction in the schools? It must, on the other hand, be realised that the schools cannot train craftsmen, they can only develop the aptitudes. Unfortunately, money is killing home-made articles.

Reverend Father Bernard Huss (Cape Province):

It is important to train girls, who have time on their hands, in simple industries, as is being done in the

Transkei.

Mr. Stephen Davis (Southern Rhodesia):

In Bavaria sheepskins are used for home-made clothes.

Reverend K.T. Motsete (Bechuanaland):

I wish to emphasise the importance of persuading Native craftsmen to use the material on the spot. African craftsmen trained by Europeans tend to ignore even more suitable indigenous wood, because their teachers do not know the material. I hope to get women into my school to teach pot making.

Reverend E.D. Bowman (Nyasaland) supported the suggestion that outside craft workers should be brought into the schools to teach their crafts, this would bind the community and the school.

An African member also supported the suggestion.

Mr. J.R. Farquhar (Southern Rhodesia):

Natives are very wasteful of materials. Will the Conference emphasise the necessity of cultivating and conserving natural materials, and the planting of unsuitable foreign trees instead of the indigenous timber. The old people knew their trees, but the young people don't, as the old knowledge is not being handed on to the next generation.

EXHIBITION

The afternoon session was spent at an exhibition of examples of arts, crafts and industries sent by the Administrations and Educational and other institutions of several African territories. The exhibits were briefly described by several speakers, followed by Mr. H.V. Meyerowitz who delivered a critical exposition of the principles which should be followed in the development of African arts and industries. The address aroused keen interest and a considerable amount of informal discussion.

The exhibition was open during the greater part of the period of the Conference, and drew large numbers of interested spectators.

THURSDAY, MAY 30th

THE TRAINING OF TEACHERS FOR VILLAGE SCHOOLS

G.H. WELSH

Chief Inspector of Native Education,

Cape Province, Union of South Africa

(Insert)

"The Training of Native Teachers for Village Schools".

Before venturing into the quicksands of speculation as to what we ought to do in the matter of Native teacher-training, in place of what we are doing in the various African states, I propose for a few minutes to stand more safely on the firmer ground of actual practice at the present moment; and, as in the time at my disposal it would hardly be possible to attempt any comprehensive survey of the methods and standards of teacher-training throughout Bantu Africa, I shall refer, in this introductory view of actual practice, mainly to the systems of the Union of South Africa, and particularly to that of the Cape Province. Such an approach to the subject under discussion is, I think, justified by the fact that the Cape is the eldest sister of the family of British Empire States in Africa here represented; and also perhaps by the fact that the history of any State which has had time to make mistakes as well as to win successes, and to see clearly the actual results of its educational policies, must always be of special interest to those who in other but similarly situated States are facing the same type of problem.

Native education at the Cape

The first efforts at the education of Natives in the old Cape Colony, as elsewhere in Africa, were made by missionary teachers from overseas, whose pioneer labours were marked by two or three distinct characteristics. The first was the Christianising aim which was the driving force of this first Great Trek from civilised Europe to heathen Africa. The second was that, in the absence of Government aid or interference, the early missionary teachers enjoyed a free hand in deciding what to teach, how to teach it, and, as their efforts extended in scope, by whom the teaching should be done. The third was, that as advancement of the Native people in those days seemed to be almost entirely bound up with the question of teaching the untutored savage how to acquire the knowledge of Western Europe, it was on the intellectual side of education that missionary efforts were concentrated; and as intellectual development seemed impossible without a knowledge of a European language

which/.....

which would open up new realms of thought through the printed page, it was to the teaching of English, the official language of the country and of the majority of the missionaries themselves, that the schools devoted their most ardent efforts. For many years, therefore, the work of the teachers in Native schools was mainly concerned with the teaching of reading and writing, of the Bible, and of English. To know how to do a thing was considered to be amply sufficient to enable one to teach others how to do it - a view which we may note in passing is still held by almost all the Universities of the world, so far as professorial instruction is concerned, and by some prominent schools even of this country.

As the years went by and the Governments of the day began to take something more than an easy-chair interest in education and particularly in Native education, there appeared on the educational scene the element of State aid, and with it in due course State intervention in the details of the work done. It was not, however, until the question of teacher-training in the education of Whites came prominently into the picture, that Native teacher-training received any very definite attention from the Colonial authorities. And then it was that there appeared a policy which from that day until comparatively recently was in one form or another, a bone of contention in Southern Africa, and has drawn down not only the fulminations of the ex-Republics which now make up the Northern Provinces of the Union but also from a different angle, the criticisms of the more lately developed British States of Central and Eastern Africa. That policy was that all men being equal, and there being no theoretical difference between human powers merely on account of differences in the colours of individual skins, there could be no justification for setting up different standards to be aimed at by white and black in their educational progress; and that, therefore, in the matter of teacher-training, as in other spheres of educational activity, there was no need to lay down different courses of training for white and black. For many years therefore the student teachers of the old Cape Colony, white, coloured or black

followed/.....

followed exactly the same courses, took exactly the same examinations, and received exactly the same certificates of competence to instruct the young idea how to shoot. This view, which to-day has been consigned to the dust-heap of discarded and fatally outworn educational concepts, is nevertheless, I would venture to suggest, like some other romantic theories of the Victorian age, worthy of something more than the passing tribute of a supercilious sigh. The men who in those bygone days could boldly venture on definite action based upon such a remarkable concept of human equality, even though to-day we realise only too well how mistaken in the light of actual conditions their theories were, merit our respect for their bold attempts in the light of a liberal theory, to prove in the words of Burns that "a man's a man for a' that", even if the "a' that" included such a handicap, if it be a handicap, as a black skin and membership of a primitive tribe.

The reference to Burns leads naturally to the name of another Scotsman, Sir Thomas Muir, who in the nineties was the first in the history of South Africa to face up fairly and squarely to the question as to whether teacher-training was or was not really worth while. Under his regime a definite system of teacher-training was inaugurated in Southern Africa; and, beginning with an entrance standard of only Standard IV, raised subsequently to Standard V and later to Standard VI, there grew up a system of teacher-training on a Scotish, and therefore very thorough basis, which completely revolutionised education, white, coloured and black in the Cape. The theory that no inherent difference existed between the various racial groups of the Colony persisted for many years and had a very marked effect upon the trend of Native education in the country; but when white education, advancing by leaps and bounds, reached the stage where a further stiffening up of the standards of general education for prospective teachers became possible, hard facts forced the authorities of those days to yield to the principle of differentiation. For some years, however, the general theory of equality was not completely discarded; for the system which was adopted was that non-European training might be regarded as ranking only one year

behind that of Europeans; and the final certificate of the Non-European course was accordingly made equivalent to the second year of the three year course of European teacher-training.

Differentiation

It was not until 1922, that in the Cape the long maintained policy of non-differentiation between white and black in the spheres of elementary education and teacher-training was definitely abandoned. As a result of the report of a Commission on Native Education, appointed in 1919, the elementary course for Natives was re-modelled so as to provide much more adequate attention to the vernacular and to health and physical education; and new school activities, thought to be suited to the needs of the mass of the Native people, were introduced in the form of Native handicrafts, gardening, and elementary agriculture, and simple housecraft for girls. The new Native Teachers Training course, introduced in 1922, consisted of three years training post-Standard VI., and naturally reflected the changes in the elementary course referred to above by laying considerable emphasis upon the same activities and branches of study. At this time, too, there was introduced a Higher Primary Native Teachers course intended to provide suitable training for teachers of the upper standards of the elementary school, this being a two-year course with the Secondary School Junior Certificate as the standard of admission. For Coloured teachers separate courses were also about this time devised, with the same standards of admission; and the advance of Coloured Education may be judged by the fact that, in and after 1936, the admission standard to the lower course is to be the Junior Certificate of the secondary school.

An analysis of the content of the Native teacher-training courses, as recently revised in the Cape, shows that there are three broad divisions of the work done by the students during their training. There is first of all, that group of studies which aims at widening the student's academic background, viz. Languages, Arithmetic, Social Studies, Nature-Study and Elementary Science; then, there is the definite professional training which includes school method and organisation, training in illustrative work as an aid to teaching, directed teaching in the form of both observation and practice, and, in the

Higher/....

Higher Course, some study of elementary child psychology; finally, there is that group of studies and activities, which may be loosely classed as "environmental studies", viz. Physical and health education, elementary agriculture, home economics, and Native handicrafts. Apart from these there appear various recreational activities such as music, Pathfinder and Wayfarer work, and the work of school societies of various kinds. The Training schools being all under Mission control, religious influence is generally a dominating note in the students' life during his training. For this reason our Native centres of teacher training and other "higher" education have not yet begun to produce, as to an increasing extent do our white colleges and universities, a crop of civilised and educated heathen.

At the present moment, then, as a result of a sustained campaign of teacher-training dating back to the nineties, we have in the Cape Province a total staff of nearly 4,000 teachers in Native schools, 93% of whom have completed the full three year Lower or two year Higher course of training.

One or two further comments on the general features of teacher training in the Cape may suitably be made here before I pass on to a discussion of the Village school teacher problem as viewed from the Jeanes teacher angle.

The first is that the policy of raising as rapidly as possible the academic standard for admission to teacher-training has been unquestioningly accepted by a series of Superintendents of Education in the Cape; and I think one may safely say that that policy is still regarded as of fundamental importance to Native progress. The second is that developments and changes in the content of the courses of training have in the last fifteen years been in the direction of emphasising the need of adapting the work of the elementary school to the requirements of the community; but the object has been to accomplish this without, if that be possible, surrendering the aim of providing for every pupil of parts in any elementary school, an avenue of approach to the highest intellectual development of which he is capable. Whatever experience may prove to be the result of such a dual prupose, it may at least be said that the retention of the old

traditional/....

traditional academic aim has the merit that it wins the full approval of the corpus vile, that is of the Native himself. (Then again the danger of overloading the curriculum has been avoided by adopting the American expedient of making certain subjects elective, such as, for example, a second official language, and by providing that some subjects may be studied for only two years of the three year course). Finally, the evils of the formal examination system, with its attendant rigidity of syllabus, have to some extent been avoided by eliminating external examinations in all but what are regarded as the basic subjects of the courses, that is, in language - one official and one vernacular - in method, in class teaching, and in the first year of the Lower course, in Arithmetic. In all subjects except those mentioned, the training schools are left free to adapt the work they do as they may find necessary; and though syllabuses are suggested by the Department, their modification according to local conditions is in no way hampered.

Some handicaps

A number of factors which handicap the work of the training schools, as long experience has proved in the Cape, may here be briefly referred to. One of these is the eternal problem of language. Not only are we faced with the variety of Bantu languages found within our borders, but, in addition, there is the important question, within the Union, of the place of the two official languages of the country. The fact that in the Cape we cater for three recognised Bantu languages, and in the Union as a whole for at least two more, as well as for both official languages, is a factor in the educational situation greatly affecting the work of the training schools. Of equal or greater importance is the fact that in the nature of the case the actual work of training has inevitably been, and still is, almost entirely in the hands of white teachers, only a few of whom have any knowledge of the languages of their students, very thorough/or any very long acquaintance with the conditions of Native tribal life. The foreign medium of instruction inevitable in all the circumstances, the almost completely European outlook of the teachers with whom the students come into contact, and the generally "foreign" atmosphere of the Institutions from a Bantu point of view, have necessarily had an enormous influence upon the products of the

training/.....

training schools. In order to draw a parallel, I would ask you to imagine a conquest of Britain in the year 1935 by a super-civilised and enormously well-intentioned army of Martians; to reflect on their pity for the sad ignorance and superstition of Western civilisation, as our vaunted culture would appear to an infinitely more advanced and developed race; to picture the new educational system which in all kindness and with enthusiastic good-will the conquering race would certainly establish; and to imagine what would be the effects upon youthful Britain of an education conducted in a foreign medium by Martians with little or no knowledge of English, at centres where the whole atmosphere and conditions were entirely foreign to and different from everything to which the benighted young Britons were in their homes and in their habits of life and thought accustomed. Whether it would be quite reasonable for our Martians to expect, in spite of everything, that their proteges should remain thoroughly British in their culture, that they should not take on the colour in externals and also in inward things of their "superior" race, and that on no account should they develop into imitation or marginal Martians is a question which I leave it to you to answer.

The foreign medium factor in Native education, and perhaps also the somewhat unthinking imitativeness of the Bantu race, sometimes leads to a result very disappointing to the training school teacher, and seriously obstructive to the progress of the pupils whom in due course the training school product finds under his charge. I refer to the tendency of the less intelligent Native teacher to apply methods of which he has been given examples during his training, without any very serious reflection as to their suitability to a particular situation. Most of us have no doubt suffered in spirit from the observation of a teacher, who having once heard simultaneous answers required from a class in a demonstration lesson, for ever after demands a sing-song chant of response from his pupils whenever he questions them; and of the teacher who having seen his method master attempt to rouse a torpid class on a cold morning by making them rapidaly stand and sit in their places some half-dozen times, to the end of time thereafter begins every new lesson, when any observer is present,

by going through the stand-sit ritual to the better end. And similarly in more important matters of method, many a Native pupil suffers from his teacher's view of teaching as a magic ritual and from the petrified procedures of the school room.

Yet another aspect of the growth of the Native, which often leads to our confusion, is his development, as a result of his education and training, of a strong superiority complex, in his attitude towards the mass of his uneducated fellows. This feeling of superiority produces conduct which we, as outside observers, recognise only too clearly as marking down the prig, the Pharisee who thanks God that he is not as other men are, and that intolerable type of our own social life, the Superior Person. "No Xosa spoken here" and "No tribal custom or law recognised or tolerated in this house" may be said to be the mottoes of this type of person. As a teacher such a man soon gets pupils and parents by the ears, he tends to oppose or defy the authority of his chief or headman, and to tread underfoot all tribal sanctions; and as an effective influence for good upon his community he is of course entirely valueless. The contrasting standards of the Mission Institutions and of the kraals thus sometimes produce most undesired results which bring schools, education, and the teachers themselves into unfortunate disrepute.

The fact that wastage from the teaching service for reasons of neglect of duty, inefficiency, and misconduct is far higher amongst Native teachers than amongst whites is due in part to the stricter scrutiny to which the Native teacher under a system of Church control is subjected in matters of morals and private conduct. But it is also to a large extent due to fundamental differences in Bantu and European points of view as to the importance of certain virtues. Punctuality and systematic order of work are not viewed by the tribal Native as whites view them. As to industry and diligence, why, asks the Native, insist upon regular work for its own sake and beyond the stimulus of immediate need? Strict adherence to the truth too is, he feels, by no means a virtue, but merely folly, if it involves damage to oneself, and works only to the advantage of some outside person. These attitudes of the tribal Native persist to some extent, and very naturally,

even/.....

even in the educated Bantu, but win scant sympathy from the ruthless white satisfied that his own standards and ideals of virtue are laws of nature.

In the matter of the relations of the sexes, the openness and realism of primitive tribalism on this question contrast sharply with the white man's tendency to treat sex as a disgraced poor relation of the human family body, whose very existence is not to be admitted or allowed for in daily life. The result of this attitude upon youthful Native students, who for a period of years live in the atmosphere of a Mission Institution, is too often to drive underground most powerful currents of life, and to develop in both sexes a furtiveness and hypocrisy which is quite unnatural to the raw Native. The segregation of the sexes at most of our institutions, with scarcely any measure of social contact allowed them, produces also all the evils and subsequent re-actions inseparable from the conventual and monastic type of of education. On this question I may quote from a recent article written by a Native woman which appeared in Umteteli wa Bantu, published in Johannesburg.

"African girls" says the writer, "get an artificial education. Their superficial training is easily seen in the way girls live in educational institutions. To look at boys in a mixed school is a crime for which the poor girl is subject to severe criticism. In fact the student girls live under nunnery conditions. They must look away from men, and not only that, but men are represented as terrible ogres whose only aim is to demoralise and lower women. Consequently girls leave training schools in a state of mind bordering between fear, ill-gotten knowledge, and, according to the hopes of the school authorities, official ignorance. What wonder that they so easily succumb to temptations?"

These criticisms, anyone with knowledge of the after careers of our student teachers, both men and women, in an African Province, must admit to be of very considerable force, and the questions raised deserve the most careful thought of the missionaries and teachers at our training schools.

A review of the factors handicapping the work of the training

school/.....

school, to which references have been made, suggests that there are certain directions in which improvement and better results, in terms of the mental and moral qualities and attitudes which we develop during the training of our teachers, may well be worked for. There is need of the greatest care not to overload the educational machine with valueless academic lumber, which takes up time so sorely needed for studies and activities of the "environmental" type. There is need for thought and effort in avoiding the evils attendant upon formal examinations with their encouragement of rigidity of syllabus, and reliance on feats of memory. There is need for a study by the training school teachers, not only of the subjects of the curriculum in their relation to the material environment of the locality served, but also is there need of a close study of the human beings with whom they have to deal, their society, and, if possible, their language; and there must follow on this a steady emphasis on the Bantu student of the fact that Native tribal life is a remarkable structure which has been developed through the centuries to meet definite needs, that the institutions and the language of the tribe are deserving of respect and not unworthy of pride, even if in a changing world other institutions and other languages may be necessary and useful if the Bantu are to hold their own. There is need of a far more frank and open approach on our part to questions of sex and moral conduct, and of full and thorough instruction of our student-teachers in social hygiene; the tacit ignoring of sex by those who are moulding the characters and minds of our future Bantu teachers in the years of their adolescence and youth, and the attitude of horrified condemnation of anything which may seem to indicate the existence of sexual forces are unpardonable; and, as to the knowledge of dangers to health and life on the immediate future and for generations yet unborn, it seems to me indefensible to send out our young Bantu teachers to their tasks in the rural villages and town locations without that equipment which may at least save them and those with whom they live from grave physical disaster. In this matter of the relation of both sexes there is need, too, of re-consideration of the policy of

strict/.....

strict segregation of the sexes, for so long the accepted practice at most of out training schools. Finally, there is need of a strong system of teacher supervision and guidance for our elementary schools, of frequent "refresher" courses, and of the provision of every possible aid to the teacher in his work, with the aim of keeping alight the torch of his enthusiasm and intelligent interest in the great work to which he has set his hand.

And now, ladies and gentlemen, you may with justice ask what light this paper has thrown on the questions as to whether Jeanes teacher training, as something apart from normal training, is necessary, and whether the training school as described in what I have said, should fundamentally alter its aims, and throw overboard still more of its present freight of academic lore. My knowledge of conditions in the Central and East African territories, where these questions are demanding an early answer, is insufficient to enable me to offer any opinion on them. An important phase of the problem is, however, emphasised in the following quotation from a Colonial Office Command Paper of 1925. In defining the aims of education in Africa, the Advisory Committee on Education in the Colonies recorded its views as follows:

> "The first task of education is to raise the standard alike of character and 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 and technical services, as well as of those who as chiefs will occupy positions of exceptional trust and responsibility. As resources permit, the door of advancement, through higher education, in Africa must be increasingly opened for those who by character, ability, and temperament show themselves fitted to profit by such education".

The enormous importance of the first part of this aim I would be the last to question, and I would willingly agree that every effort is needed to further the development of the masses of our Bantu people. I would, however, suggest that the second aim of African education as defined by the Advisory Committee is equally important; and that our common problem is to devise ways and means of furthering the well-being in the broadest sense of the millions of Bantu Africa, without at the same time breaking down that ladder which ought to rise from the lowest school in the bush to the highest University and professional school, from which there ought to emerge the leaders of African life of future generations.