

REPORT

**Committee on Native
Education, South Africa,**

1935-36

S. I. S., Poona.



UNION OF SOUTH AFRICA

REPORT

OF THE

INTERDEPARTMENTAL COMMITTEE

ON NATIVE EDUCATION

1935-1936

Published by Authority

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APPOINTMENT OF COMMITTEE AND TERMS OF REFERENCE.

Government Notice No. 978.]

[12th July, 1935.

It is hereby notified for general information that the Minister of Education, after consultation with the Provincial Administrations, has appointed the following inter-departmental committee to inquire into the various aspects of Native Education:—

- MR. W. T. WELSH, M.P.C. (Chairman);
- MR. G. H. WELSH, Chief Inspector for Native Education, Cape Education Department;
- MR. G. H. FRANZ, Inspector for Native Education, Transvaal Education Department;
- MR. H. F. KUSCHKE, Chief Inspector for Native Education, Orange Free State Education Department;
- MR. D. M. MALCOLM, Chief Inspector for Native Education, Natal Education Department;
- DR. E. G. MALHERBE, Director, National Bureau of Educational and Social Research, Union Department of Education; with
- MR. J. F. L. VENTER, Personal Clerk to the Secretary for Native Affairs, as Secretary.

The terms of reference of the Committee are as follows:—

- (i) To examine and report upon the systems of Native Education of the Provinces;
- (ii) to consider and make recommendations as to—
 - (a) whether, in view of the extent to which the Union Government has assumed financial responsibility for Native Education, it should take over the administration from the Provinces, and if so, in what way Native Education should be administered;
 - (b) what should be the relationship between the State and missionary bodies in the matter of Native Education;
- (iii) to consider and make recommendations on the following educational matters:—
 - (a) The aims of Native Education;
 - (b) the aims having been defined, the methods and scope of Native Education;
 - (c) the part to be played by the vernacular and by the two official languages in Native Education.

UNION OF SOUTH AFRICA.

**REPORT OF THE INTER-DEPARTMENTAL COMMITTEE ON
NATIVE EDUCATION.**

TO THE HONOURABLE THE MINISTER OF EDUCATION.

INTRODUCTORY.

Your Committee has the honour to submit herewith its report on the matters entrusted to it for inquiry by Government Notice No. 978, dated 12th July, 1935.

The Committee visited the following centres for the purpose of hearing evidence:—

Pietermaritzburg, Durban, Eshowe, Umtata, Pretoria, Pietersburg, Louis Trichardt, Schoonoord, Botshabelo, Johannesburg, Kimberley, Tiger Kloof, Bloemfontein, Capetown, Port Elizabeth, Grahamstown, East London, Lovedale, Fort Hare, Healdtown and Kingwilliamstown.

In all, evidence was heard from 240 witnesses. Due consideration was also given to letters and memoranda received from associations and persons who did not appear. (See Appendix I for list of witnesses.)

In order to gain as much first-hand information of actual conditions, as the time at its disposal permitted, the Committee visited the following schools and institutions:—

In Natal:

Pietermaritzburg: Buchanan Street Government School,
Native Village Government School,
Sutherlands,
Edendale Training Institution,
and Ekhokhwane;
also Ohlange Institute, Inanda Seminary, Groutville, Kwa Mondli, Entumeni, St. Columbus, Mariannahill Training Institution and Adams College.

In the Transvaal:

Pretoria: Kilnerton Training Institution;
Pietersburg: Khaiso Secondary School,
Grace Dieu Training Institution,
Ramaroka Tribal School,
Mphalele Tribal School;
Louis Trichardt: Lemana Training Institution,
Elim Hospital;
Sekukuniland: Burgersending Primary School,
Mothopong Community Primary School,
Pokwani Primary School,
Jane Furse Hospital;
Middelburg: Botshabelo Training Institution;
Witwatersrand: Pimville,
Orlando,
Martindale,
St. Cyprian's,
Western Township.

In the Orange Free State:

Bloemfontein: St. John's Primary School,
Congregational-Lutheran United,
St. Patrick's,
Bantu United,
Higher Primary;
Thaba 'Nchu and Seliba Native Reserves: St. Paul's,
St. Augustine's,
Moroka High School,
Kgalala,
Rooibult,
Broadbent;
Ladybrand: United School,
Modderpoort Training Institution;
Clocolan: United School;
Witzieshoek: Qoàqoa, Namahali;
Bethlehem: United School;
Senekal: United School.

In the Cape:

Transkei :	Emfundisweni Native Institution, Flagstaff Agricultural School, Holy Cross Industrial and Primary School, St. Cuthbert's Industrial and Primary School, Tsolo Agricultural School, Baziya Industrial and Primary School, Clarkebury Native Institution, Lamplough Industrial and Primary School, Teko Agricultural School, Blythwood Native Institution;
Kimberley :	Lyndhurst Road Secondary, St. Boniface's, St. Andrew's;
Vryburg :	Tiger Kloof Native Institution;
Capetown :	Langa United, Langa St. Cyprian's, Langa Roman Catholic,
Port Elizabeth :	New Brighton United School, Korsten Methodist School, Korsten English Church School;
East London :	East Bank United School, East Bank English Church School, East Bank Methodist Church School, West Bank St. James' School;
Alice :	Lovedale Native Institution, South African Native College, Fort Haré;
Kingwilliamstown :	Fort Cox Agricultural School;
Fort Beaufort :	Healdtown Native Institution.

The Committee gratefully acknowledges the assistance it received from the four Provincial Departments of Education, which were frequently called upon to supply, at short notice, data and figures relating to Native education. The Department of Census and Statistics and the National Bureau of Educational and Social Research also gave valuable assistance, Dr. F. Brümmer of the latter deserving special mention for his analysis of replies received to questionnaires sent out by the Committee.

The courtesy of the Administrations of Basutoland and of the Bechuanaland Protectorate, who permitted their Directors of Education, Messrs. O. B. Bull and H. J. E. Dumbrell, to give evidence before the Committee, is much appreciated. The Director of Education of Uganda Protectorate, Mr. H. Jowitt, who happened to be in the Union, also readily acceded to a request to give the Committee the benefit of his experience in the Union, Southern Rhodesia and Uganda.

A special word of thanks and appreciation is due to the missionaries for the kindness and courtesy they extended to the Committee, and also for the information which they freely placed at its disposal.

As there exists no recent survey of Native education in the Union of South Africa, and as a description of the present system would be incomplete without a sketch of earlier events in the four Provinces, your Committee has considered it necessary to preface its report with a brief historical survey in order to illustrate how variations of policy and methods of administration, as well as traditional background, have contributed to the present intricacies and apparent inconsistencies in the systems of Native education.

CHAPTER I.

HISTORICAL SURVEY OF NATIVE EDUCATION.

A. CAPE.

1. The first specifically Native (i.e. Bantu) school in the Cape Colony seems to have been opened near the present site of Kingwilliamstown in the year 1799 by Dr. J. T. van der Kemp, of the *London Missionary Society*; but it was not until about 1820 that the missionary movement began to be systematically directed to work amongst the Bantu tribes in the "Eastern Province".

2. From 1816 onwards missionaries of the *Wesleyan Church* established a chain of stations (at which schools for Natives were provided) on the eastern border, amongst the earliest of which were those at Grahamstown, Salem, Healdtown (Fort Beaufort), D'Urban (Peddie) and Lesseytown (Queenstown).

3. In 1821 a school for Natives was opened in the Tyumie Valley (Alice) by agents of the *Glasgow Missionary Society*, and a few years later a small printing-press was imported by this body, and the first reading-sheets in the Xhosa language were published. By 1841 the Glasgow Society's main station on the banks of the Tyumie, which had now been named Lovedale, had developed into a "Seminary". Like many other "Mission Schools" of the period, it accepted White as well as Coloured and Native pupils; and it offered secondary as well as elementary schooling to its pupils.

4. *The Church of England*, with schools at Grahamstown, St. Matthews (Keiskama Hoek), and Bolotwa (Queenstown); the *Moravians*, whose main station was at Shiloh (Queenstown); and the *Berlin Society* with a school at Bethel (Stutterheim) came into the field in the years that followed.

5. All these Societies and Churches, as well as the *Roman Catholic Church* and a few minor bodies which began operations at a still later stage, extended their stations and their educational work both in the Ciskei and into those new areas such as the Transkei (up to the present Natal border), and Bechuanaland and Griqualand West—where the London Missionary Society played a leading part from 1831 onwards—which later became a part of the Colony. The Wesleyan Church, the Church of England and the Glasgow Society (most of whose stations are now under the *Bantu Presbyterian Church*) in course of time became the "Big Three" of the missionary bodies working amongst Natives in the Cape; and to-day they control between them over 90 per cent. of the aided Native schools in the Province. The Dutch Reformed Church, which has played a big part in the advancement of White and Coloured education, took practically no part in missionary or educational work amongst the Cape Natives, and to-day has only some half-dozen small Native schools aided by Government under its wing.

6. For many years the educational efforts of the Missions amongst the Natives were carried on without any financial aid from the Government. In 1839 the first Superintendent-General of Education of the Cape (J. Rose-Innes) was appointed; and of the schools which now came under the charge of his Department, a considerable group consisted of "Mission Schools".

7. The revised regulations of 1841 regarding conditions for the grant of Government aid to "Mission Schools" laid down—

- (1) that the Government grant (of from £15 to £30 per annum) should be exclusively appropriated to the support of the teacher or teachers;
- (2) that the Superintendent-General should have the right to inspect all schools receiving aid, and to call for all necessary returns in regard to the extent and efficiency of the education provided;
- (3) that the schools should be accessible to all, and that the religious instruction given to the pupils during school hours (a minimum session of 4 hours per day was prescribed) should be confined to the Scriptures;
- (4) that the English language should form a branch of instruction in all schools thus aided, and, where practicable, it should be used as the colloquial language of the school; and
- (5) that, though the first object of such schools must be the religious instruction of the poor, yet such subjects of a secular character as were laid down in the elementary course of the Government schools should be gradually introduced to a greater or less extent, as circumstances might permit.

8. It is to be noted that these aided "Mission Schools" were intended to provide for the education of "the poorer classes", white as well as the Coloured and emancipated slave classes. At many of them White and Coloured children sat in the same class-rooms—a state of affairs which continued well into the nineties. Thus in 1890 the Superintendent-General

of Education reported as follows:—

“ It appears that 10,184 White or European children attend the Mission Schools; these are mostly the children of the poorer class of White people living in the more populous towns and villages.

The Fourth Class Public Schools (Poor Schools) are proposed so as to withdraw these children from the Mission Schools It is very undesirable that the White children, especially girls, should be brought daily into close relations with the ordinary type of the Coloured street boy.”

9. White pupils enrolled in “ Mission Schools ”, it may be noted, represented at this time no less than one-third of the total white enrolment in the Colony. The “ Poor Schools ” foreshadowed by Dr. Muir were in due course, from 1893 onwards, established where they were most needed, and the Mission Schools eventually came to be schools solely for non-European pupils.

10. Whether because of the limitations imposed on the aided Mission Schools regarding religious instruction, or because the rural Native schools were not regarded as deserving of a place within the existing school system, the fact remains that up to 1855 the official lists of “ Mission Schools ” aided by the Education Department contain hardly any schools providing education specifically for Natives. The few that did secure aid were the Fingo schools at the urban centres of Port Elizabeth, Grahamstown and Uitenhage, and one or two others on or near the Kat River (Fort Beaufort), at which many of the pupils in attendance were probably Coloured rather than Native.

11. Such then was the position when in 1854 there came into force the Constitution Ordinance granting Representative Government to the Cape. One of the minor provisions of this Ordinance laid down that a fund should be reserved (Schedule D) from the revenue of the Colony for the Aborigines’ (Border) Department, and shortly after the arrival of Sir George Grey as Governor in 1854, it was announced that from this reserved fund the Government would be prepared “ to subsidise missionary institutions that would undertake to train Bantu youth in industrial occupations and to fit them to act as interpreters, evangelists and schoolmasters amongst their own people ”. To this appeal the chief missionary societies responded with alacrity; and during the next few years from July, 1855, relatively large amounts of money were paid out to the Missions, and considerable development of Native education resulted.

12. It is to be noted that the issue of grants-in-aid to the Native educational institutions in the eastern districts was not carried out by the Education Department, and that the Superintendent-General had no control whatever of the schools and institutions which were aided from the Aborigines’ Department’s funds. This resulted in a serious lack of supervision or expert guidance of the work of these schools, either in their elementary departments, or in their new ventures into industrial education. Further, the grants to the Missions were in the form of lump-sum payments; a great deal of the money was spent on buildings; and very little check on the detailed appropriation of the grants seems to have been attempted by the Government. Lastly, the scheme of subsidy permitted of the taking in and training at the institutions of Native youths and girls entirely free of charge for either board, lodging, tuition or even clothing; and Lovedale seems, from the records, to have been the only institution which in the years from 1855 to 1863 had some boarders who were required to pay towards the cost of their education. On the same principle, it may be observed, the Native Hospital at Kingwilliamstown, established at this time by Sir George Grey, provided entirely free medical service to its patients.

13. By the end of 1862 the schools and institutions which were receiving subsidies from the Aborigines’ Department’s funds were as follows:—

Institution.	Capital Expenditure 1855-1862.	Government Grant for Current Expenditure, 1862.
1. Healdtown (Wesleyan), Fort Beaufort.....	£ 5,200	£ 1,050
2. Salem (Wesleyan), Albany.....	2,250	1,050
3. Lesseytown (Wesleyan), Queenstown.....	1,800	800
4. D’Urban (Wesleyan), Peddie.....	1,000	490
5. Lovedale (Free Church of Scotland), Alice.....	2,892	461
6. Shiloh (Mor.), Queenstown.....	Nil	160
7. Grahamstown (Wesleyan).....	750	190
8. Kamastone (Wesleyan), Queenstown.....	Nil	100
9. Out-station schools connected with Lovedale.....	Nil	332
10. Out station schools connected with the Wesleyan Society.....	350	545
11. English Church schools amongst the Tambookies (Queenstown) and at Grahamstown.....	Nil	500
12. Witte Kai, Glen Grey.....	Nil	40
TOTALS.....	£14,242	£5,718

14. During the period from January, 1855, to December, 1862, a total amount of some £49,000 was expended from the Aborigines' Department's funds on Native education—a remarkably generous provision when it is remembered that at this time the Government expenditure on white education was at the rate of little more than £10,000 per annum.

15. As a result of the report of the Education Commission of 1863, the Governor of the Colony requested the Superintendent-General of Education (Dr. Langham Dale) to furnish a special report on the Native industrial institutions and schools then in receipt of subsidies from the Aborigines' Department's funds. Dr. Dale duly visited all the main centres in the eastern districts and furnished a report on them in June of the same year.

16. On the general outcome of the system he reported as follows:—

“That a great and permanent effect is being produced, tending to the general amelioration of the mode of life, and to the introduction of the habits of civilisation, among the Native population within and contiguous to the eastern frontier, by this educational and industrial training, which has been now in course of development for a period of eight years is undeniable. It is, I fear, equally undeniable that more might have been done towards rendering the Native mind more accessible and amenable to the humanities of civilised life, and weaning it from the abominations of heathenish habits, and towards diffusing more widely the advantages of a simple and thorough training in the rudiments of elementary education, so as to place the means of self-improvement within the reach of a greater number. Viewing the whole as an experiment, it is a successful one; yet energies and resources have been wasted, in endeavouring to force on a system in one place, where either the temperament of the Native or the natural resources of the locality rendered it impracticable; whilst other places offered every facility for such a system, had opportunity been given.”

17. As to individual institutions, Dr. Dale expressed serious dissatisfaction with the position found at Healdtown; he saw no prospect of carrying on successful trade-training at Salem; but the work done at Lovedale and at Lesseytown was commended as being in every respect satisfactory.

18. For the future Dr. Dale recommended the adoption of the following principles:—

(1) “To place the means of getting instruction in the ordinary branches of elementary knowledge within the reach of the Native youth, at certain eligible stations approved by His Excellency the Governor; and to promote the suitable industrial training, both of male and female scholars, are the general objects to which Government aid should be appropriated.”

(2) *Grants for Teachers' Salaries.*

A scale was suggested ranging from £100 per annum for the Head Teacher (European male) of a school with an average attendance of over 100 scholars, to £10 per annum for a part-time female teacher of needlework in any aided school. Native teachers were to receive £40 per annum if qualified and able to give instruction in English; and £20 per annum if able to provide instruction only in and through the vernacular. A minimum average attendance of 50 was to be required before a school could receive aid.

(3) *Maintenance Grants.*

The payment of such grants was recommended as follows:—

(i) For each male apprentice to any of the approved trades, viz. carpentry, wagon-making, blacksmith's work, tailoring, shoe-making, printing and book-binding, who should be apprenticed for not less than three nor more than five years—£15 per annum.

(ii) For each female apprentice to household work, to be apprenticed for not less than two nor more than three years—£10 per annum.

(iii) “It being desirable to bring other of the Native youth under the influence of the missionary's home as much as possible, and the number of apprentices who can be accepted being limited,” grants of from £10 to £12 per annum were recommended for each Native boarder residing in an institution for purposes of being educated. Such boarders would be expected, besides their ordinary school-work, to receive training in some industrial occupation such as field or garden labour, or special training as pupil-teachers.

- (4) All schools and institutions receiving grants were to operate for not less than 4 hours per school-day; and all industrial and domestic apprentices were to be provided with suitable elementary education either in the mornings or in the evenings.

19. Dr. Dale estimated that the cost of the revised system he proposed would be £2,915 for the first year, and that a saving of £2,800 would thus be effected on the actual expenditure for 1862.

20. The necessity of constant supervision of the schools on the part of the Government was emphasised; and the absence of any reference in the report to the continuance of the granting of Government aid towards the capital cost of buildings was significant.

21. Dr. Dale's main recommendations were promptly acted upon; from January, 1864, his suggested principles were officially adopted; and the Aborigines' schools and institutions were now placed under the control of the Superintendent-General and the Education Department.

22. In the Education Act, No. 13 of 1865, the inclusion of the Aborigines' schools in the educational system of the Colony was formally recognised, and these schools were from now on known as aided Mission Schools of Order C.

23. In regard to the scale of salary grants for teachers in Native schools, provision was a little later also made for grants at the rate of £140 per annum each for industrial teachers in trades departments of the institutions.

24. The enrolment in and Government expenditure on Native schools were reported by the Superintendent-General to be:—

	Roll.	Expenditure.
In 1865.....	2,827	£3,571
In 1867.....	3,480	3,439
In 1885.....	15,568	20,208
In 1891.....	25,000	33,000

25. After five years of experience in the control of the Native schools, many of which he himself visited on his tour of inspection, there being until 1872 no staff of inspectors to assist the Superintendent-General in the supervision of any type of school, Dr. Dale reported in 1868 as follows:—

“ The spread of civilisation by school-instruction and the encouragement of industrial habits among the Natives in the Border districts, are of importance to the political security and social progress of the Colony. The results of the system of aid . . . are becoming year by year more satisfactory. The main stations are provided with day-schools for the instruction of the children of the settlement; and dotted over the country are kraal-schools under the charge of Native teachers, qualified to give rudimentary instruction in Kaffir and English.

The greatest hindrance to the higher education of the Native is that there is scarcely any sphere of employment open to him but as teacher; a few have commenced business as tradesmen on their own account, and the Government has considerately given the office of interpreter to two or three well-qualified Natives; but an intense desire for progress is rising in the Kaffir mind, which will force a way into the ordinary channels of social employments.

The education of Native females is receiving special attention at the Girls' School, Lovedale; practical domestic training goes hand in hand with elementary schooling, and if the influence of education on the male Kaffir is to be durable, the elevation of the Native women must proceed *pari passu* with that of the men. The withdrawal of the lads from the rite of circumcision and all the immoral practices attending it, which pollute both sexes on the threshold of puberty, will be facilitated as soon as educated Kaffirs can marry women who have been also withdrawn at an early age from the thralldom of heathen customs, and taught how to conduct their homes with an habitual observance of the decencies of civilised life.

The Rev. Dr. Stewart is desirous to enlarge the sphere of training both of the lads and young women. All cannot become teachers; many have no aptitude either for that occupation or for trades. Agricultural labour, involving practice in approved modes of cultivation and the skilled use of proper implements and other appliances, offers to Native boys a wider field, and one very necessary; because the Kaffir is prodigal of the fertility of the soil. With the roughest scratching of the surface-earth he secures a succession of crops and then abandons the tract of land, denuded of wood and pasture, and utterly impoverished. He neglects altogether the means ready at hand of restoring the fertilizing elements to an exhausted soil.

Besides this evil there is a greater one which demands a remedy; the woman must be released from out-door tillage, and thus the sexes will be placed in their proper relative positions, consistent with a higher grade of life. As soon as the woman has her recognised place in home duties, the man must have recourse to field labour, and the necessity for continuous employment in the cultivation of their lands will prevent the men from spending their time in idle gossip about political events, and brooding over their tribal grievances and schemes.

The condition of the Tambookies and Fingoes who migrated from the Colony to localities pointed out to them by the Government, beyond the Kei, and therefore beyond the boundaries of this Colony, has not been overlooked. In some cases where the Natives had enjoyed the privileges of an aided school before their migration, the Government sanctioned the continuance of the grants from the Aborigines' Funds reserved under Schedule D of the Constitution Ordinance. The Transkeian Stations now in receipt of aid are at the Tsomo and Wodehouse Forest (Tambookies); Butterworth and Feldman's (Fingoes)."

26. Again in 1891, just before his retirement, after 33 years service as Superintendent-General, Dr. Dale wrote another interesting review of Native Education in the Cape as follows:—

"The 25,000 school-children of Kaffirs, Fingoes, and others strictly classed as Aborigines, represent a very small proportion of children of school-going age among the tribes resident in the frontier districts and in the Native territories beyond the Kei.

It has not been the practice of this Department to force on the instruction of the Aborigines, but rather to wait for the spontaneous action of the people, and to lead them to consider the establishment of schools among them as a privilege for which they must be prepared to make some sacrifice.

The monetary value of school-instruction is appreciated by the Fingoes and hence more than 100 schools are regularly maintained among them. The Kaffirs see in the school the agency that weakens and then effaces all tribal bonds and customs. The levelling tendency of popular instruction is not consistent with their traditions, and the Chiefs specially watch the growth of schools with suspicion. But the schools are hostages for peace, and if for that reason only £12,000 a year is given to the schools in the Transkei, Tembuland and Griqualand, the amount is well spent; but that is not the only reason—to lift the Aborigines gradually, as circumstances permit, to the platform of civilised and industrial life is the great object of the educational vote.

In a few institutions handicrafts have been taught, and general industrial habits have been created and cultivated for many years. What the Department wants is to make all the principal day-schools places of manual industry, as well as of book-instruction. It is not expected that all the boys will become expert tradesmen; but it is something to train them to use the spade and the hoe, the plane and the saw, the mason's trowel and the plumb-line.

The instruction of the girls in needlework is systematically carried on both in the day-schools and the institutions.

As a matter of social economy and of political interest, the question of diffusing elementary school instruction everywhere among the masses of heathen or, as they are locally termed, red Kaffirs, will have to be answered. Whilst the present cautious system is pursued, no social inconvenience or practical danger can result; but if some system of obligatory school-attendance were introduced and thousands of Kaffirs were leaving school year by year with sufficient school-instruction to set them loose from tribal customs and modes of savage life, what would you do with them? What agencies could be devised to direct teeming thousands into the various channels of Colonial industries? Labour, especially agricultural, is wanted; but will the educated Native leave his home and take service, especially in the western districts? If not, the crowding together of educated natives, living without a trade or regular habits of daily employment, must tend to mischief and social disturbances.

The capacity to read and write is not in itself a panacea for the abominations of savageism. The influences of Christian teaching, which, among the Kaffirs, are very slow in penetrating the mass, must work together with the school-instruction and the handicrafts; and, when the children leave the school and the workshop, the directive intelligence of the European clergyman is wanted to keep them in the ways of temperance and industry. Knowledge is power even to them, but it may be a power for ill.

Whether the *festina lente* policy pursued by the Department for the last thirty years in the matter of Native education commends itself favourably to public opinion or not, it has been a safe policy, unobtrusive but slowly and steadily progressive; and it should not be lightly set aside for a showy and popular system to suit the extreme views of philanthropists, or the theories of those who proclaim universal education as the duty of Governments."

27. With the advent of a new Superintendent-General (Dr. Thomas Muir) in 1892, there began a period of more rapid development, and also of more close organisation of the work of the Department and of the schools. Of Dr. Muir's observations on Native education made in 1893 and 1894 a few may be referred to.

28. In regard to the supply of teachers for Native schools he wrote that "the supply is utterly insufficient".

29. As to denominational rivalry in a Mission system of education he remarked:—

"Not uncommonly two or even three Mission schools exist where there is but room for one. Mission schools for Natives often owe their origin more to ecclesiastical rivalry than to educational zeal. Some of the Missions are more zealous in starting a school and securing the Government grant than in superintending the work of the Native teachers and attending to the wants of the school generally."

30. Other defects observed in the Mission school system for Natives are referred to in the following further extracts from Dr. Muir's reports in these years:—

"The Mission schools appear to partake too much of the character of pauper schools supported by Government. Where parents are able to contribute, it is unjust to the rest of society and demoralising to the parents themselves to provide education free. Local contributions should be paid, through an official channel, towards teachers' salaries.

I found Native pupils taken in to begin their education at much too advanced an age; pupils of 15, 16 and 17 years of age were found in Standard I, their presence being damaging to the discipline of the school, and their progress being very slight.

Attendance at Mission schools is generally hopelessly irregular. The average standard reached by pupils on leaving school is painfully low.

The want of female teachers capable of taking the infant classes and of teaching needlework is one of the greatest drawbacks to the advancement of education in Aborigines' schools."

31. As to the kind of education provided, Dr. Muir found that "in the majority of cases the course is altogether too bookish and too unpractical".

All these defects, however, Dr. Muir felt were not inherent in the Mission school system, but were capable of being remedied.

As to the Institutions, he found the work of those which he had visited to be admirable.

CONTENT OF COURSES AND MEDIUM OF INSTRUCTION.

32. From 1864 up to 1920 there was practically no differentiation attempted in the Cape between the courses laid down for whites and those for Natives or for the Coloured people. The same elementary course was supposed to serve for all. In practice, however, owing partly to language difficulties, and partly to the poor qualifications of the majority of Native teachers, there was often a considerable difference in the extent of ground covered in any standard in the White and non-White schools. For many years after 1864 there were numbers of schools in the Cape, where, as in the vernacular schools of to-day in many East and Central African States, the teacher was not qualified to give instruction in English and was expected to teach only the language of the people. In schools where the teacher or teachers employed were qualified to teach English, the attention devoted to the teaching of the Native language seems to have depended very largely upon the individual Manager and upon the Inspector of Schools. There does not, however, appear to have been any bar to the teaching of the Native language, for the curriculum followed laid down that two languages might be taught in the schools, and though the languages named were English and Dutch, the substitution of a Native language for Dutch was always permissible.

33. From the records of evidence heard by various Commissions on education during these years it is nevertheless clear that a large number of the Native schools up to 1922 paid very little or no attention to the teaching of Native languages, and that the aim of the teachers was to use English as

medium as early and as fully as possible, and to devote a great part of their energies to the instruction of English as a subject. The attitude of the Education Department on the question of medium is shown in the following extract from the report of the Superintendent-General for 1885:—

“To the suggestions of the Taal Congress and of the Synod of the Dutch Reformed Church the following reply was sent:—

- (a) As regards the language in which the younger children should receive instruction this Department does not interfere; the matter rests with the Managers and the people whose interests they represent. At present schools are conducted through the medium of (i) English; (ii) English and Dutch; (iii) Dutch only; (iv) German and English; (v) English and Kaffir; (vi) Kaffir only.
- (b) As to the alteration of the Education Act (of 1865) by the removal of certain words in the regulations for Mission Schools, ‘through the medium of the English language as far as possible’, I think the clause is elastic enough, and since 1841, when the original minute was issued, no difficulty has arisen.”

34. It may be noted that instruction in Dutch as a subject as well as in English was given at many of the Mission Schools, including a few of the definitely Native schools. At one of the latter (Shiloh, Queenstown) the instruction given was reported in the sixties to be almost exclusively given through the medium of Dutch, the Native children attending being said to be Dutch-speaking.

35. As a result of the recommendations of the 1919 Cape Commission on Native Education, a differentiated primary school course was at length, in 1922, adopted for Native schools, the main features of which were that provision was made for the compulsory teaching of the vernacular in all primary classes; and that hygiene, Native handwork and, wherever possible, gardening and elementary agriculture for boys, and simple housecraft in addition to needlework, for girls, were to be taught in the schools. As regards medium it was laid down that the home-language should be the medium of instruction in the early stages, but that an official language should become the medium as soon as pupils were able to benefit by instruction in that language—an elastic regulation which it was subsequently, in 1931, found necessary to modify so as to provide that, except in special circumstances and with the approval of the Circuit Inspector of Schools, the medium during the first four years of the pupil’s school-life should be the mother-tongue, an official language being gradually introduced as medium in most subjects thereafter.

36. The Secondary (High) Schools for Natives—Lovedale was for many years up to ten years ago the only centre aided by the Cape Education Department which offered Junior Certificate and Matriculation courses for Natives—have always followed the courses laid down for the Secondary School Junior and Senior Certificates (or Matriculation)—departmental or university—and this is still their practice.

37. The Native industrial schools and departments in the Cape have had a chequered history since 1855. After 1864 intensive industrial training languished or died out at many centres—in 1867 Lovedale was the only centre at which such training for Natives was still provided—partly because of the less generous Government support available after that date and its high cost, and partly because of the very limited scope for remunerative employment as artisans available to Natives. A revival, however, took place after 1895 and industrial training is to-day a feature of Native education in the Cape, there being 667 Natives in attendance at 16 different centres where full industrial or domestic training is provided. The courses of training followed have been laid down by the Education Department in consultation with the Missions concerned, and a measure of expert supervision of the work done has, since about 1895, been carried out by specialist technical officers of the Department.

38. The Transkeian General Council not long after its establishment in 1903 resolved to devote some of its funds to the training of Native youths in industrial trades. The trades taught at the school which the Council, quite independently of the Education Department, established at Butterworth were carpentry, masonry, bricklaying and blacksmithing. In 1919, however, the Council being dissatisfied with the results achieved and the high cost of the training given, closed down the school and it has not since attempted any further schemes of trade training. The nett cost to the Council of this venture into trade training for Natives was £18,835.

39. The question of establishing its own schools for the training of Native girls in housecraft, mothercraft and health work, with a view to their subsequent employment in the Council’s service as home demonstrators and health workers has been before the Transkeian General Council at several

sessions during recent years. The difficulties in the way of such a scheme have, however, been found to be insuperable, and the matter has been dropped.

40. Native teacher-training in the Cape from the 1850's up to 1922 was in the main identical with that offered for the great majority of White student-teachers, or, as they were for many years, pupil-teachers. For many years the wastage through the failure of Native candidates in the Department's examinations at the end of each year of the three-year course was very heavy; for example, in 1892 only 31 per cent. of the Native candidates, entered from 11 centres for the Third Class Teachers' Certificate, succeeded in passing; nor was this by any means an exceptional result. After 1892, when Dr. Muir became Superintendent-General of Education, some reorganisation of the training centres was undertaken, better staffing was insisted upon, more thorough and plentiful teaching-practice for students was required, and in general much greater efficiency of training was effected. In spite of the closing down of a few of the smaller teacher-training centres, there followed a great increase in the number of Native students coming forward for training.

41. The entrance qualifications for admission to teacher-training were also during the first ten years of Dr. Muir's régime steadily raised. Thus before 1894 it was not uncommon for Native student-teachers to have passed only Standard III or even Standard II on admission to training; in 1894 the standard required was made Standard IV; in 1899 it became Standard V; and in 1901 it became Standard VI. When in 1909 the standard for European teachers was still further raised to Standard VII, some differentiation between the courses for Whites and non-Whites was forced on the Department and a compromise was effected by making the non-White course of training a so-called "junior" one, the second and third year examinations for non-Whites corresponding to the first and second year examinations for Whites.

42. Following upon the adoption of a differentiated primary course for Native schools in 1922, the Native teacher-training course was also necessarily altered. Two different courses were from that year provided: a three-year Lower Primary Teachers' course post-Standard VI, and a two-year Higher Primary Teachers' course post-Junior Certificate (Standard VIII), the latter being intended to supply teachers competent to teach Standards V and VI of the primary school. A further modification of these courses took place in 1933, whereby it became possible for student-teachers to study *both* official languages of the Union in addition to a Native language; and further the external examination of much of the academic work included in the courses was abolished.

43. The proportion of fully-qualified Native teachers (that is, teachers who had successfully completed a full course of training) employed in aided Native schools rapidly increased during Dr. Muir's régime and later, and from being in 1890 less than 20 per cent. of the total staff employed rose to be 95 per cent. in 1935.

FREE EDUCATION.

44. The early system adopted in the Cape for extending Government aid to "Mission Schools" did not require as a condition of aid that any local contribution should be paid towards the teachers' salaries. Dr. Muir, as has been shown, when he assumed the direction of Cape education in 1892, viewed this arrangement with misgiving; but in the years that followed, it was not found possible to insist upon a definite proportion of the Government grant being raised locally. After 1894, however, when the district council system came into force in Glen Grey and was subsequently extended to apply to various Transkeian districts, a contribution towards Native teachers' salaries in Council districts was regularly made from the proceeds of the local tax; and these contributions—from 50 to 75 per cent. of the Government grant—continued to be paid until 1920, school fees in such districts being payable by parents only in respect of children enrolled above Standard IV. In non-Council districts the payment of school fees by the parent came to be required in whatever class a child was enrolled, and the whole or a part of these fees was devoted to supplementing the teachers' salary grants. The fees in such districts were, however, very irregularly paid, and the teachers, as the 1919 Education Commission remarked, often wore "a lean and hungry look".

45. In 1920 on the introduction of free primary education for Whites in the Cape, the same privilege was also extended to Non-Europeans, and soon thereafter the Education Department assumed responsibility for the full salaries of all approved teachers in aided Mission Schools, including that proportion which had previously been paid from district council or other local sources. Primary education is thus to-day free for all Native pupils in Government or Government-aided schools throughout the Province.

46. During the period 1895-1918 the Council districts in the Transkei contributed—entirely from Native rates—the sum of £331,500 towards the cost of scholastic education for Natives in that area.

47. About 1920 also the privilege of free school-books and requisites for pupils' use was granted to all primary school pupils, of whatever race, in the Cape Province. When the cost of this service was within a year or two found to be beyond the Province's means, the system was altered to provide that all European parents who could pay should be required to pay for their children's books and requisites, and that only children of indigent parents should continue to obtain books and requisites free. In the case of Native schools it was then laid down that school-books and requisites for pupils' use should be provided to the Missions at ordinary rates, but that a remission up to 50 per cent. of the cost might be allowed. This arrangement remains in force for all Native primary schools in the Province to-day; and half the cost of pupil's books and requisites as approved by the Education Department is therefore a charge against the public funds available for Native education.

48. A definite system of local contribution towards teachers' salaries in Native *secondary* schools has always been the rule in the Cape. At one time half the total salary of each approved teacher had to be found locally; but later the amount of local contribution required was reduced to one-third of the total salary. To meet this charge the Missions have had to impose substantial tuition fees—to-day usually £8 per annum—in addition to a boarding fee of £14 per annum, for each pupil enrolled in secondary classes. Training school and industrial school pupils pay no tuition fees, and, as in the primary schools, the full salaries of approved teachers are paid by the Administration.

UNIVERSITY EDUCATION.

49. As early as 1880 Dr. Stewart, of Lovedale, had drawn attention to the need which must soon arise for an institution for Natives which would give an education, under Christian auspices, of university standard; and in 1905 the Inter-Colonial Native Affairs Commission, influenced largely by Stewart's evidence, but also by the conviction that an overseas university education, such as had been secured by a few Natives from South Africa, was not a wholesome thing, recommended "that a Central Native College or similar institution be established and aided by the various States for training Native teachers and in order to afford opportunity for higher education to Native students".

50. In the next few years some preliminary steps were taken towards this end, and promises of substantial financial support, including £10,000 from the Transkeian General Council, and a site at Fort Hare, Alice, as part of a donation of £5,000 from the United Free Church of Scotland, were obtained from various bodies and individuals.

In 1908 a Select Committee on Native education appointed by the Cape Parliament reported, with one dissentient, in favour of support being given to the proposed Inter-State Native College. It was not until after Union, however, that the scheme finally came to fruition. In 1914 a constitution of the proposed College was agreed to by the contributors and other bodies interested; and the Union Government promised an annual grant and appointed representatives to the Governing Council. Eventually in February, 1916, the South African Native College at Fort Hare was declared open by the Prime Minister.

51. The College began by accepting as students not only undergraduates, but also secondary school students who were prepared for the Junior Certificate and Matriculation Examinations; but before many years were past, the number of undergraduates studying for university degrees was fairly numerous. By 1936 over 50 students of the College had obtained Bachelors' degrees of the University of South Africa.

52. The South African Native College by its constitution is a definitely Christian institution; it is established primarily for the benefit of the Native races of South Africa, but accepts Coloured and Indian students as well as Natives; it is aided and generally controlled by the Union Education Department under the provisions of the Higher Education Act of 1924; it is a residential College, accommodation for students being provided at denominational hostels erected by various Churches; and in 1935 it had a total of 156 students in attendance, of whom 66 were undergraduates.

AGRICULTURAL EDUCATION.

53. As early as 1868 Dr. Stewart, of Lovedale, had pointed out the great need for some system of agricultural instruction for Natives, and the Superintendent-General of Education had strongly supported Stewart's views (see paragraph 25). But beyond the very limited training which was secured by students in the course of their—generally and often justifiably unpopular—"manual" hours in the gardens and fields of the institutions, no real opportunity for scientific agricultural training was made available to Natives in the Cape until about 1904; and then, it was not on the initiative or under the direction of either the Missions or the Education Department that such training was offered.

54. Under the provisions of the Glen Grey Act of 1894, which furnished the machinery for the creation of Native district councils, under the presidency of officials, empowered to raise local rates and to spend the money locally, local councils were established in a number of Transkeian districts, and these before long were linked up to form a Transkeian General Council. In 1903 the General Council decided to undertake a definite agricultural programme; in the following year a farm of 1,641 morgen was acquired by the Council at Tsolo; and soon thereafter a beginning was made with the training of young Natives in agriculture at this farm. From this small beginning there has developed in 30 years an extensive system of agricultural education in the Transkei, financed entirely from the local rates paid by the Natives themselves, and exercising a profound influence on the Native people of its 26 districts.

55. The United Transkeian Territories General Council has to-day three agricultural schools—at Tsolo, Teko and Flagstaff—at each of which about 50 Native students undergo a two-year course, post-Standard VI, of training in the science and practice of field and animal husbandry; a sheep and agricultural farm at Mbuto, Tsolo; three stock-depot and experimental farms near Butterworth, Mqanduli and Cala; and 18 plantations in various districts. The Council employs a staff in its agricultural department of 20 Europeans and 159 Natives, of whom 120 are Native agricultural demonstrators trained at the Council's schools and employed, under European supervision, on demonstration and propaganda work in every part of the territory. The Council's agricultural department provides grade stock at very low rates for Natives; organises annually 17 agricultural shows and 200 maize-growing competitions; carries on extensive soil-reclamation and dam-building work; arranges annually numbers of caravan tours to outlying parts of the territory, during which demonstrations and lectures are given to thousands of Natives; publishes a bi-monthly agricultural journal in Xhosa and English; assists in the organisation and conduct of numerous farmers' associations, co-operative credit societies and thrift societies; and arranges for the purchase at reasonable rates of high-grade seed, fertilizers and agricultural implements on behalf of individual Natives or groups of Natives. The present expenditure of the Council on its agricultural department is at the rate of £60,000 *per annum*.

56. A later development in agricultural education followed upon the establishment of the Native Development Fund in 1925. A sub-department of the Union Native Affairs Department was created in 1929 with a Director of Native Agriculture at its head, and under this sub-department the rest of the Union—other than the Transkei—has benefited by the establishment in 1930 of an Agricultural School for Natives at Fort Cox, Kingwilliams-town, and by the employment in various districts of an annually increasing staff of Native agricultural demonstrators.

57. The sub-department of Native Agriculture to-day employs a total staff of 39 Europeans and 145 Natives, 124 of the latter being trained agricultural demonstrators, stationed in various parts of the Union outside the Transkei. The activities of the sub-department are similar to those of the Transkeian General Council's Agricultural Department. It organises and supervises—often in co-operation with the Education Departments—32 annual Native agricultural shows as well as maize-growing competitions and competitions in the eradication of noxious weeds; it operates three demonstration and experimental farms in Natal and Zululand; it organises Native cattle sales—in 1934-35 8,500 head of cattle were disposed of at such sales in Natal and Zululand, realizing £27,000; it carries out considerable dam construction, irrigation and soil erosion works; and by establishing "bull-camps" at convenient centres in Native Reserves is gradually improving the grade of Native cattle. The expenditure of the sub-department is at present at the rate of some £37,000 *per annum*, all of which comes from direct taxation of Natives.

STATISTICAL SUMMARY (CAPE).

58. *Native Schools, Teachers Employed, Enrolment and State Expenditure on Native Education:—*

Year.	Schools.	Teachers.	Roll.	Expenditure.
				£
1865.....	—	—	2,827	3,571
1885.....	—	—	15,568	20,208
1891.....	—	—	25,000	33,000
1895.....	—	—	62,300 ⁽¹⁾	—
1900.....	—	—	86,000 ⁽¹⁾	—
1905.....	—	—	95,300 ⁽¹⁾	—
1910.....	—	—	104,000 ⁽¹⁾	—
1915.....	—	—	136,000 ⁽¹⁾	—
1921.....	1,602	3,412	110,519	257,853 ⁽²⁾
1925.....	1,601	3,389	121,661	284,419 ⁽²⁾
1930.....	1,738	3,664	137,804	358,033 ⁽²⁾
1935.....	1,750	3,900	169,357 ⁽²⁾	390,160 ⁽²⁾ (est.)

⁽¹⁾ Native and Coloured pupils.

⁽²⁾ Expenditure for financial years 1921-22, 1925-26, 1930-31 and 1935-36.

⁽³⁾ Third quarter, 1935.

NOTE.—The statistical records of the Cape Education Department up to 1920 do not furnish separate particulars of *Native* schools, teachers, enrolment or expenditure on Native education.

*B. NATAL.**Period 1835-1856.*

59. The history of Native education in Natal begins just a hundred years ago with the coming of the first missionary in the person of Capt. Allan Gardiner, in 1835. He was closely followed by the American missionaries, Dr. Adams, Mr. Champion and Mr. Aldin Grout, who arrived in December of the same year.

60. At the present day Natal suffers under a multiplicity of Mission Societies, far in excess of the needs of the field. There are twenty-seven different European Missions whose schools receive aid from the Government, but this does not by any means exhaust the list, and takes no account of the numerous African sects. The five leading denominations working in Natal are the Methodist, American Board, Anglican, Roman Catholic and Lutheran (including the Swedish, Norwegian, Berlin and American Lutheran Missions). As in the Cape it is worthy of note that the Dutch Reformed Church began work in comparatively recent times, and possesses only some five or six aided schools.

61. A Commission of Inquiry which was appointed in 1852 and reported in 1853 urged that Native youths should be apprenticed to farmers and tradesmen through the Resident Magistrates, and recommended the establishment of Government industrial schools in each village, as well as compulsory attendance for three years of all children, between seven and twelve years of age, living in a Native location. None of these recommendations was carried out, but doubtless the report prompted the legislation of 1856.

62. No Government machinery for providing aid to mission endeavour existed until 1856, when Ordinance No. 2 of 1856 was passed. Before that, however, the Government expressed the wish that attempts should be made to teach European methods of agriculture to the Natives, and loans to purchase ploughs were actually made, the emphasis being on social and economic advancement rather than on literacy. The method of promoting education in "communities" rather than making it available to all individuals was the policy favoured, and in 1850 a grant of £200 was offered to Mr. Allison to aid him in his settlement scheme at Edendale. This idea was responsible for the Mission Reserves which are to be found all over Natal to-day.

63. These Mission Reserves, nineteen in number and totalling 144,192 acres in extent, were lands granted to various missionary bodies in Natal in trust for Natives, with the object of promoting missionary activity amongst the people, the Society to whom the grant was made in each case being given the exclusive right of carrying on mission work in that reserve. Subsequently, by Act No. 49 of 1903, these reserves were transferred to the Natal Native Trust, and Government Notice No. 621 of 1919 contains the regulations under which the reserves are administered. These provide, amongst other things, for a rental of £1 per hut per annum, half of which is paid to the Mission Society concerned.

64. Even the 1856 Ordinance did not, however, lay down any system of grants to the missions, but each application was to be considered on its merits, and the total expenditure was not to exceed one-fifteenth of the estimated revenue from Native sources in any one year. It also permitted the Government to establish and maintain schools. The subjects of instruction were to be (a) religious education, (b) industrial training, and (c) instruction in the English language. Every aided school was subject to inspection.

Period 1857-1884.

65. The Royal Charter of Natal, granting representative Government, was published on 5th November, 1856, and Clause 27, Schedule C, stipulated that £5,000 should be set aside every year for "Native Purposes". This was because of the previous lack of Government effort in the direction of civilising the Native. The Native tax amounted to between £10,000 and £12,000 at this time. The reservation of this amount (£5,000) was opposed by the Colonists, but although a relatively small portion of it was used for education, it provided the money for such aid as was given to Native schools until by Law No. 1 of 1884 Native education was brought under the control of the existing Council of Education.

66. During these years the control of Native education and policy was in the hands of the Governor, who, through the Secretary for Native Affairs and the Superintendent of Education (whom the Governor appointed "Visitor" of Native Institutions) administered the grants to missionaries and others in charge of schools. By reason of the "Reserve for Native Purposes" the Legislative Council did not control the expenditure on Native Education, but the Governor, in 1856, in deference to criticism of this arrangement, outlined his policy to the Council. It followed, in the main, the lines of the report of the 1852-1853 Commission.

67. Another Government project of the time worthy of mention was an attempt to encourage amongst the Natives the cultivation of "exportable staples" such as cotton, coffee and sugar. In the words of Governor Scott to the Legislative Council of 1859, "we shall give to the Native an industrial pursuit which will awaken in him a permanent interest in the soil; assist him to receive an independent title to the land he cultivates; and thus create in him, not only higher principles of Government, but set in action strong elements of civilisation". Sugar seems to have been the only crop for which success may be claimed.

68. A Select Committee on Education, appointed in 1858, devoted a section to Native education and recommended a "comprehensive system of English Education for the Natives". As a result the Governor was asked to avail himself of the services of the "General Inspector of Education" for the inspection of Native schools. No inspections, however, took place until 1864.

69. It is interesting to note that at this time the public schools admitted Native pupils, though apparently very few Natives availed themselves of the privilege. A report on the Verulam public school in 1857 reads: "The present number of the scholars in attendance amounts to 42 in all, of whom 29 are European and the remaining 13 are Native children". In 1882 the Council of Education, in reply to an inquiry, laid it down that "Government schools and Aided schools are open to all classes of the community. Coloured children must, however, conform in all respects to European habits and customs".*

70. The Government emphasised industrial training for Natives and continued to promote this policy for some years. This was done by withholding aid from any school which did not make full provision for such training. In spite of this and largely as a result of the reports of the "Visitors", it was decided in 1869, to withdraw these grants, and to encourage central Government schools at which the training of teachers might be begun. These plans did not materialise, and the training of teachers became a function of the Mission Societies and has remained so ever since.

71. The 1873 Education Commission made the following recommendations in regard to Native education: (1) That the Government should support to the uttermost (a) the schools already in existence for the training of Native teachers, (b) the schools which really trained the Natives in civilised habits, and (c) the Kraal schools supervised by the missionaries. (2) That Sub-Inspectors acquainted with the Zulu language should be appointed to examine the Native schools. No action with regard to the latter was taken for some years.

72. The 1881-1882 Native Commission mentioned that there was little desire for education amongst the Natives, but recommended (1) instruction in (a) English, (b) active games of some kind; (2) the apprenticing of selected youths to tradesmen in towns, and (3) the appointment of a Special Superintendent of all schools for Natives.

73. As before stated, Law No. 1 of 1884 placed Native education under the control of the Council of Education. To make it representative of Native opinion, two members, appointed by the Governor, because of their knowledge of Zulu and of Native habits and customs, were added to the Council, which in turn appointed a Committee of its members to deal with Native Education. The Council had power: (1) to establish and maintain schools, (2) to frame Rules and Regulations for this purpose, (3) to alter or amend such Rules and Regulations, (4) to appoint the teachers of such schools, and (5) to aid and assist any school established by Missions or others which conformed to the Regulations.

74. The course of instruction was to include: (a) Reading and Writing in the English Language; (b) Reading and Writing in the Zulu Language; (c) Arithmetic, up to and including the rule-of-three; (d) Elements of Industrial Training; and (e) in Girls' Schools, Sewing and plain Needlework.

The children admitted to aided schools were to be not less than 6 nor more than 15 years of age.

75. The funds at the disposal of the Council were to consist of (a) such portions of the amount of £5,000 reserved annually under the Charter for Native Purposes as were placed at its disposal by the Governor, and (b) of such further sums of money as might be voted by the Legislature of the Colony from time to time or be otherwise acquired by the Council for the purposes of Native education.

76. The Governor was further authorised by this Law to appoint an officer to be called the "Inspector of Native Education", who had to be acquainted with the Zulu language. Mr. F. B. Fynney was appointed to this post in 1885.

* Quoted in "The History of Native Education in Natal" by O. E. Emanuelson.

Period 1885-1893.

77. This marks the beginning of the policy of placing the inspection, organisation and direction of Native education under separate officers. In this connection it may be of interest to note that the fundamental difference until recently between the Cape and the Natal systems of Native Administration lay in the application of the law. In Natal it was stipulated that Native Law and Custom and Usage were not to be interfered with unless they were repugnant to the general principles of humanity recognised throughout the whole civilised world. In the Cape proper (i.e. excepting the Transkei) the restricting clause was that Native Law should not be repugnant to the *Law of England*. The importance of this distinction is seen in Natal where, in contrast to the Cape proper, the policy had been to preserve as much as possible the tribal organisation, with a written codification of Native Law, extension of the powers of the Chief, communal tenure of land, a differentiated system of Native education, a Native Education Advisory Board, and a team of inspectors and technical organisers set apart for Native work.

78. Mention must be made of an expensive experiment which failed during this period. A Government Industrial school for Native boys was established at Swaartkop, near Pietermaritzburg; but although it persisted for some years, apparently owing to bad management, it did not justify its existence and was eventually closed down.

79. In 1886 what was probably the first detailed Departmental syllabus of instruction for elementary Native schools was issued, and in 1887 the first examination of candidates for Native Teachers' Certificates was held. The latter provided for no actual professional training, and it was not until 1911 that the courses were altered so as to include practice teaching, and training in classroom methods, blackboard work, and manual training. In 1893 schools were classified according to type and different rates of grant given on average attendance.

Period 1893-1910.

80. In 1893 Natal obtained Responsible Government and in 1894 radical changes affecting education were brought about by Act No. 5 of 1894. This Act repealed Ordinance No. 2 of 1856 and amended subsequent laws affecting education. Its most important results were the abolition of the Council of Education and the cancellation of the £5,000 Reserve. Native education was now placed, as a sub-department, under the Superintendent of Education, and the necessary funds were voted by the Natal Parliament under the Education Vote. This system continued until 1910, when further changes were brought about by the Act of Union.

81. A glance at the statistical table (paragraph 85) will show that during the period 1895-1910 steady progress, as reflected in enrolment and expenditure, was made, but in spite of the fact that in 1898 the Zululand schools, 25 in number, were added to Natal, the number of schools had hardly increased at all.

82. Towards the end of the period, in 1906, a Native rebellion took place in Natal, and was followed by the appointment of a Native Affairs Commission. Little is said of Native education in its report, but it makes one recommendation which is worthy of note, namely, the creation of a Board of Advice. This was adopted by the Superintendent of Education, and in 1907 a Native Education Advisory Board came into being. This Board is mainly missionary in its membership, but the chief aim of its creation was to keep in touch with Native opinion, and for this purpose it has two Native members. It fulfils an important function and, as the record of its proceedings shows, its advice is frequently followed.

Period 1910-1925.

83. With the advent of Union, Native education, still as a sub-department under the Superintendent of Education, came under the control of the Provincial Council, and until 1925, when the Union Government began to exercise some control, the position was unchanged. As far as its internal organisation and its expansion are concerned the period may be conveniently divided into three:—

(a) *1910-1917.* Fairly rapid expansion took place, and there was general qualitative improvement in teacher-training and supervision of primary schools, the latter being due to the appointment of two additional inspectors in 1910. A library for the use of teachers in service was also begun.

(b) *1918-1920.* Dr. Loram had charge as Chief Inspector of Native Education. In this short time he introduced (i) a revised course of training for teachers, which emphasised professional and manual training and included the study of physiology and hygiene and nature study, (ii) a new classification of schools with a clearer statement of the objectives, (iii) vacation courses for teachers, both Native and European, already in service,

(iv) a quarterly Native teachers' journal, (v) the appointment of organisers for the handwork instruction of both boys and girls, and (vi) the establishment of Government Native schools. He was fortunate in that his appointment synchronised with a period of financial prosperity, and he was thus enabled to carry out plans, some of which had been advocated before his time, but for lack of finance, had been impracticable.

(c) 1920-1925. These may be regarded as years of consolidation, when there was not much expansion owing to restricted finance. The Development Fund had not yet come into being.

84. Some progressive measures may, however, be noted: (i) the introduction in 1921 of examination by teachers of primary pupils for promotion, which enabled promotions to take place on the same date all over the Province; (ii) the appointment of Native Supervisors in 1923; (iii) the abolition in 1923 of the payment of grants to Missions according to average attendance, and the substitution therefor of the payment of teachers' salaries on a fixed scale; (iv) the development of the Government school system; (v) the revision of curricula, with emphasis on the study of Zulu; (vi) the appointment of an Inspector for Zululand; and (vii) the establishment of agricultural demonstration centres.

STATISTICAL SUMMARY (NATAL).

85. For convenient reference the figures showing, with a few gaps, the progress of Native education in Natal from 1855 to the present day are given:—

Year.	Number of Schools.	Enrolment.	Number of Teachers.	Cost to Government.
1855.....	2	145	—	£ 90
*1861.....	9	—	—	1,491
1865.....	34	1,683	—	2,009
1870.....	27	—	—	1,466
1875.....	—	—	—	2,053
1880.....	52	3,153	—	2,312
1885.....	64	3,817	—	2,987
1890.....	63	3,307	—	3,831
1895.....	133	6,790	—	4,825
1900.....	186	10,618	328	6,028
1905.....	165	10,150	335	7,975
1910.....	175	13,452	392	10,431†
1915.....	302	21,700	605	21,587
1920.....	468	25,579	—	36,195
1925.....	492	30,722	—	64,021
1930.....	696	48,397	1,524	108,745
1935.....	697	65,225	1,731	128,191‡

* Records for 1860 missing from Archives.

† The figures of expenditure from 1910 onwards refer to the financial year, i.e. 1910-11.

‡ Estimated.

C. TRANSVAAL.

BEFORE THE ANGLO-BOER WAR.

86. The first Mission to begin any educational work of a lasting nature in the Transvaal was the London Missionary Society, when Livingstone and Edwards opened the mission station at Mabotsa in 1842, to be followed shortly afterwards by Inglis at Linokana. In 1857 the Hermannsburg Mission Society began its work amongst the Bechuana of the Western Transvaal at the invitation of the Volksraad of the Zuid-Afrikaansche Republiek, and took over the work of the London Mission Society at the above-mentioned centres.

87. The attitude of the Volksraad and the burghers generally towards Missions, was that they wished to have complete control of the activities of any Mission Society working within their borders. They had had unfortunate experiences with missionaries before leaving the Cape, and the "invective of Dr. Philip" still rankled. It was not surprising, therefore, that they passed restrictive legislation, which, however, was not enforced, except in the case of Edwards and Inglis, of the London Missionary Society, who were convicted in 1852 of sedition and sentenced to banishment.* This accounts for the handing over of the London Missionary Society's stations abovenamed, to the Hermannsburg Mission.

Generally speaking the relations between missionaries and the burghers were friendly, and men like President Paul Kruger showed personal interest in mission work, as for example, when he donated a portion of his farm for the establishment of the Hermannsburg Mission Station at Phokeng.

* Theal: History of the Emigrant Boers in South Africa, pp. 340-342.

88. The Berlin Mission began work in the Transvaal in the sixties and devoted its attention to the Zulu groups in the South-East, the Pedi tribes in the East, and the Sotho and Venda-speaking tribes in the North.

The Dutch Reformed Mission came in as a Cape Mission to the Northern Transvaal at about the same time.

The Swiss Protestant Mission followed the Thonga people from the East and catered for their needs.

The Wesleyan Church made an attempt at mission work in the Transvaal in 1822, but this, like many subsequent attempts, was not successful on account of the inter-tribal wars and upheavals. This Church did not confine its mission activities to one area or group of people, but went wherever it was called by its adherents. It was only in the seventies that the Transvaal was organised as a "district".

The Anglican Church, after a number of interrupted and unsuccessful attempts, finally established its mission work in the Transvaal in the early eighties.

Other Missions came in at different periods and established schools in various parts of the Transvaal.

89. The question of the acquisition of land for mission purposes was a difficult one, but the Missions concerned eventually solved the problem by purchasing farms; or helping Natives to acquire land over which the Mission held the title for and on behalf of the Native tribes; or obtaining grants of land from Native chiefs in tribal reserves on which to build churches, schools and dwellings.

90. The aims and ideals of these Missions included the building up and re-organisation of the different Bantu groups on Christian lines and by means of Christian congregations. The schools therefore went beyond the reading and writing necessary to master the Bible, catechism and hymnbook. A definite attempt was made at social reconstruction, and the courses of study included agricultural and industrial training. The practical work was based on the needs of the community. We find several centres teaching carpentry in order to make the necessary equipment and furniture for church, school and home; bricklaying, in order to build houses, schools and churches; blacksmithing in order to repair wagons and carts; agriculture, so that Native communities could make a better living on the relatively congested land owned by the Missions; and other occupations of a domestic and communal value. Considering the difficulties and disabilities under which the early missionaries were labouring, the success they attained at the main stations, under the immediate supervision of the missionaries was considerable, but in the out-station schools, where conditions were primitive, the results were disappointing.

91. The out-station work soon outgrew the personal supervision of the missionaries. This led the Berlin Mission to erect Institutions where Native workers could be trained for different kinds of work in the Mission field. Two institutions were begun: one at Bothsabelo in 1877 and the other at Mphome in 1882. The latter died with the death of its founder, but the former developed into the main institution of this mission for both the Transvaal and the Orange Free State.

92. Other Missions either made use of trained men from territories outside the Transvaal, or sent promising students to be trained in their own institutions in such territories.

93. Meanwhile a thorough study was being made, chiefly by the German missionaries, of the Native languages spoken in the Transvaal, and books for church and school were printed in Pedi, Tsoana and Nederlands, which was then the official language of the country. These missionaries also made a study of Native folklore, history, ethnology, laws and customs, in collaboration with such men as Professor Meinhof and Professor Endemann, who was originally a missionary in the Northern Transvaal.

For Zulu and Xhosa, the books used in Natal and the Cape respectively were introduced by all the Missions, but for Northern Sotho, the Berlin Mission was the only Society to provide literature, whilst the other Missions made use of the books printed in Southern Sotho at Morija by the Paris Evangelical Mission.

Although Bothsabelo had a hand printing press, most of the printing of books for church and school use was done overseas.

94. During this period Native education was exclusively a mission venture, being carried on without any financial aid from the State.

THE CROWN COLONY PERIOD.

95. After the Anglo-Boer War the Government immediately began to devote attention to Native education as a matter of Colonial Policy, and so the first Education Ordinance of 1903 made provision *inter alia* for the education of Native and Coloured children. During that year an inspector of Native education and an assistant inspector were appointed. In 1904 the former became Superintendent of Native Education.

A survey of the work that was being done in Native education was immediately begun and the Missions were requested to submit returns of all their schools.

96. The returns submitted as at 31st December, 1903, showed that there were 201 mission schools with an enrolment of 12,660 pupils and a staff of 289 teachers of whom 41 were Europeans.

97. Besides making a general survey of conditions, the Government drew up a "scheme" for Native education. This scheme provided for grants-in-aid to approved Missions, the aim being

- (i) "to give instruction in the ordinary mission school in the elements of speaking, reading and writing the English language, in simple arithmetic and in other elementary subjects up to a stage corresponding to Standard III;
- (ii) to encourage the combination of manual training for both sexes with the ordinary school instruction;
- (iii) to assist in the training of Native teachers on the lines of a syllabus issued by the Department."

The conditions under which the grants were given, and the duties of missionary superintendents of schools were laid down in this scheme and were much the same as they are to-day. To encourage the development of large schools, a minimum quarterly attendance of thirty for a country school and sixty for a village or town school was required.

The scheme also made provision for the granting of Government aid to Missions for the training of teachers according to a syllabus which included—

- (i) "instruction in English and other elementary subjects up to a stage corresponding to Standard VI;
- (ii) instruction sufficient to enable them to teach at least *one* industrial subject;
- (iii) professional training."

98. Provision was further made for the establishment by Government and under Government control of industrial schools for Natives "who desire such training, and can show proficiency in English and in subjects of elementary instruction up to Standard III". By the end of 1904, however, the Department had decided that the time was not yet ripe for the establishment of such schools, and so the matter was postponed indefinitely. Meanwhile it was decided to develop industrial work in the mission schools and the types of work suggested included, for the boys in the country, gardening, brick-making, mat-weaving, basket-making, and—in towns—carpentry, while all the girls were required to learn needlework.

Finally the scheme detailed the duties of the Inspectors of Native Education.

99. The scheme came into force in January, 1904. During that year Government aid was granted to 121 schools with an enrolment of 6,826 pupils and an average attendance of 5,720. The Native education grant amounted to £4,342.

100. The organisation of the system of education on the lines laid down in the scheme was by no means an easy task. Generally, the aided schools were poorly equipped, and to effect improvement the Department made grants for equipment. The teachers were poorly qualified for their work or not qualified at all, and so the Department emphasised the necessity of training teachers as soon as possible, and of improving, by means of vacation courses, those teachers who were already in service. In order to attract the best stamp of man to the ranks of the profession it was pointed out by the Superintendent of Native Education that the salaries of teachers should be higher than those paid to unskilled labourers, messengers and interpreters, "where far less capacity is necessary than in the case of a teacher".

101. From the beginning it was realised that the cost of establishing and maintaining Native schools and institutions solely at Government expense, would be prohibitive, hence financial provision was made only for aided schools and institutions. An added consideration, in embarking upon a scheme of Government grants-in-aid to Missions, was that "religious agencies" were best equipped to "elevate the moral condition" of the Natives, and secular education could then be controlled by prescribing a course and by inspection.

102. The aim of Native education, as expressed at this period, was to make provision "in the first place for the combination of manual training with elementary instruction, and in the second, for the shaping of that elementary instruction so as to equip the Native for a more intelligent comprehension of any industrial work that is set before him". This aim was formulated in the code for the primary school, drafted at this time and published in 1905, by the division of the work into two sections under the titles of "training" and "instruction" respectively. On the question of language the Superintendent of Native Education in 1903 said:—

"The enormous percentage of energy that is at present wasted or lost through the lack of a common medium of communication between white employer and Native employee, shows the necessity of prescribing for all Native schools a knowledge of English as one of the elementary subjects necessary." (Superintendent's Report, 1903.)

103. Owing to the great distances to be covered, the Inspector of Native Education found it impossible to visit his schools regularly every year. The Superintendent of Native Education suggested that some of the schools should be handed over to District Inspectors of European schools, adding that such an arrangement would have the added advantage of unifying educational work within an area. The Department decided, however, that the Inspectors of European schools had their hands too full with the organisation of the schools for European children, and did not act upon this proposal of the Superintendent of Native Education.

104. The Government codes met with determined opposition from the German and Dutch Reformed Missions. They objected chiefly to the omission of provision for Native languages both as subject and as medium, and made representations to the Department accordingly. The Department ruled, however, that, in the early stages of the child's school life latitude could be granted in the choice of medium, but that for the sake of uniformity and "to meet the desires of the Natives", English should be the medium of instruction as soon as the pupils could follow instruction in it.

105. The Hermannsburg missionaries, with a few exceptions, refused to accept Government aid for their schools. The Berlin Mission decided to accept aid, comply with all the demands set by the Government, but to amplify the official code by the addition of a course of instruction in religion and Native language. In order to provide the necessary time for these additions, the Mission lengthened the school day in its schools from the four hours minimum laid down by the Department, to five hours. Schools of the Dutch Reformed Church Mission in general adopted a similar system.

106. In a Government notice, dated 1st December, 1905, a syllabus for the training of Native teachers was published. The entrance examination was Std. III, and the course comprised three years with an examination at the end of each year. Industrial work was made compulsory. This syllabus included the following "subjects":—

English, reading, dictation, handwriting, composition, arithmetic, mental arithmetic, geography, English grammar, blackboard demonstration, physical exercises, singing (theory), practical music.

107. Four teacher training institutions were aided between January, 1905, and January, 1907, viz. Kilnerton of the Wesleyan Mission (1905); Lemana of the Swiss Mission (1905); Grâce Dieu, Pietersburg, of the Anglican Mission (1906) and Bothsabelo of the Berlin Mission (1907).

108. Upon publication of this code, the Berlin Mission, in order to meet its own special requirements, instituted an extra year of training at Bothsabelo, where such students as had passed the third year, received extra training in the Sotho Language and in religious instruction.

RESPONSIBLE GOVERNMENT.

109. After the Transvaal had received Responsible Government, the 1907 Education Act was passed, wherein, by section 28 (Chapter V), provision was made for the education of "Coloured" pupils, which term included Natives. Under this section of the Act the "Minister" was empowered to establish or maintain or aid schools, institutions or classes for Coloured children or persons.

110. The Transvaal Government now took over 241 schools with an enrolment of 11,458 pupils, and 4 institutions with 125 students. The total expenditure on Native education for the year 1907-1908 was £10,408.

111. The Department was still paying most attention to the training of teachers and to improving the qualifications of teachers in service, because it was found that Native teachers easily ran to seed if left to their own devices.

112. In 1909 an industrial school for girls, specialising chiefly in house-craft, was opened at Rosettenville, Johannesburg, by the Anglican Mission.

113. A change in the inspection and supervision of Native education took place during 1909. The Superintendent of Native Education became the Inspector of Secondary Schools, and as such, the Inspector of Native Training Institutions. The Native primary schools were placed under the supervision of the District Inspectors of (European) Schools.

UNION.

114. With Union, Native education came under the control of the Provincial Council. The Department discovered that the methods employed by the teachers amounted to nothing more than formal instruction in its narrowest sense. The question of Native education was, therefore, placed before the Council of Education (as constituted under the 1907 Act) for review, and this Council submitted proposals which were a further development of the 1903 scheme.

115. The Council approached the question of Native education from the point of view of the "possibilities, needs and aspirations" of the Natives and based a curriculum on these. Its scheme laid great stress on "training", which, it was proposed, should consist of—

- (a) "religious and moral training with the cultivation of such habits as cleanliness, obedience, punctuality, tidiness, orderliness generally, truthfulness, honesty, respect, courtesy, industry, self-dependence, self-restraint, temperance, chastity;
- (b) physical training, including, besides physical development, questions of personal hygiene, and the prevention and cure of such diseases as Natives are specially liable to;
- (c) social training, including ideas of civic duty and acquaintance with the laws specially affecting Natives;
- (d) industrial training to be adapted to the environment."

116. Although the Council's proposals were acceptable to the Provincial Executive, they were not acted upon immediately, it being decided to wait for an expression of policy by the Union Government with regard to the Native question generally. As no such expression was forthcoming, however, the scheme and curriculum based thereon, were introduced in 1915.

117. The innovations of this curriculum were—

- (i) an extension of the primary course to include Std. IV; and
- (ii) the recognition of the Native language as "the original vehicle of instruction."

118. The draft of the curriculum was submitted for advice to a conference of representatives of the leading Missions controlling Native schools. This was the first time that the Transvaal Missions had been consulted as a body on matters affecting Native education.

119. During 1915 pressure was brought to bear upon the Administration to deprive the German Missions of the control of their schools because they were "enemy subjects". In his report for 1916, the Director stated:—

"It was decided that administrative responsibility for these schools should be transferred from the German missionaries to officers of the Native Affairs Department. This has been carried out and the missionaries are no longer associated with the schools."

The training institution at Bothsabelo closed down and most of the students went to Kilnerton. The schools were handed back to the Missions after the war.

120. The task of inspecting and supervising both European and Native schools was a difficult one for the District Inspector. In his report for 1917 the Director remarked:—

"According to existing arrangements the native teachers' training institutions are inspected by Mr. W. E. C. Clarke, the Inspector of Secondary Schools and Departments, while the inspection of the Native schools is part of the work of the district inspectors. The question has been raised whether the arrangement under which district inspectors are responsible for Native schools, as well as those for Europeans, is a sound one. It is said that the problem of Native education is *sui generis* and that inspection should be in the hands of individuals specially trained and specially qualified. Inspectors feel the need for special qualifications, above all in the direction of language."

121. It was only in 1920, however, that the Department reverted to its former system of a separate inspectorate by appointing three special inspectors of Native schools. Under separate inspectors the Native schools received more attention, both in regard to the carrying out of regulations and in the organisation of the work. The specialist qualifications referred

to by the Director in his report were, however, not demanded of inspectors of Native education until 1929. The post of Superintendent of Native Education which had been abolished in 1909, was not revived when the Province reverted to the system of a separate inspectorate for Native education. During the ensuing 15 years it was frequently urged that the Transvaal should follow the example of the other three Provinces, who by 1925, had each appointed a Chief Inspector for Native Education, but it was not till 1935 that it was decided to appoint such an officer. The Transvaal was, therefore, denied the services of a specialist officer who could act as technical adviser to the Director in unifying and directing educational effort amongst the Natives.

122. Reports by the Inspectors revealed that in the schools all the teachers' time and attention were being devoted to the instructional part of the code and that "training" was being neglected. In his 1921 report the Director commented:—

"It is clear, however, that the intention of the Native curriculum, that training of the sort indicated should occupy the largest share of the school day, is not being carried out anywhere or in any sense. A smattering of the three R's forgotten very quickly, is very nearly all there is to show."

123. The years 1923 and 1924 may be termed years of transition. During these years financial responsibility for further development and extension of Native Education passed from the Province to the Union, although the administration remained with the Province. In 1923 the Director in his report commented as follows:—

"The position therefore is that as regards the cost of the education of natives the central and the local authorities share the burden. That is, in my opinion, an arrangement which may be expected to safeguard the interests of Native education. In the Provincial Council there is always a danger that extreme views, extreme in their antagonism, may prevail, so that the fixing of the provincial contribution by law and the shouldering by the Union Government of responsibility for grants for expansion and improvement may be unconditionally welcomed."

124. In 1924 two developments took place, viz:—

(i) The Transvaal Advisory Board on Native Education was established.

(ii) The primary school code was extended to include Std. V.

In 1926 Native Supervisors of schools were appointed.

In 1928 a revised and extended code was published. The old form of "training" and "instruction" was retained, but extended to Std. VI. Syllabuses were added for Native languages, Bible teaching and needlework respectively. The first secondary school for Natives in the Transvaal to receive aid was that of the Anglican Mission at Rosettenville, Johannesburg, in 1929.

STATISTICAL SUMMARY (TRANSVAAL).

125. The following table shows the development of Native education in the Transvaal statistically over periods of five years since 1905:—

Year.	Schools.	Number of Pupils.	Teachers.	State Expenditure.
1905*.....	184	9,951	310	£ 7,190
1910.....	162	12,447	382	10,979
1915.....	267	15,906	548	29,126
1920.....	409	28,953	891	39,054
1925.....	351	39,420	898	61,960
1930.....	581	71,884	1,400	92,258
1935.....	582	81,219	1,449	123,725 (est.)

* For the period 1st July, 1905, to the 30th June, 1906.

D. ORANGE FREE STATE.

Period 1823-1903.

126. As in other parts of Africa the history of Native education in the Orange Free State is practically synonymous with the history of Missions. Missionaries soon realised that to make their work effective it was necessary to teach their converts at least to read and write. Hence, at every mission station the school was an important feature.

As every mission station was practically an entity in itself the type and quality of education given depended entirely on the missionary in charge, his gifts for teaching, his talent for selecting suitable Native helpers and assistants for his work, and on the financial resources at his disposal.

127. In 1823 Landdrost Andries Stockenström and Rev. Abraham Faure, of Graaff Reinet, founded a mission school about twenty miles north of the Orange River at a place which some years previously had been recommended to Dr. Philip by Colonel Collins as suitable for a mission station. The station, which was named Philippolis in honour of Dr. Philip, was intended to serve the roving Bushmen and Korannas. Dr. Philip, who visited the station himself in 1825, did not appear to be very hopeful of persuading these people to give up their nomadic life, for he negotiated with Adam Kok and his Griquas with a view to inducing the latter to settle at Philippolis. He was evidently successful in this for James Clark, who had remained at Philippolis, and his successors saw Griquas settling there in increasing numbers. By 1830 Philippolis was regarded by the Griquas as their capital.

128. In 1829 the Paris Evangelical Mission sent out its first missionaries, Bisseux, Prosper Lemeu, Jean Pierre Pellissier, Eugene Casalis and Thomas Arbousset. Bisseux settled at Wamakersvlei (Wellington), Casalis and Arbousset founded Morija in Basutoland (1833), Lemeu was concerned with mission work on the banks of the Caledon, while Pellissier went to Moorde-naarspoort which he took over from the London Mission Society and renamed Bethulie (1833).

129. Seven years before the arrival of the French missionaries two Wesleyan missionaries, Broadbent and Hodgson made their way northwards from Capetown until they arrived at Maquassie, where they settled among a tribe of Barolong under chief Sifonelo, whose son Moroka was destined to play an important part in the history of the Orange Free State. Archbell, in state documents often called "Aardspiel", soon replaced Broadbent. When the Barolong in 1826 abandoned their homes because they were continually harassed by the Matabele, Archbell accompanied them on their wanderings in search of pasture and safety, both of which they eventually found at Thaba'Nchu under the protection of Moshesh. With the consent of Moroka, who had succeeded to the chieftainship in 1828, Archbell was able to found a mission station in 1832.

130. In 1834 five missionaries, sent out by the Berlin Mission Society, Gregorowski, Schmidt, Lange, Gebel and Kraut, obtained a grant of land for a mission station from Adam Kok. Gregorowski and Schmidt then returned to the Cape Colony leaving the responsibility of beginning work among the Korannas to the other three. They called the new station Bethany, the place of woe. In 1836 Lange, Gebel and Kraut were replaced by Wuras, Radloff and Zerwick, who were joined by Ortlepp a little later. Wuras was the first person to reduce the Koranna language to writing.

It proved impossible to induce the Korannas to lead a settled life, but as they moved away their place was taken by Bechuana, until Bethany came to be a Bechuana settlement.

131. Twenty years after the founding by Stockenström and Faure of the first school north of the Orange River, a fair number of mission stations had been established. Considering the hardships to be endured, the long and tedious journeys through virgin country without roads, the isolation of the European missionaries among people whose language they had to learn laboriously, the list is an imposing one and furnishes proof of the courage and tenacity of purpose which characterised the early missionary pioneers. On the western banks of the Caledon, then still part of Basutoland, the Wesleyans occupied Imperani (Ficksburg) among the Batlokoa, Merumetsu (west of Viervoet) among a Koranna clan, Platberg (Ladybrand) amongst a group of Griquas, and Thaba'Nchu among the Barolong. The Paris Evangelical Mission laboured among the Batlapin at Bethulie and among the Bataung at Mekwatlang (Korannaberg). Other stations were Beersheba, Carmel and Hebron. The Berlin Mission cared for the Korannas and Bechuana at Bethany and the London Mission Society for the Griquas at Philippolis.

132. In nearly all cases the land for the mission stations had been obtained as a free grant from the chief whose people the station was to serve. Occasionally a form of purchase was gone through, but in all cases the recording of grants or purchases was so vague that the Missions, without exception, had in subsequent years to prove their ownership to the Volksraad or other governing authority, often with the result that the acreage was considerably reduced.

133. Each main mission station served a greater or lesser number of outstations at each of which a school of sorts was always started and generally placed in charge of a Native catechist or other Native helper who would introduce youth and adult to the mysteries of reading and writing with which he himself had just become slightly acquainted. Outstations sprang up and died rapidly owing to the unsettled state of the country. The main stations also often had a hard struggle and suffered many reverses owing to the continual quarrels among the Native tribes themselves as well as to the hostilities between the European inhabitants on the one hand and the Basuto chiefs on the other.

134. After the Basuto War of 1865 two new missionary agencies established themselves in the Orange Free State, namely the Dutch Reformed Church at Witzieshoek and the Anglican Church at Modderpoort (1867).

135. The young republic, which, after years of struggle, had come into being on the 11th March, 1854, had neither the time nor the money to pay attention to the education of the European youth of the country, not to mention the education of the Native. This still remained the task of the missionary upon whose judgment the type and quality of instruction depended. There is no record of what was actually taught, but a perusal of reports from missionaries to their societies leads to the assumption that scholastic work was confined to teaching the rudiments of reading, writing and arithmetic with here and there a little so-called manual training thrown in. Very much time was taken up in learning the catechism, hymns and texts by heart.

136. In spite of its political and financial difficulties the Volksraad recognised the importance of a sound educational system, as is proved by the promulgation of Education Laws in 1863 and 1872, both of which, however, made provision for European children only. The law of 1872 provided for the appointment of an Inspector of Schools, a post which was assumed in 1874 by Rev. John Brebner, who for twenty-five years guided with distinction the educational destinies of the Orange Free State. It was probably due to his instrumentality that the Volksraad decided in 1878 to make a grant of £45 per annum to the Dutch Reformed Church for the maintenance of the Native schools in Witzieshoek, which had been assigned to Paulus Mopeli, a near relative of Moshesh, and his people, after Oetse (usually known as Witzie), a rebellious Native chief, had been expelled from there by the republican forces. In 1889 the Volksraad also voted a grant of £30 per annum for the maintenance of the Berlin Mission school at Bethany, and one of £50 for the Wesleyan schools at Thaba'Nchu.

137. Law No. 10 of 1882 abolished the grant to Witzieshoek and imposed instead an education tax of 3s. 6d. per hut on the inhabitants, the proceeds of which had to be handed over to the Dutch Reformed Church "to be used in the territory of Witzieshoek for the purposes of the education of Coloured children", and Law No. 9 of 1898 provided for a penalty of £2 or one month's imprisonment for non-payment of the tax.

Positive evidence as to whether a similar tax was levied on Moroka's people is lacking, but the Director of Education reported in 1904 that such a tax was being paid in the Thaba'Nchu area at that time.

138. Brebner appears to have taken his task as inspector seriously and to have paid fairly regular visits to those Native schools which received aid from public funds. In regard to the teaching of languages to Natives, it may be of interest to note what Brebner reported in 1893, in a country the official language of which was Dutch. With reference to the Native schools at Witzieshoek and Thaba'Nchu he stated:—

"In 't algemeen wordt weinig aan Hollandsch gedaan. Op al de Zendingscholen wordt te veel aan Engelsch gedaan, en te weinig of niets aan Hollandsch."

In 1896, Inspector Haarhoff reported with regard to Witzieshoek:—

"Lezen, Sesuto, tamelijk. Andere vakken onvoldoende. Hollandsch lezen tamelijk."

With regard to Thaba'Nchu he reported:—

"Hollandsch lezen gebrekkig, Engelsch lezen beter."

Haarhoff's report on the school at Bethany is interesting because it is apparently the first time that mention is made of any form of handicrafts, while English is not mentioned at all:—

"De lagere klassen lezen Hollandsch uit de Kinderbijbel van Heese. . . . De dames van Bethanie doen veel moeite om de meisjes praktisch naaldwerk te doen leeren. Sommigen werken heel net."

139. In 1899 came the Anglo-Boer War which put a stop to all educational work among Natives.

Period 1903-1923.

140. After the Peace of Vereeniging the missionaries set about repairing the damage done by three years of warfare. Churches were rebuilt, abandoned outstations and schools were re-opened, and the scattered congregations were gradually gathered together again. E. B. Sargent, who had been appointed Director of Education in 1900, did not lose sight of the necessity for providing education for the Natives as well as for Europeans. Although his main objective had to be the organisation of an adequate system of European education, he took steps in 1903 to make it possible to divert money from the public exchequer to Native education also.

The Education Ordinance, No. 27 of 1903, was chiefly concerned with European education, but it provided also for—

“ the industrial and other education of children other than those whose parents are of European birth or descent ”.

The Ordinance contemplated the establishment of Government schools for non-Europeans and also provided that grants-in-aid might be paid to approved Missions for the maintenance of their schools.

With one exception, which will be referred to later, no Government school for Natives was ever established but a lump sum was voted annually for schools controlled by recognised Missions and distributed among them.

Ordinance No. 29 of 1905 amended the 1903 Ordinance but affected Native schools very little:—

“ *Article 47.* . . . Native schools and any special schools that may hereafter be established shall be subject to such regulations as the Lieutenant-Governor may from time to time determine, and shall not otherwise be subject to the provisions of this Ordinance.”

The Reserves Management Ordinance, No. 6 of 1907, abolished the Witzieshoek education tax and imposed instead—

“ a location tax from year to year not exceeding one pound in any year on each coloured male person resident within the Reserve ”;

but it also gave power to the Reserve Boards established under the Ordinance, in consultation with the Director of Education—

“ to establish or subsidise any school for the industrial or other education of coloured persons ”.

141. After the Anglo-Boer War the Crown Colony Government had deprived the Dutch Reformed Church of the right to conduct the Witzieshoek schools and itself assumed control. The Reserve Board, which now maintained the schools, voted annually a sum of money practically equal to that formerly obtained from the education tax. Wood and iron buildings, eight in number, were erected in which teachers, appointed without reference to the formerly influential ecclesiastical authority, taught several hundred Batlokoa children. Once the buildings were erected almost all the money voted by the Board was used for the purpose of paying salaries. The buildings remained uncared for and very little equipment was provided. There is evidence that in the appointment of teachers favouritism played a big rôle.

The Dutch Reformed Church felt that it had suffered an injustice by being side-tracked in the Crown Colony days and made repeated and determined efforts to regain control. These efforts were crowned with success in 1930. In 1923 the Provincial Administration had assumed responsibility for all teachers' salaries, thus relieving the Reserve Board of this responsibility, and seven years later the Dutch Reformed Church, after negotiations with the Administration, the Native Affairs Department and the Reserve Board, agreed to spend £5,000 on new school buildings, provided the Reserve Board contributed annually £200 towards interest and redemption charges and agreed to the Church having the ultimate control of all schools in the Witzieshoek Reserve.

142. In 1908 Responsible Government was granted to the Orange Free State, and in that year the School Act (No. 35 of 1908) was passed. This Act repealed all previous legislation relating to education, but specifically retained Article 47 of Ordinance No. 29 of 1905, thus making no change as far as Native education was concerned. Grants were paid to Missions as before upon returns furnished by them at the end of each year, the money available being divided between them in proportion to the number of pupils each Mission claimed to have enrolled.

143. The smallness of the sum voted, £1,300 in 1904, did not permit of the extension of Government activity to supervision and inspection of Native schools. That this was felt to be unsatisfactory is evident from the annual reports of Directors of Education. As early as 1904 Mr. Hugh Gunn, who had assumed office in that year, made the following comment:—

“ It is worthy of careful consideration whether the time has not arrived for the Government to take a more active and direct part in this work than it has hitherto done.”

The same reason actuated Dr. W. J. Viljoen in 1910 when he wrote:—

“ Whilst the work done in Mission schools is, generally speaking, satisfactory under existing conditions, . . . the Department hopes that it may be found possible to have a special inspector appointed for this work at an early date.”

It was fourteen years before these hopes were fulfilled.

144. In October, 1908, the Dutch Reformed Church opened a training school for Native teachers, evangelists, and ministers near Viljoensdrift. “ Die Stofberg Gedenkskool ”, as it was named in commemoration of the late Rev. Stofberg, of Mochudi, who for many years had urged the need for

such an institution, received the necessary financial backing from the Dutch Reformed Churches of the Cape, Transvaal, Natal and Orange Free State. The institution was intended to supply the Native workers for the Dutch Reformed Mission field in South Africa. Its teacher-training department, however, has trained comparatively few students for Provinces other than the Orange Free State.

145. In order to obtain recognition for the teachers trained at Stofberg an agreement was arrived at with the Transvaal Education Department according to which student teachers were permitted to write the Transvaal Native Teachers' Examinations and were given the Transvaal certificate. The standard of admission was the same as that obtaining in the Transvaal, viz., Standard IV, and the course of training lasted three years. From 1927 to 1929 there was a similar arrangement with Natal.

146. The medium of instruction at Stofberg in all subjects except Scripture was English. Afrikaans was taught, however, as a subject, but as it was not examined officially—the Transvaal examinations made no provision for it—the students did not take much pains to learn it. The position improved during the three years of co-operation with Natal because that Province recognized Afrikaans as an examination subject for Stofberg students.

147. In 1910 an evening school was begun at Waaihoek, Bloemfontein, with the aid of the Government, but it did not long survive. Attempts were made to start a secondary school at Modderpoort (1922) by the Anglicans and a pupil teachers' class by the Wesleyans at Thaba 'Nchu (1923). Both ventures were hastily conceived and therefore failed. However, profiting from mistakes the Anglican Mission was able to establish a well-organised training institution and high school in 1928. At present the "Modderpoort Schools" and "Die Stofberg Gedenkskool" are the only teacher-training institutions in the Orange Free State.

148. In pursuance of the policy laid down in Ordinance No. 27 of 1903 to provide industrial training for non-Europeans, the Government opened the Moroka Industrial School for Native Girls at Thaba 'Nchu in August, 1904. For some years it was regarded as a branch of the European Industrial School at Bloemfontein and was financed from the general education vote. In 1925 the Native Development Account had to shoulder the financial responsibility, and as only 12 of the 60 pupils on the roll were from the Orange Free State (most of the others being girls from Basutoland), the Native Affairs Commission was averse to the continuance of the school as a Government institution. A great handicap to the progress of the school had been the lack of hostel accommodation for the pupils, and although such accommodation had been provided in 1927, the Native Affairs Commission was not prepared to meet the cost of furniture. As no Mission could be found to assume responsibility for the school, the Provincial Administration had no alternative but to close it in 1928. The buildings, after standing empty for a few years, were used to house the Moroka High School.

About 1905 an aided industrial school for boys was established by the Wesleyan Mission at Boichoko. The Government grant of £200 per annum was not sufficient, however, and after a few years of struggle the venture was abandoned.

149. The reasons for the absence of industrial schools in the Orange Free State are:—

- (i) that there was little real demand for them on the part of the Natives themselves, and that those who desired industrial training were liberally assisted with bursaries from the Imperial Fund to attend industrial schools in other Provinces (see also paragraphs 163 and 164);
- (ii) that the cost to the State of maintaining such schools is high and the financial resources at the disposal of the Administration did not permit of expensive ventures being embarked upon;
- (iii) that, although there are many advocates of industrial training, the logical implication that the trained artisans must find a sphere in which their skill can be practically applied was not sufficiently recognized (see paragraph 573).

Period 1923-1935.

150. In 1922 the Financial Relations Fourth Extension Act, which laid down the minimum to be disbursed on Native education in each Province, was passed. In that year the State grant for education, other than industrial education, for Natives was £4,000. The cost of industrial education was assessed at £1,000 for purposes of the Act, thus bringing the total State expenditure on Native education in the Orange Free State to £5,000.

In anticipation of the Native Development Account (see paragraph 216 *et seq*), the Province received in 1923 an additional sum of £10,000 from the Union Government. All teachers employed by recognized Missions on 1st April, 1923, were registered and a salary grant, based on their qualifications according to a scale recommended by the Native Affairs Commission, was paid on behalf of each teacher to the Mission employing him.

151. The Organising Inspector of Native Education, who assumed duty in April, 1924, found conditions which can only be described as chaotic.

CONTENT AND METHODS OF EDUCATION.

152. In his first annual report for the year ending 31st December, 1924, he states that "there were practically as many syllabuses as there were schools", and that the teachers, though nominally following codes prescribed for European or Native schools in the Free State or other Provinces, omitted whatever they found inconvenient. He describes the over-emphasis on arithmetic and English, and complains of the neglect of the vernacular, of Afrikaans, of Scripture and of hygiene. Consequently the Education Department issued in October, 1924, the first official syllabus for Native Lower Primary Schools (revised in 1934)* for schools with classes up to and including Standard IV, adding in 1925 a syllabus for higher primary classes (Standards V and VI) and stipulated that no school with a staff of less than three would be permitted to take classes higher than Standard IV. Secondary schools only came into existence in 1928.

153. As the teachers were mostly unqualified (in 1924 out of a total of 370 teachers 231 had no professional training at all), and as they had been left to their own devices for many years, the methods of teaching left very much to be desired. To improve these and also to ensure the requirements of the syllabus being carried out, supervision was urgently necessary. As one inspector, who also had administrative duties, could not cope with the task, the staff of inspectors was in course of time increased to three and five Native itinerant headmasters (known in other provinces as supervisors or visiting teachers) were appointed.† As there was a demand from Natives for an official certificate, the Native Higher Primary School Leaving Certificate Examination (Standard VI) was introduced in 1925.

154. In 1929 the Orange Free State issued its own syllabus for a Teachers' Training Course, and since 1930 has conducted its own Teachers' Examinations. As improvement of content and method in the primary schools is dependent on the teachers employed, the two training institutions, Modderpoort and Stofberg, were assisted financially on a comparatively liberal scale.

155. Secondary schools, of which there are only three, were a natural development. As the quality of the teaching in the primary schools improved and as the number of pupils passing Standard VI increased, the desire for post-primary work was voiced. No special syllabus is issued for secondary schools, as they all aim at preparing candidates for the Junior Certificate Examination.

156. As English was being used as medium of instruction too early, generally as early as Standard I, the inspectors exerted all their influence in favour of the vernacular as medium until it was possible in 1928 to issue a regulation making it compulsory to use the vernacular as medium of instruction up to and including Standard II. In the following year it also became possible to make Afrikaans a compulsory subject in all examinations. It is safe to say that Afrikaans is now being taught in nearly all primary schools, in all secondary schools and in both training institutions. In the primary schools it is generally introduced as a subject in Standards II or III, rarely as late as Standard IV. The introduction of the vernacular as medium up to Standard II and its retention as a subject throughout all courses, and the inclusion of Afrikaans in the curriculum has, as far as can be ascertained, had no adverse effect on the attainments of pupils in any other school subject.

AMALGAMATION OF SCHOOLS.

157. In nearly all urban areas several more or less inefficient denominational schools existed side by side doing the same work. Denominational rivalry did not improve matters. Hence steps were taken to persuade denominations to combine their schools and place them under the control of inter-denominational committees.‡

The conditions for amalgamation were that no denomination could be forced to enter into an amalgamation, that in amalgamated schools (often known as united schools) each denomination concerned retained the right to give religious instruction to the children of its own adherents, that the management was in the hands of an executive committee consisting of the ministers who formerly controlled the separate schools, and that any denomination could withdraw from an amalgamation after six months' notice.§

* Paragraph 182.

† Paragraph 346.

‡ Paragraph 181.

§ Appendix A.

The efforts to amalgamate schools were eminently successful. There is at present no centre in the Orange Free State where further amalgamations are feasible. The amalgamated schools are more efficient than the smaller denominational schools were formerly and are popular with the Natives.

158. In order further to ensure co-operation between the Missions and the Administration an Advisory Board was formed in 1924 on which are represented the Missions, according to the number of schools each controls, the Native teachers, the Education Department, and the Native Affairs Department. Very few measures are carried out by the Administration without consulting this Board.

BUILDINGS AND EQUIPMENT.

159. The effect of amalgamated schools on municipalities is worthy of note. Most Missions had, at one time or another, applied unsuccessfully to municipalities for assistance in the erection of buildings. As soon as schools were combined and the Missions concerned could approach the local governing bodies together, and, speaking with one voice, plead for assistance on behalf of the Native population as a whole and not on behalf of a denominational group, their representations carried weight and were sympathetically received. Many municipalities made use of the loan facilities offered by the Government from the Imperial Fund,* and erected substantial school buildings in their locations.

160. In urban areas where the municipalities do not assist the Missions in the manner described above, and in many rural areas it was more difficult to effect improvements. Nevertheless improvements, often considerable, were brought about by the Missions or the Natives themselves as soon as the Education Department drew their attention to unsatisfactory conditions. It was rarely necessary to threaten a withdrawal of grant. In a number of cases farmers themselves erected substantial buildings for church and school purposes. In the majority of cases, however, the buildings in use as schools leave much to be desired.

161. Owing to lack of money the Administration could supply no furniture and equipment to primary schools. As far as possible secondary schools, higher primary classes and training institutions were equipped with furniture, but only the barest necessities could be supplied. Primary schools still have to provide their furniture from the school fees they collect and it is consequently inadequate.

THE ORANGE FREE STATE IMPERIAL GRANT-IN-AID.

162. In this survey mention has been made of the "Imperial Grant-in-Aid" and it seems necessary to explain what it is.

After the conclusion of the Anglo-Boer War a grant of £2,000,000 was made by the Imperial Government as compensation for war losses in the Orange Free State. Of this sum £171,000 was assigned as compensation for Natives.

After all claims against the £171,000 had been met, there was an unexpended balance of approximately £27,000 and this sum was re-allocated by the Imperial Government to the Orange Free State, subject to the condition that it should be devoted to the general advancement and benefit of the Natives by way of education or otherwise.

For many years the money was invested, grants to approved educational institutions for Natives occasionally being made from it, until in 1920 the fund, with accumulated interest amounted to £39,000.

163. The Natives urged the Government to use this money for extending educational facilities and, therefore, arrangements were made to devote the annual interest to the payment of grants to approved institutions throughout the Union in respect of each Native pupil domiciled in the Orange Free State receiving at such institutions industrial training or instruction in any standard above Standard IV.

164. The grant was fixed at £15 per pupil per annum. As there was no definite limit to the number of grants which could be made available annually, the subsidies on this basis constituted such an inroad upon the fund that it became necessary to reduce the grants to £12 per pupil per annum and the number of pupils in respect of whom grants might be paid to ninety-four. Subsequently further changes were made in the regulations governing these grants in order to meet the demand for bursaries for various types of education. The broad principles now observed are that pupils must have passed at least Standard VI and that they must attend institutions in the Orange Free State unless the course for which they have been awarded bursaries cannot be taken in that Province.

* Paragraph 162.

Subject to regulations, which were issued on 1st January, 1934, bursaries are granted annually as follows:—

First Year Teachers' Course.....	15 bursaries of £6 each.
Second Year Teachers' Course.....	15 bursaries of £8 each.
Third Year Teachers' Course.....	15 bursaries of £10 each.

Each of these bursaries is tenable for one year at Stofberg or Modderpoort.

The following bursaries may be given for training outside the Orange Free State:—

Advanced Teachers' Course.....	2 bursaries of £10 per annum each, tenable for two years.
High School Bursaries.....	6 bursaries, tenable for three years (first year, £5; second year, £10; third year, £10).
Agricultural, Industrial and other training	5 bursaries of £8 per annum each, tenable for four years.
South African Native College.....	1 bursary of £20 per annum, tenable for two years, for Matriculation students.
	1 bursary of £25 per annum, tenable for three years, for degree students.

165. In addition to bursaries granted from interest grants have from time to time been made from capital to different Native institutions for building and development purposes, e.g. Die Stofberg Gedenkskool and the Moroka Industrial School.

166. Since 1928 loans have been made to various municipalities in the Orange Free State and to the Dutch Reformed Church at Witzieshoek for the building of schools for Natives. The loans are repayable in twenty-five years in equal half-yearly instalments at 5 per cent. interest and 2 per cent. redemption.

From the funds made available for Native education annually the Orange Free State Education Department pays to the municipalities who have erected schools for Natives with the help of such loans, an annual rent grant equal to 4 per cent. of the cost of the building. The municipality is responsible for the maintenance.

167. On the 31st December, 1935, the position of the Imperial Grant-in-Aid, often known as the Imperial Fund, was as follows:—

Cash with Paymaster-General	£138 17 1
Invested with Public Debt Commissioners	12,838 5 11

Amounts due by municipalities:—

	Original	Indebtedness,		
	Loan.	31/12/35.		
	£	£	s.	d.
Clocolan.....	500	431	0	0
Dewetsdorp.....	1,200	1,109	8	0
Harrismith.....	1,000	818	18	0
Heilbron.....	1,500	1,350	15	0
Hoopstad.....	400	344	13	4
Kestell.....	500	500	0	0
Kopjes.....	750	727	0	0
Kroonstad.....	4,000	3,625	12	0
Marquard.....	500	444	0	0
Petrus Steyn.....	500	473	15	0
Parys.....	1,000	990	0	0
Philippolis.....	750	742	10	0
Rouxville.....	1,000	912	13	4
Senekal.....	1,500	1,386	15	0
Smithfield.....	1,000	912	13	4
Theunissen.....	1,500	1,369	0	0
Trompsburg.....	150	133	4	0
Witzieshoek (Dutch Ref. Church).....	5,000	4,846	13	4

TOTAL.....	£22,750	£21,118 10 4
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£34,095 13 4

Less liability, Moroka Industrial School Hostel..... 280 0 0

Amount of Fund at 31/12/35..... £33,815 13 4

COLOURED PUPILS IN NATIVE SCHOOLS.

168. Before concluding this survey it should be stated that the Orange Free State is the only Province where Coloured education is controlled by that branch of the Education Department which controls Native education. In course of time Coloured people moved into the Free State from the South and formed small separate communities in some urban centres, while in others they lived in the locations and became subject in almost every way to the same laws as apply to Natives. The Coloured children attended Native schools and it was soon felt that they constituted a burden upon the funds available for Native education. The schools were all crowded and the enrolment of Coloured pupils meant that an equal number of Native children had to be refused admission. Hence, as the Financial Relations Act provided for a subsidy of £5. 5s. for every Coloured pupil, separate schools were established wherever this was feasible. At the present time seventeen such schools exist, thirteen in urban areas and four in rural areas, attended by approximately 1,000 pupils.

As it is extraordinarily difficult in many cases to decide whether a pupil should be regarded as Coloured or Native, all doubtful cases are regarded as Native.

In most urban areas Coloured people are found but their numbers are generally too small to justify the establishment of a separate school for them. Where that is so Coloured pupils attend the Native school, but, as they then become a charge upon the Development Account, the Union Government pays to the Provincial Administration the subsidy of £5. 5s. per pupil, the sum accruing becoming available for Native education generally in the Province. About 900 pupils are thus paid for.

As the Coloured schools also cause administrative and other expenses, the sum of £400 is voted annually by the Provincial Council to cover the cost.

STATISTICAL SUMMARY (O.F.S.).

169. The following table shows the number of schools, the number of pupils and the State expenditure on Native education, excluding money spent on industrial education and bursaries, for the years indicated:—

Year.	Number of Schools.	Number of Teachers.	Number of Pupils.	State Expenditure.
1905.....	—	—	9,296	£ 1,300
1910.....	—	—	9,652	6,265
1915.....	—	—	12,056	4,000
1920.....	—	—	16,433	4,000
1925.....	200	374	15,818	13,356
1930.....	216	568	24,638	39,223
1935.....	276	769	29,739	46,650

NOTE.—The expenditure for 1910 covers eighteen months.

CHAPTER II.

DESCRIPTION OF THE PRESENT SYSTEM.

I. ADMINISTRATION AND CONTROL.

(a) Provincial.

170. In all Provinces of the Union of South Africa the Provincial Councils are the legislative authorities in regard to Native education.

As regards the Cape, various Ordinances affecting Native education were enacted by the Cape Provincial Council from 1910 onwards, and in 1921 all legislation affecting Native Education was consolidated in Ordinance No. 5 of 1921 (Part III). This Ordinance remains the legislative basis, with a few subsequent minor amendments, for the administration of Native education in that Province.

171. As regards the other Provinces no consolidating Ordinances affecting Native education have been enacted. The basis of its administration in Natal remains Law I of 1884; in the Transvaal Section 28 (Chapter V) of the Transvaal Education Act, 1907; and in the Orange Free State Article 47 of Ordinance No. 29, 1905.

172. In each Province the administration of Native education is in the hands of the head of the Provincial Education Department, who is assisted by a specialist officer with the title of Chief Inspector of Native Education;* and in each of the Provincial Departments of Education there is a special branch dealing with the details of Native education administration.

It is to be noted that in the three Provinces other than the Cape the administration of Native education is wholly conducted on the authority of regulations issued from time to time by the Administrator under the provisions of the above-named laws.

173. In each Province there exists an Advisory Board for Native Education, representative chiefly of the Missions controlling schools in the Province. The Boards consist of from 12-18 members each, and meet twice annually, except in the Cape where only one meeting per annum is held. They advise the Superintendent/Director of Education on such matters as he may refer to them, and may, on their own initiative, bring before the Department their views on any topic affecting Native education.

(b) Local.

174. The overwhelming majority of Native schools throughout the Union are aided Mission schools of varying types under the local control of a Missionary Manager (Superintendent, Grantee). In the Cape Province any representative of a Mission, nominated by the Mission and approved by the Superintendent-General may be recognised as a Manager of a school; and many Managers of schools are Native ministers. In the other Provinces it is ordinarily required that Managers shall be Europeans nominated by the Missions concerned, and only in special circumstances may a non-European representative of a Mission be officially recognised as a Manager of schools. The Managers of some of these schools have local committees of a *purely advisory* nature to assist them in carrying out their duties.

175. In the Orange Free State practically all urban Native schools are "amalgamated" schools, the local control of which is in the hands of a Committee, on which serve representatives of two or more denominations and also of the Native parents. An executive of this Committee, composed of the responsible ministers of the denominations concerned in the amalgamation, exercises the functions of a Manager. The system of amalgamation is also found in some forty "united" Native schools in the Cape Province, the committees of which exercise the full powers of Managers. In the Transvaal there are also found a number of amalgamated schools, but no official recognition of local committees for such schools has been given by the Education Department.

176. Since 1918 there has developed in Natal a system of Government Native schools, the number of which to-day is 80. The local control of each such school is in the hands of a committee of five, four of whom are elected by parents, one, the chairman, being appointed by the Education Department. The powers and duties of a Government School Committee are the same as those of a Manager of a Mission School, with the important difference that the appointment and the dismissal of teachers rest with the Education Department, subject to the approval of the Administrator. In the Cape and the Transvaal there is legal machinery for the establishment of undenominational public schools for Natives, to be controlled by the School Board (European) of the district. Only one such school has, however, been created in each of these Provinces, namely a primary school at Pimville, Johannesburg, and a primary school with a secondary department, at Lyndhurst Road, Kimberley.

* In the Transvaal this post was not created until January 1st, 1936.

177. Another type of aided school found in the Transvaal is the tribal or community school. These schools are in no way connected with any particular Mission, and are usually under the control of the circuit inspector of Native schools as Manager.

178. The functions of Managers of aided Native schools are as follows:—

- (i) To provide for and supervise the religious and moral instruction of pupils.

NOTE.—Each denomination is free to draw up its own syllabus in this subject.

- (ii) The provision and maintenance of all necessary school buildings.

NOTE.—Some Government aid may be granted by way of capital loans in the Orange Free State, and of lump-sum grants in Natal, towards the cost of the erection of Native school buildings and by way of rent-grants in the Cape and Orange Free State towards the cost of the maintenance of such buildings. (See paragraphs 376–379.)

- (iii) The nomination, for approval by the Education Department, of teachers to be appointed.

- (iv) The furnishing to the Education Department of all required records and returns.

- (v) The conduct of correspondence with the Education Department and teachers on all matters affecting their schools.

- (vi) To effect, on behalf of the Education Department payment of all approved teachers' salaries. (In the Cape Province Managers of Native secondary schools are required to find one-third of the salary of each approved teacher.)

- (vii) To exercise a general supervision over their schools.

- (viii) In Natal, the Orange Free State (except in secondary and training schools) and the Transvaal, the provision of all necessary furniture and school requisites.

NOTE.—In the Cape Province provision of furniture and school requisites for teachers' use in primary schools is the responsibility of the Administration. In secondary schools one-third and in training schools one-quarter of the cost of these items has to be provided by the Manager. The full cost of furniture in secondary and training schools in the Orange Free State is met, as far as funds permit, by the Administration.

- (ix) To suspend at discretion any teacher against whom a charge of serious misconduct is laid; to conduct such inquiry into the charge as the Education Department may require; and to furnish a report of the proceedings at such inquiry, and a recommendation as to such disciplinary action as may seem necessary.

NOTE.—In Natal, the Orange Free State and the Transvaal, Managers of Native schools have the right to terminate (after due notice) the services of any teacher (European or Native), without necessarily furnishing reasons. In the Cape, however, termination of a teacher's services in this manner is not legally permissible.

II. SUPERVISION AND INSPECTION.

179. In the Cape Province Inspectors of Schools are responsible, within the areas allotted to them, for the professional supervision and for the inspection of *all* Government or Aided schools (European, Coloured or Native). In the other three Provinces a special field staff of Inspectors of Native schools is employed.

NOTE.—In the Orange Free State these inspectors are also required to undertake the supervision and inspection of Coloured schools.

180. In regard to the supervision of special subjects in Native schools seven departmental Instructors or Instructresses are employed in the Cape Province for a part of their time (ranging from 10 per cent. to over 90 per cent.) in organising and supervising the instruction of needlework, house-craft, music, woodwork, industrial trades, drawing and Native handwork. In Natal one Organising Instructor and one Organising Instructress are employed; the latter in supervising the instruction of needlework, and domestic science, the former in the supervision of woodwork, Native crafts and industrial trades. In neither the Orange Free State nor the Transvaal is any specialist staff employed for the supervision of such subjects.

181. From about 1924 each of the four Education Departments has employed a staff of Native Supervisors of Schools (Departmental Visiting Teachers, Itinerant Headmasters). The scales of salary and the rates of transport allowances for these officers, vary to some extent in the different Provinces. Their functions are in general to assist, under the direction of a European Inspector, in the conduct of the inspections and in improving the methods of instruction of the primary schools.

III. TYPES OF EDUCATION.

(a) Primary.

182. In all Provinces the elementary school course for Natives is an eight-year course comprising two sub-standards and six standards. The curriculum consists of the following subjects:—

- (i) Religious and moral instruction.
- (ii) A Native language (Cape: Xhosa, Southern Sotho, or Tsoana. Natal: Zulu or Southern Sotho. Orange Free State: Zulu, Xhosa, Tsoana or Southern Sotho. Transvaal: Zulu, Xhosa, Southern Sotho, Northern Sotho, Tsoana, Venda or Thonga). In the Transvaal and Orange Free State, where some Native communities are Afrikaans-speaking, Afrikaans is sometimes taken in lieu of a Native language.
- (iii) One official language.
N.B.—In the Orange Free State *both* official languages are compulsory.
- (iv) Manual and industrial training. (This includes Native or other handicrafts for all pupils; gardening and elementary agriculture, generally for boys only; and needlework and housecraft for girls.)
NOTE.—In numbers of schools it is not found possible to provide instruction in all these branches of training.
- (v) Arithmetic.
- (vi) Geography.
- (vii) Nature Study. (This is not included in the Transvaal curriculum.)
- (viii) History.
- (ix) Hygiene. (In Natal and the Orange Free State physiology is added in Standards V and VI.)
- (x) Music.
- (xi) Drill and games.

In single-teacher schools, of which there is a large number in each Province, this curriculum is generally adapted, and limited to essentials.

(b) Secondary.

183. In all Provinces Native secondary schools prepare pupils for the Junior Certificate Examination. Four out of the 20 Government or Government-aided Native secondary schools in the Union also prepare candidates for the Senior Certificate or Matriculation Examination.

The usual course followed is the academic course comprising English (higher grade), a Native language, a science, history, Latin and mathematics. As alternates to one or more of the last three subjects some centres offer courses in Afrikaans, geography, arithmetic, commercial subjects, domestic/agricultural science, and needlework.

(c) Teacher Training.

184. Provision is made for teacher-training in each of the Provinces, the total number of Native training schools being 27 for the Union. At all these schools a course of training is offered for a Lower Primary Teachers' Certificate extending over three years post-Standard VI. At a number of training schools in all Provinces, except the Cape, the Missions have recently required candidates for admission to this course to have undergone an additional preparatory (Standard VII) course of study.

In the Cape and Natal certain centres also provide a course of training for a Higher Primary Teachers' Certificate extending over two years post-Junior Certificate (Standard VIII); and also a course of specialist training for housecraft teachers.

All courses of training consist of two parts: academic and professional, the aim of the former being to consolidate and extend the student-teacher's knowledge and skills acquired in the primary school. Professional training, however, is not included in the first year of the lower course either in the Cape or the Transvaal.

185. Training of Native teachers for secondary work is provided at the South African Native College, Fort Hare. The course for the Teacher's Diploma of the College normally extends over two years post-Matriculation.

(d) Industrial Training.

186. Specialist industrial or trade training for boys extending over from three to five years, generally post-Standard VI, is provided at twelve centres in the Cape and at five centres in Natal. No such industrial training for boys is provided in the Transvaal or in the Orange Free State. A table showing the trades taught appears in a later section of this Report. (see paragraph 581).

187. Specialist industrial training for girls, mainly in household work, but at some centres including spinning and weaving or basketry, is provided at ten centres in the Cape, three centres in Natal and four centres in the Transvaal. The courses generally extend over 3 years post-Standard VI. No full course of such training is provided in the Orange Free State.

188. In 1927, at Pevensy in Natal, a beginning was made by the Education Department with the specialist agricultural training of Natives. The course provided extends over three years post-Standard VI.

Particulars of the development of the agricultural education of Natives under agencies other than the Provincial Education Departments, have already been given (paragraph 53). (See also paragraph 557.)

(e) *University Education.*

189. This type of education has already been dealt with under the Cape historical survey (see paragraphs 49).

IV. TEACHERS.

(a) *Qualifications.*

190. The following tables show the qualifications of teachers employed in each of the Provinces in 1935:—

- (i) in Native primary schools, and
(ii) in Native post-primary schools and departments.

(i) *Primary Schools.*

Qualifications.	Cape.	Transvaal.	Natal.	O.F.S.	Total.
Professionally unqualified.....	21	429	247	312	1,009
<i>Lower Primary Certificate:</i>					
One year of training.....	46	8	378	88	520
Two years of training.....	122	62	442	122	748
Three years of training, i.e. Full Lower Certificate.....	3,392	900	489	220	5,001
<i>Higher Primary Certificate.....</i>	193	7	23	24	247
TOTAL.....	3,774	1,406	1,579	766	7,525
<i>Percentages of fully qualified teachers, i.e. Full Lower or Higher Primary Certificate.....</i>	95	65	32	32	70

(ii) *Post-Primary Schools (Teacher-Training, Secondary and Industrial).*

Province	Nationality.	Certificated.		Uncertificated.		Total Number of Teachers.
		With a Degree, M.A., B.A., B.Sc., etc.	Without a Degree.	With a Degree, M.A., B.A., B.Sc., etc.	Without a Degree.	
Cape.....	European.....	45	59	2	23	129
	Native.....	6	61	—	1	68
	TOTALS.....	51	120	2	24	197
Natal.....	European.....	34	55	1	1	91
	Native.....	6	52	—	2	60
	TOTALS.....	40	107	1	3	151
Transvaal.....	European.....	14	18	2	10	44
	Native.....	—	7	—	2	9
	TOTALS.....	14	25	2	12	53
Orange Free State	European.....	3	10	1	4	18
	Native.....	2	3	—	—	5
	TOTALS.....	5	13	1	4	23
UNION.....	European.....	96	142	6	38	282
	Native.....	14	123	—	5	142
	TOTALS.....	110	265	6	43	424

NOTE.—The percentage of male teachers employed in all Government or Government-aided Native schools is in the Cape, 55 per cent.; in Natal, 38 per cent.; in the Transvaal, 72 per cent.; in the Orange Free State, 63 per cent.; and in the Union as a whole, 56 per cent.

(b) Salaries and Allowances.

191. (i) Since the 1st of April, 1928, a scale of salaries for teachers in *primary schools*, laid down on the recommendation of the Native Affairs Commission, has been in nominal operation in all the Provinces. This scale is as follows:—

SCHEDULE B.

	<i>Men.</i>	<i>Women.</i>
	£	£
Professionally unqualified.....	36	30
Lower Primary Certificate—		
One year of training.....	42 - 3- 60	36 - 3- 48
Two years of training.....	54 - 3- 81	42 - 3- 69
Three years of training: Full certificate.....	66 - 3- 108	54 - 3- 90
Higher Primary Certificate.....	78 - 3- 120	66 - 3- 102

Additions to Salary.

- (1) Head Teachers' Additions—
- | | |
|-------------------------------------|------|
| Over 250 in average attendance..... | £24 |
| 91-250 in average attendance..... | 18 |
| 46-90 in average attendance..... | 12 |
| 25-45 in average attendance..... | 6 |
| 20-24 in average attendance..... | Nil. |
- (2) Heads of Schools with Standards V and VI, to receive a £12 addition.
- (3) Special qualifications: One increment for each year of training beyond general course. Teachers already in receipt of special allowances to be protected in present posts.

Cost-of-Living Allowances.

	<i>Male</i>	<i>Single.</i>
	<i>Married.</i>	<i>£</i>
	£	£
(a) Teachers living or boarding within boundaries of any municipality.....	18	9
(b) Teachers living in Native Reserves or areas where conditions are similar to conditions in Native Reserves.....	Nil.	Nil.
(c) Teachers other than those living in municipalities or Native Reserves.....	12	6

192. Owing, however, to lack of funds, this scale has been applied only in so far as the initial salary for each grade of teacher is concerned. Annual increments as provided for in the scale have not been granted; but in 1932 all teachers were granted an increment of £3 for each five years of service completed at that date.

193. In regard to cost-of-living allowances these have, since 1928, been paid in the Cape and Natal to all teachers entitled to them. In the Orange Free State the allowances were paid for some years, but were withdrawn in 1932 and have not since been restored. In the Transvaal the allowances were paid up to March 31st, 1931. Since that date no cost-of-living allowances have been paid in that Province.

194. In regard to the head teachers' additions to salaries, differences of interpretation arose amongst the various Provinces and these differences still exist.

195. An additional allowance of £18 per annum for men and £12 per annum for women is paid to assistant teachers in Practising Schools. Head teachers of such schools, if Europeans, are paid assistants' salary not higher than Category B as shown in the Schedule A scales below.

196. In the Cape a considerable number of teachers are still in receipt of "protected" salaries, at rates higher than those to which they would be entitled on the 1928 scale as it has been applied. In Natal and the Transvaal a very small number of teachers are similarly situated.

197. It has further to be noted that in the Cape Province there is a system of Good Service Allowance. This allowance may be granted to any teacher who is paid on a salary scale applicable to Natives. The allowance is payable to a teacher on his completion of five years' continuous and meritorious service, and increases from approximately 10 per cent. of his salary after five years of service to fourteen per cent. after ten years of service and 16½ per cent. after fifteen years of service.

198. (ii) In regard to teachers employed on post-primary work a new scale of salaries laid down on the recommendation of the Native Affairs Commission was introduced in all the Provinces on April 1st, 1929.

This scale is as follows:—

SCHEDULE A.

Scale of Salaries of Teachers in Native Training and Secondary Schools.

Grade Qualifications.	European.		Native.	
	Men.	Women.	Men.	Women.
	£	£	£	£
A.—Degree with professional training.....	285-15-495	220-10-330	180-9-308	120-5-204
B.—(Natal and Transvaal) T. 2 or Board of Education or Eur. P.H. (Cape) or equivalent.....	240-15-450	190-10-300	144-9-270	96-6-180
C.—Matriculation with lower professional training.....	195-15-405	160-10-270	117-9-243	78-6-162
D.—European Primary Lower or Native Higher Primary	150-15-360	130-10-240	100-9-208	72-6-144
E.—Native P.L. or equivalent	—	—	90-9-180	66-6-120
F.—Unqualified.....	Between £120 and £300 at discretion.	Between £100 and £250 at discretion.	Between £80 and £108 at discretion.	Between £40 and £72 at discretion.

Salary Additions for European Head Teachers in Training and Secondary Schools.

(Allowances in addition to above salaries.)

	Men.	Women.
	£	£
In Institutions under 100.....	90	60
In Institutions, 100-149.....	120	80
In Institutions, 150 and over.....	150	100

NOTE.—Industrial teachers to be included in Grades C, D, E or F, according to qualifications.

199. These scales, though they improved the salaries of a number of European teachers in some Provinces, particularly in the Transvaal and Orange Free State, placed teachers in secondary and training schools in a less favourable position than they would have enjoyed if employed in work of the same grade in European schools.

200. In the application of the scales differences have arisen in the various Provinces. Thus in the Cape, full increments due to teachers have been paid according to scale; whereas in the Transvaal teachers on the scale have received only a small proportion of the increments due to them; and in Natal and the Orange Free State, though *European* teachers on the scale have received full increments, *Native* teachers have received only one increment during the last six years.

It is to be noted that in the Cape Province numbers of post-primary European teachers are in receipt of "protected" salaries on scales in force before 1929; and that Native teachers in training and secondary schools may receive Good Service Allowance in addition to their salaries.

(c) Pensions.

201. (i) In the Cape, European teachers employed in Native schools other than primary schools, but including European principals of Practising and Higher Boarding schools, may contribute to the Cape Teachers' Pension Fund and enjoy exactly the same pension privileges as they would if employed in European schools.

Native teachers in any type of school and European teachers in primary schools, if in receipt of Good Service Allowance, receive an annual pension ranging, according to length of service, from one and a half times to twice the amount of the annual allowance drawn at the date of their retirement.

202. (ii) In Natal, Native teachers in aided schools enjoy no pension privileges. Native teachers in Government schools, however, are required to contribute to a Provident Fund from which lump-sum payments are made to contributors on retirement. A few long-service Native teachers in these schools contribute to the Natal Teachers' Pension Fund and enjoy the same privileges as teachers in European Government schools.

European teachers who taught in Natal Native schools prior to 1930 were allowed by a Natal Act of 1910 certain pension privileges, no contributions, however, being required from them. European teachers in Native schools who have assumed duty since 1930 enjoy no pension privileges.

203. (iii) In the Transvaal no teachers in Native schools, either European or Native,—with the exception of four Natives employed at the Pimville Government School, Johannesburg—enjoy pension privileges.

It is to be noted that any European teacher employed in a Transvaal Native institution who retired prior to April, 1929, was entitled to and received a gratuity of one month's salary for every year of service. On the introduction of the Native Affairs Commission scale in 1929 this privilege was withdrawn.

204. (iv) In the Orange Free State European teachers in Native institutions may contribute to the Orange Free State Teachers' Pension Fund and enjoy the same benefits as teachers employed in European schools. The Missions in whose schools these teachers are employed are required, however, to supplement each teacher's contribution to the fund by an equal contribution, and so to relieve the Province of what is ordinarily its liability in this respect.

Native teachers in this Province enjoy no pension privileges.

(d) Conditions of Service.

205. (i) The appointment of a teacher to a Government aided Native school, or the dismissal, on a disciplinary charge, of an approved teacher from such a school is not valid in any Province unless approved by the Superintendent/Director of Education. As has already been pointed out, however (paragraph 178), the services of any teacher employed in such a school may, in Natal, the Transvaal and the Orange Free State, be terminated after due notice by the Manager, and such termination of services is not subject to the approval of the Superintendent/Director.

Appointments of teachers to Government schools in Natal are made by the Superintendent of Education subject to the approval of the Administrator; and dismissals on disciplinary charges are made by the Administrator on the recommendation of the Superintendent of Education. In the Cape and the Transvaal nominations of teachers for appointment in undenominational public schools for Natives are made by the School Board concerned, and appointments are subject to the approval of the Superintendent/Director of Education.

In all Provinces the services of redundant teachers in Native schools may, after due notice, be terminated on the initiative of the Education Department. Similarly, teachers may be dismissed, with or without notice, on the initiative of the Department for inefficiency or neglect of duty.

206. (ii) In all Provinces a teacher may resign his post at any time on giving due notice.

207. (iii) In the Cape Province teachers employed in aided Mission schools or in undenominational public schools are required to retire on attaining the age of 55 in the case of women, and 60 in the case of men.

In Natal and the Transvaal, teachers employed in Government Native schools are required to retire at the same ages. No retiring age is laid down for teachers in other types of Native schools in Natal.

In the Transvaal and the Orange Free State no retiring age is laid down for teachers employed in any type of aided Native school.

In the Cape and Natal women teachers are regarded as resigning their posts on marriage. No such condition of service is laid down in the other two Provinces.

208. (iv) Provision is made in all Provinces for sick leave on varying conditions, for teachers employed in Government and Government-aided schools.

In Natal, teachers in aided schools enjoy no other leave privileges.

Other forms of leave, e.g. on urgent private affairs, to attend examinations, to prosecute studies, etc., may be granted on varying conditions to teachers in Government schools in Natal and to any teacher in the other three Provinces.

European teachers employed in post-primary posts in Native schools of the Cape Province, enjoy the same leave privileges as teachers in European schools, and are in this respect much more favourably situated than European teachers in similar schools in the other Provinces.

(e) Staffing Quotas.

209. There are no great divergences in the pupil-quotas laid down for the staffing of the various types of Native schools in the different Provinces.

For Primary schools a minimum average attendance of 18-20 is in general required to secure a salary grant for one teacher. To secure a second teacher an average attendance of 40 in the Cape and Natal, 35 in the Transvaal, and 55 in the Orange Free State, is required. Thereafter, for varying types of primary schools the requirements are from 30 to 40 additional pupils in average attendance for each additional teacher.

In industrial schools in the Cape and Natal, a minimum average attendance of ten is laid down as a requirement before aid can be granted to an industrial department; and a second teacher may be granted when the attendance exceeds twenty. In the Transvaal the staffing of industrial schools is at the discretion of the Director.

In training schools the staffing regulations vary somewhat in the different Provinces, a student-quota based on the total average attendance being laid down in the Transvaal and Orange Free State, whereas in the Cape and Natal the basis in general is one teacher per approved class of not less than ten students. Such specialist teachers (part-time or whole-time) as are required are also provided in all Provinces.

In secondary schools of the Cape, Transvaal and Orange Free State staffing is based on practically identical pupil-quotas calculated on the average attendance of the whole school. In Natal the same basis is applied as operates in training schools.

Whilst the foregoing are the departmental regulations for the staffing of schools, it is to be noted that for years past it has not been possible, except in the Orange Free State, to allow the additional teaching staff to which the schools were entitled.

(f) Maintenance (Capitation) Grants, Bursaries.

210. (i) The origin of the payment of maintenance grants for students at Native institutions in the Cape Province has been referred to in a previous section (paragraph 18). These grants were originally made in the form of bursaries varying from £10 to £15 each to enable selected students to obtain industrial or teacher training, entirely free of charge, at a boarding institution. As, however, the funds available were soon insufficient to cope with the rapidly increasing number of students on behalf of whom applications for grants were made, the position eventually came to be that each industrial or training school received an annual subsidy in the form of maintenance grants, the total amount available being divided amongst the institutions in proportion to the number of their students.

The maintenance grants paid to Cape industrial and teacher training institutions do not to-day directly benefit individual students, a boarding fee, usually of £14 per annum, being payable by all students attending each institution. The grants are therefore now merely a means of subsidising the institutions.

For the year 1935-36 subsidies to Cape training institutions in the form of maintenance grants for students were paid to the amount of £4,080, which represents £2. 3s. 2d. per student enrolled; and similar subsidies to industrial schools or departments amounted to £1,082, this representing £1. 12s. 5d. per student enrolled.

211. (ii) In the Transvaal the same procedure as in the Cape was originally adopted, the bursaries varying from £5 to £10 each. Subsequent developments, so far as industrial schools were concerned, followed the same lines as in the Cape; but from 1929 the training schools were paid a capitation grant of £2 per annum per student in average attendance.

For the year 1935-36 subsidies to Transvaal industrial schools amounted to £150 which represents £1. 10s. per student enrolled. In the training institutions the annual subsidy amounted to £1,784 in respect of 910 students enrolled.

212. (iii) In the Orange Free State no industrial schools are in operation and no capitation or maintenance grants are paid in respect of student-teachers in training schools.

213. (iv) In Natal a capitation grant of £1 per student enrolled is paid in respect of students attending training institutions, industrial schools, and primary higher (Stds. V and VI) departments. For primary schools, to meet the cost of needlework material, gardening tools, etc., a subsidy is paid, varying from £1 to £5 per school according to the average attendance.

214. In all the Provinces some provision is made for the encouragement of meritorious Native students to proceed with their education at various stages beyond the primary school. In general it is a requirement that bursars shall immediately or ultimately proceed to courses of teacher-training. The number of bursaries made available for deserving Native students is considerably higher in Natal and the Orange Free State than in the Cape and the Transvaal.

215. State Expenditure on Different Types of Education—1935.

Type of School.	Province.	No. of Schools.	Average Enrolment.	Expenditure 1934-35.	Cost per Pupil.
Teacher-training.....	Cape.....	13	1,887	£ 37,842	£ s. d. 19 18 11
	Natal.....	5	614	13,633	22 4 1
	Transvaal.....	6	916	8,545	9 6 7
	O.F.S.....	2	123	3,113	25 6 2
	Union.....	26	3,540	62,933	17 15 6
Secondary.....	Cape.....	7	741	7,651	10 6 6
	Natal.....	7	971	9,661	9 19 0
	Transvaal.....	3	295	2,696	9 2 9
	O.F.S.....	3	266	2,703	10 3 3
	Union.....	20	2,273	22,711	9 19 10
Industrial (Schools and Departments).....	Cape.....	25	667	12,070	18 1 11
	Natal.....	8	397	5,064	12 15 1
	Transvaal.....	3	100	778	7 15 8
	O.F.S.....	—	—	—	—
	Union.....	36	1,164	17,912	15 7 9
Primary.....	Cape.....	1,705	161,601	332,797	2 1 1
	Natal.....	645	60,520	99,823	1 13 0
	Transvaal.....	628	81,219	118,481	1 9 2
	O.F.S.....	276	29,250	43,998	1 10 1
	Union.....	3,254	332,590	595,099	1 15 9
Totals.....	Cape.....	1,750	164,896	390,160	2 7 4
	Natal.....	665	62,502	128,191	2 1 0
	Transvaal.....	640	82,530	130,500	1 11 8
	O.F.S.....	281	29,739	49,814	1 13 6
	Union.....	3,336	339,667	698,665	2 1 1

NOTE.—If the above calculations had been made on the average attendance the following would have been the result:—

Cape.....	—	131,438	390,160	2 19 4
Natal.....	—	54,499	128,191	2 7 1
Transvaal.....	—	67,000	130,500	1 18 11
O.F.S.....	—	24,231	49,814	2 1 1
Union.....	—	277,168	698,665	2 10 5

THE NATIVE DEVELOPMENT ACCOUNT.

216. While the Committee is not required to make recommendations regarding the sources of revenue from which Native education should be financed in the future, it feels, however, that it cannot "examine and report upon the systems of Native education" without reference to the Native Development Account from which Native education is at present financed.

217. This account, which was established in 1925, has been the chief factor in determining not only the development of Native education, but also the nature of the administrative control since that date.

No review of the present system will, therefore, be complete without giving some description of the Native Development Account, indicating its origin, its underlying principles and the effect it has had on Native education.

Some of these points will be referred to again in connection with the criticism of the provincial system of administration of Native education.

218. Prior to Union, each of the then existing Governments had its own system of Native taxation and the various systems differed materially as regards the amount of taxation imposed, the basis of its incidence and the method of its collection. At the advent of Union these diverse systems continued in operation in the respective Provinces, but it soon became apparent that they gave rise to serious anomalies and that co-ordination and consolidation of the various taxation measures had to be undertaken. Although such measures had been under consideration from 1911, the first legislative step in the direction of consolidation of Native taxation was taken only in 1922.

219. In the previous year, on the plea that Native education was too costly, the Transvaal Provincial Council had imposed a direct tax on Natives in addition to the then existing Poll Tax of £2. The Union Government intervened, however, by passing the Financial Relations Fourth Extension Act, No. 5 of 1922, according to which—

- (a) Provincial Councils were debarred from imposing direct taxation on the persons, habitations, lands or incomes of Natives;
- (b) Provincial Councils were required to provide funds for Native education, not less proportionately to the whole sum spent on all education, than was spent in the financial year 1921-22;

NOTE.—For purposes of the Act the amounts spent on Native education by the Provinces were assessed as follows:—

Cape.....	£240,000
Natal.....	49,000
Transvaal.....	46,000
O.F.S.....	5,000

UNION..... £340,000

- (c) The Governor-General was empowered to make grants to any Province for the extension and improvement of Native education, such grants to be made out of the revenue derived from the direct taxation of the persons, lands, habitations or incomes of Natives under any law then in force or which might thereafter be enacted.

220. It is clear from the above that Parliament, while laying down a minimum to be spent by each Province on Native education, did not prohibit the expenditure of a greater sum from provincial revenue. At the same time the provision that the Union Government could make grants for the extension and improvement of Native education "out of revenues derived from the direct taxation . . . of Natives" was interpreted by the Provinces as relieving them of all responsibility for such extension and improvement.

221. Act No. 5 of 1922, definitely vesting the power of direct taxation of Natives in Parliament, was the first step towards a uniform system of Native taxation for the Union. The second step, a direct outcome of the first, followed when the Natives Taxation and Development Act, No. 41 of 1925, was passed. This Act abolished all previous taxation of Natives in the four Provinces and imposed throughout the Union new and uniform taxes of two kinds:—

- (i) A General Tax of £1 upon every adult male Native;
- (ii) a Local Tax of 10s. per hut payable by Natives living in reserves. (In certain cases quitrent takes the place of this tax. To the tax may be added a "tribal levy" if approved by the Minister of Native Affairs.)

222. The General Tax was intended for purposes of general government while the Local Tax was to be returned to the areas of collection for providing local government services.

223. Act No. 41 of 1925 further provided for the establishment of a special account to be called the "Native Development Account", to be administered by the Minister of Native Affairs in consultation with the Native Affairs Commission which had been created under the Native Affairs Act, No. 23 of 1920. The Account, which for administrative purposes is divided into the Native Development "A" Account, or the *General Fund*, and the Native Development "B" Account, or *Local Fund*, was to be applied to one or more of the following purposes:—

- (a) the maintenance, extension and improvement of educational facilities amongst Natives;
- (b) the further development and the advancement of the welfare of the Natives;
- (c) the assistance of certain Native Councils specified in the Act.

224. Into the Local Fund, Development "B" Account, the proceeds of all Local Taxes are paid and they are used, as already indicated, for local purposes. Into the General Fund, Development "A" Account, are paid the following:—

- (a) an amount of £340,000 annually from the Consolidated Revenue Fund, as provided in the Provincial Subsidies and Taxation Powers (Amendment) Act, No. 46 of 1925.

NOTE.—This sum is equal to the total amount that was spent by the four Provinces on Native education in 1921-22.

- (b) Two-fifths of the revenue derived from the General Tax, as provided in Act No. 49 of 1935.

NOTE.—Act No. 41 of 1925 had provided for one-fifth. This was increased to seven-twentieths for the financial year 1935-36, and to two-fifths thereafter.

225. By stating specifically the objects for which the Development Account was to be used, Parliament reaffirmed the principle implied in the Financial Relations Act of 1922, namely, that the extension of Native education and Native development beyond the level reached in 1922 is a Native liability.

226. While its terms of reference do not require an expression of opinion on this principle the Committee wishes to direct attention to paragraph 1058 of the Report of the Native Economic Commission (1930-32) as meriting serious consideration in the event of the Natives Taxation and Development Act being amended:—

“Your Commission experienced great difficulty in giving an exact connotation to the terms (what proportion of the public expenditure may be regarded as) ‘necessitated by the presence of and reasonably chargeable to, the Native population’. It is not usual in treatises on Public Finance to consider taxation and public expenditure from the point of view of any one class of persons; the expenditure which the State considers necessary is regarded as a charge against the whole community, and it is the task of the Government to distribute this equitably among the various classes of persons which constitute the State. The view generally taken is that if expenditure from which any class of persons (e.g. old-age pensioners) gain a differential advantage, is considered necessary, the taxes required for meeting it may be raised from another class, even if no individuals in that class (e.g. payers of super-tax) derive any direct benefit from such expenditure. Public expenditure is, therefore, joint expenditure, not expenditure in which any particular class has to raise the whole amount of money expended by the State on that class. The question whether such expenditure is necessitated by the presence of any class of persons does not therefore normally arise, because it is not considered to be a true criterion of the amount of revenue which should be raised from a particular class.”

227. Up till 1921, when the Transvaal Provincial Council attempted to tax the Natives for their education, the revenue derived from Natives, while it may have been considered, was not the criterion for determining the amount to be spent on their education. The Provinces, which, from 1910, derived no revenue from the direct taxation of Natives, voted the following sums for Native education in 1921-22.

Province.	Kind of Tax.	Native Tax Collected by Union Government. A.	Native Education Vote. B.	Percentage of B to A.
Cape.....	Hut Tax.....	£ 116,529	£ 240,000	207
Natal.....	Hut Tax.....	220,932	49,000	22
Transvaal.....	Poll Tax.....	421,952	46,000	10
O.F.S.....	Poll Tax.....	69,595	5,000	7

228. The comparison with the amount of Native taxes collected in each Province is interesting. The absence of any Provincial Native revenue precluded its being made the basis for allocating funds to Native education. The Transvaal, however, received in 1921-22 the sum of £335,555 in Pass Fees (first imposed by Act No. 18 of 1909) in its labour areas, a tax which though legally payable by the employer is frequently deducted from the Native's wages, and is in any case a form of revenue of the Province which would not have accrued without the Native employee.* For the first ten months of the financial year 1935-36 the income from this source was £441,737. Yet, except in so far as the Native shares with any other inhabitant the advantages of organised Government, very little of this revenue beyond a few small grants to hospitals serving Natives has, as far as can be ascertained, been diverted towards his welfare.

229. Having stated the principles underlying the creation of the Native Development Account, it is necessary to examine the Account itself. As has been pointed out previously, it consists of a General Fund and a Local Fund, the latter being used for purposes of local Government in the reserves. The Local Fund plays an important part in the agricultural development of those reserves, but as no part of it is used or was intended to be used for educational purposes generally, it can be omitted from the discussion which follows. It would have to be borne in mind only if the total taxation, to which the Native is liable, were under consideration.

230. The revenue from the General Tax, a portion of which is paid into the General Fund, is a variable amount. It depends upon the increase of the Native population and upon economic conditions. Normally the revenue from the General Tax is estimated to increase at the rate of 1.6 per cent. per annum, that being, according to the Union Year Book, the average rate of increase of the Native population. In 1925, when the Natives

* See Native Economic Commission Report; paragraph 1098.

Taxation and Development Act was passed, the Native population was about 5,000,000. Making no allowances for exemption because of old age or poverty, the number of taxpayers in that year was approximately 1,200,000. In 1926 the revenue from the General Tax was actually just over £1,116,000.

231. In 1926, the Act having come into operation on 1st January, 1926, the General Fund received—

(i) from Consolidated Revenue	£340,000
(ii) one-fifth of the General Tax	240,000

TOTAL £580,000

The first amount being fixed, only the contribution from the General Tax could increase, and that could be expected to increase only at the estimated rate of 1.6 per cent. per annum.

232. The following table shows what the revenue from the General Tax would have been had there been growth at 1.6 per cent. per annum. It also shows the income the Development Account would have had in consequence, taking into account the fact that Parliament increased its contributions from the General Tax for 1935-36 and again for 1936-37.

Period.	ESTIMATED REVENUE.			
	General Tax increasing at estimated rate of 1.6% p.a.	Development "A" Account.		
		From Consolidated Revenue.	From General Tax.	Total.
	£	£	£	£
1926-27.....	1,200,000	340,000	240,000	580,000
1927-28.....	1,219,200	340,000	243,850	583,000
1928-29.....	1,238,707	340,000	247,751	587,751
1929-30.....	1,259,025	340,000	251,805	591,805
1930-31.....	1,279,169	340,000	255,833	595,833
1931-32.....	1,299,634	340,000	259,926	599,926
1932-33.....	1,320,427	340,000	264,085	604,085
1933-34.....	1,341,553	340,000	268,310	608,310
1934-35.....	1,363,016	340,000	272,603	612,603
1935-36.....	1,384,824	340,000	484,692	824,692
1936-37.....	1,406,980	340,000	502,792	902,792
1937-38.....	1,429,489	340,000	571,796	911,796
1938-39.....	1,452,359	340,000	580,944	920,944
1939-40.....	1,476,095	340,000	590,430	930,430

233. It will be seen that if the revenue from the General Tax had increased by £20,000 each year, i.e. at the estimated rate of 1.6 per cent., the Development Account would have increased by approximately £4,000 per annum, or only .6 per cent., till 1934-35. After the contribution from the General Tax has reached its maximum of two-fifths in 1936-37 the annual increase is about £9,000, still representing only 1 per cent. per annum.

234. The Development Account was intended, as its name signifies, for Native development, which implies quantitative growth as well as qualitative improvement. On 1st January, 1926, the Account assumed responsibility for *maintaining* the existing facilities for over 200,000 pupils in more than 2,600 schools, for gradually extending these facilities to those children of school age not yet provided for, and for *improving* educational facilities for all. But a fund, the rate of growth of which is less than the rate of increase of the population it is to serve, cannot hope to meet the demands even of quantitative expansion.

235. The actual income of the Development Account, omitting, for the present, income from sources other than Consolidated Revenue and General Tax, is given below:—

Period.	ACTUAL REVENUE:			
	General Tax.	Development Account.		
		From Consolidation Revenue.	General Tax.	Total.
	£	£	£	£
1926-27.....	1,116,740	340,000	233,348	573,348
1927-28.....	1,114,725	340,000	232,945	572,945
1928-29.....	1,186,315	340,000	237,263	577,263
1929-30.....	1,226,520	340,000	245,304	585,304
1930-31.....	1,243,285	340,000	248,657	588,657
1931-32.....	1,195,490	340,000	227,098	567,098
1932-33.....	1,053,315	340,000	210,663	550,663
1933-34.....	1,072,940	340,000	214,588	554,588
1934-35.....	1,232,060	340,000	246,412	586,412
1935-36*.....	1,128,570	340,000	395,000	735,000

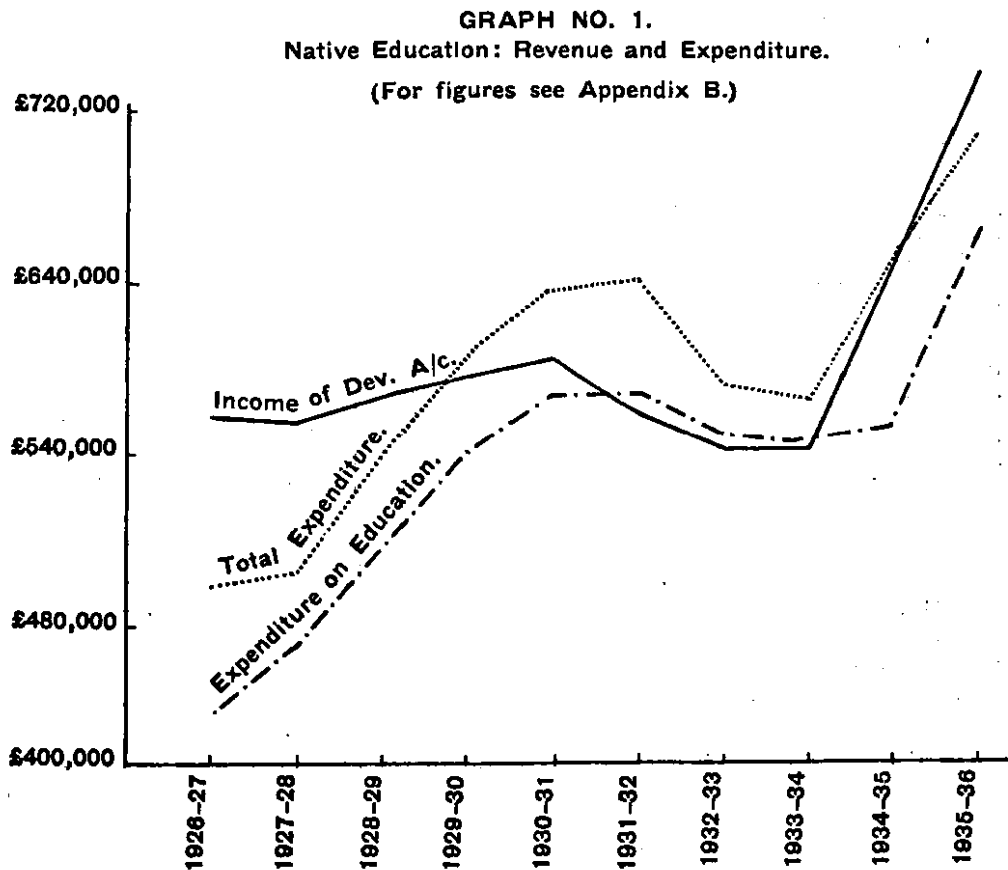
* Estimated.

236. A comparison of the figures of actual revenue with the figures given in the previous table shows that the actual revenue always fell short of the estimate, the total shortage for the period 1926-1936 being almost £300,000. The shortage may be accounted for by the taxpayers' inability to pay because of loss of stock and failure of crops owing to severe droughts, loss of wages during the period of depression, and lastly by the probability that the population did not increase at the rate of 1·6 per cent. per annum.*

237. This table shows further that the Development Account did not grow automatically, as was expected, but was subject to serious fluctuations. It is likely that the experience of the past ten years will be repeated in the future and that the Development Account will not be able to finance a growing service like Native education.

238. Appendix B gives a detailed statement showing all the operations on the General Fund (Development "A" Account).

239. The accompanying graph, studied in conjunction with those figures, shows clearly that the expenditure exceeded the revenue in the fourth year of the operation of the Development Account.



240. The total expenditure was much below the total income during the first two years, but it began to exceed the revenue of the General Fund during the year 1929-30 and continued to do so until all accumulated surpluses had been absorbed. Expenditure on education alone exceeded the total income of the Development Account in 1931-32, 1932-33 and 1933-34, in spite of drastic economies. It was only during 1934-35, when arrear taxes were paid in, that the expenditure on education alone was less than the total revenue, while the total expenditure remained higher than the income till 1935-36.

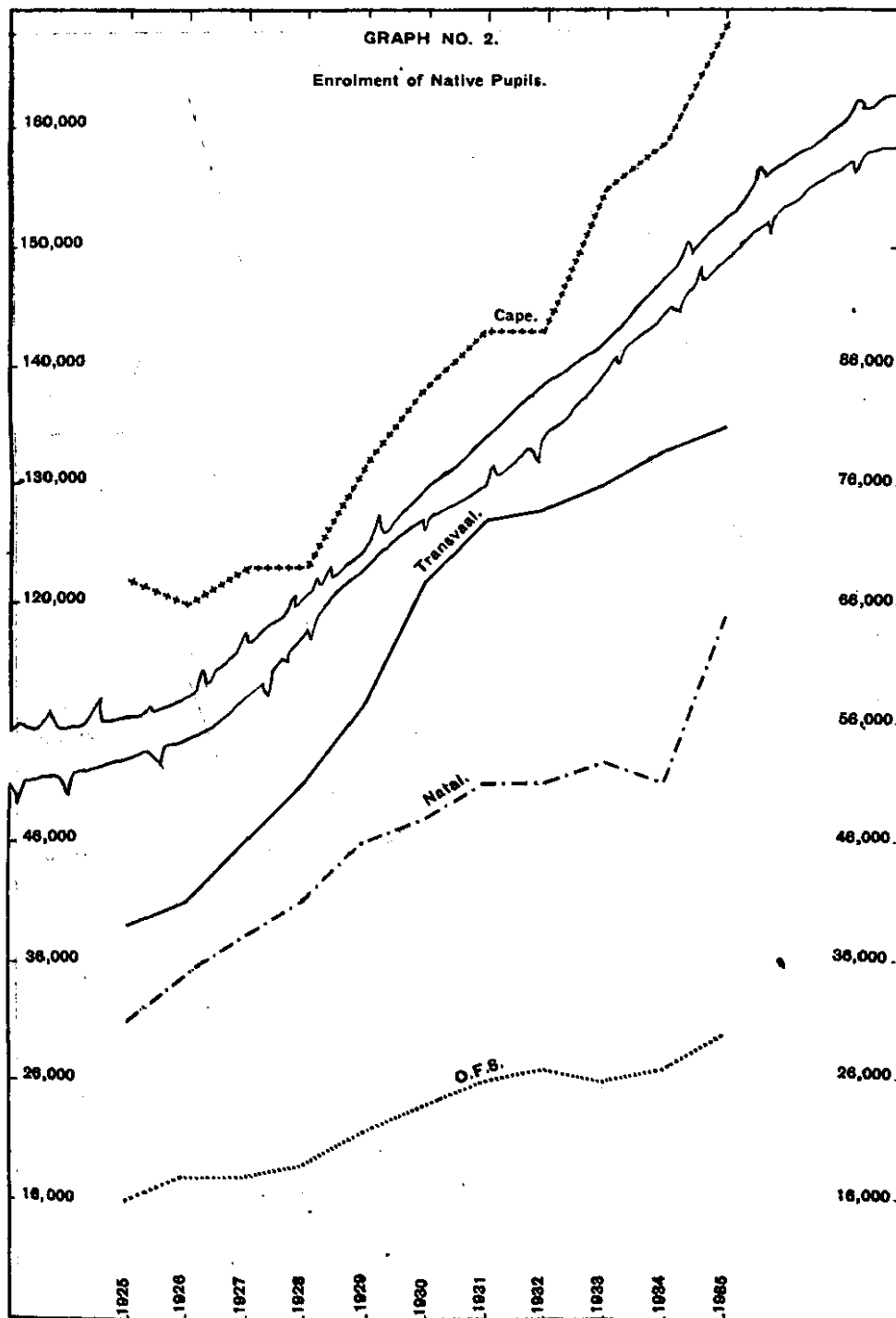
241. The General Fund had started with a serious handicap. In 1923, in anticipation of the creation of the Development Account, the Treasury advanced to the Provinces £223,644 for Native education. This sum was to be repaid from the General Fund in annual instalments of £44,728, later reduced to £25,560. The actual position is that the Fund would have shown a large deficit at the end of the financial year 1935-36 had Parliament not come to the rescue in 1935 by increasing the contribution from General Tax revenue to the Fund from one-fifth to seven-twentieths and thereafter to two-fifths.

* The Native Affairs Commission, in its report for the years 1932 and 1933, states that the estimated rate of increase of the General Tax was 2 per cent. although the rate of increase of population was estimated at a little more than half that.

242. That Native education benefited greatly by the provision of money from the Development Account, cannot be questioned. The enrolment figures given in the following tables show what an impetus was given to enrolment.

Year.	Cape.	Natal.	Transvaal.	O.F.S.	Union.
1925.....	121,661	30,722	39,347	15,818	207,548
1926.....	120,133	35,080	41,331	17,701	214,245
1927.....	122,570	37,820	46,357	17,626	224,373
1928.....	122,575	41,222	50,943	19,305	234,045
1929.....	132,108	46,049	57,913	21,700	257,770
1930.....	137,804	48,397	67,824	24,638	278,663
1931.....	143,361	51,395	73,407	26,203	294,366
1932.....	142,921	50,687	74,185	26,523	294,296
1933.....	155,450	53,078	75,915	26,030	310,473
1934.....	159,310	51,219	79,295	27,477	320,301
1935.....	169,357	65,225	81,219	29,739	346,440

243. The following graph shows the relative increases of enrolment in each province:—



244. In conjunction with this the expenditure from the Development Account must be considered. Details are given here:—

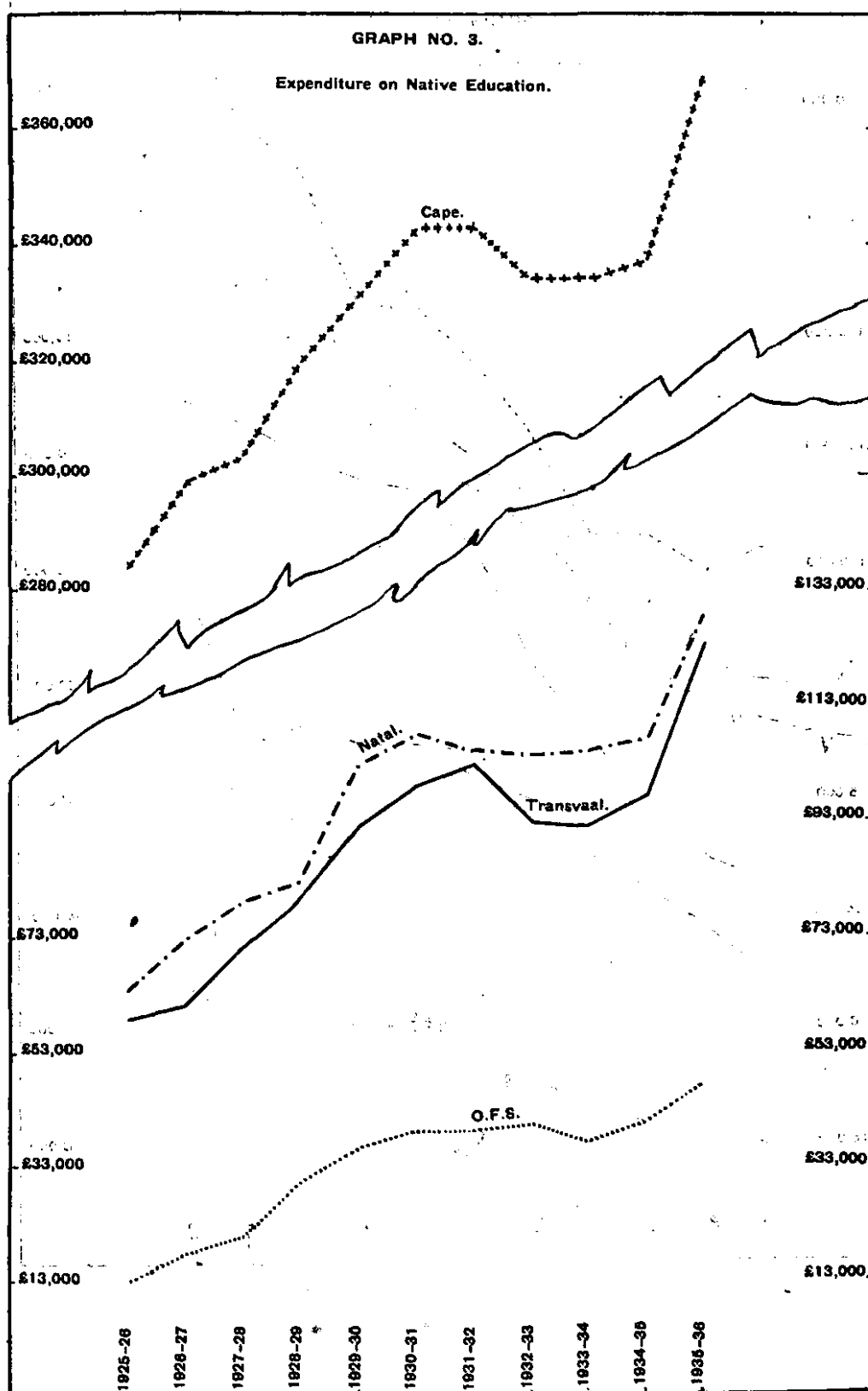
EXPENDITURE ON NATIVE EDUCATION.

Year.	Cape.	Natal.	Transvaal.	O.F.S.	Union.
	£	£	£	£	£
1925-26.....	284,419	64,021	59,202	13,356	420,998
1926-27.....	298,385	71,561	61,450	18,313	449,709
1927-28.....	303,324	79,428	70,998	21,142	474,893
1928-29.....	319,067	81,963	78,884	30,405	520,319
1929-30.....	331,155	103,118	92,051	35,999	562,323
1930-31.....	342,687	110,018	98,978	39,223	590,905
1931-32.....	342,985	107,324	100,888	39,372	590,569
1932-33.....	334,976	104,002	92,728	39,892	571,596
1933-34.....	333,573	104,559	92,202	36,960	567,286
1934-35.....	336,935	107,417	97,268	39,946	578,566
1935-36*.....	368,535	128,191	123,725	46,650	667,101

* Authorised expenditure for the financial year.

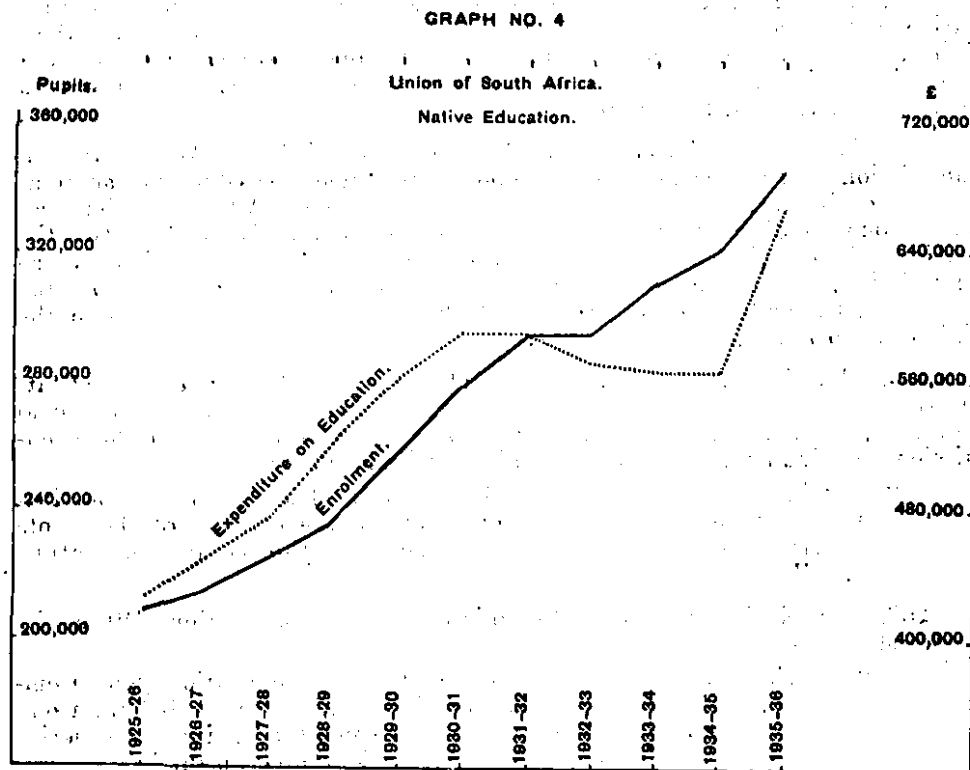
NOTE.—The Cape spends about £25,000 and the Transvaal £6,000 in addition to this on inspection, supervision and administration.

245.



246. The graph makes the figures for the four Provinces more easily comparable. If the graphs for enrolment and expenditure are compared it will be seen that the enrolment curve rises in all Provinces, except the Orange Free State, at a steeper angle than the expenditure curve. Growth of enrolment is a quantitative increase. If the expenditure had kept pace with this quantitative growth only, the expenditure and enrolment curves should be more or less parallel. The fact that they diverge, the expenditure curve rising less steeply than the enrolment curve, shows that even the existing systems could not be maintained at the same level of efficiency. It is the aim of every school to improve both quantitatively and qualitatively. Qualitative improvements imply better buildings, better teachers, better equipment. The Development Account was created with the object of maintaining and extending facilities,—a quantitative growth,—and of improving facilities,—a qualitative improvement. To achieve this, expenditure must rise slightly, more rapidly than enrolment. When at some future time the greater part of the children of school age are at school, when schools are moderately well housed and equipped, and when the teachers are reasonably well qualified, the expenditure and enrolment curves will tend to run parallel again.

247. The point is illustrated in the graph which shows both the expenditure and the enrolment for the Union.



248. Till 1931 the Development Fund was able to keep pace with the quantitative growth, but from 1931 till 1934 expenditure lagged behind. In fact, it was during this period that the most serious cases of understaffing and overcrowding occurred. The sharp rise in expenditure during 1935-36 indicates that an attempt is being made to overtake the increase and to remedy the most serious defects.

249. The Development Account has not fulfilled the object for which it was created. Realising this, Parliament provided, by Act No. 49 of 1935, a larger contribution from the General Tax.

250. In its report for 1932 and 1933 the Native Affairs Commission analysed the position of the Development Account in relation to Native Education and declared:—

“ In so far as . . . the income accruing to the Development Fund has to meet the reasonable and accepted charges for Native education the Fund is bankrupt ”.

251. The report referred to concluded with the following statement, which this Committee fully endorses:—

“ We claim, therefore, that the arrangement come to in 1925 is not sufficient to meet the ever increasing demands of Native education, and that some other arrangement is necessary ”.

CHAPTER III.

UNION AND PROVINCIAL CONTROL OF NATIVE EDUCATION.

I. EXISTING PROVINCIAL SYSTEM OF CONTROL (INCLUDING ROLE OF NATIVE AFFAIRS DEPARTMENT): PROS AND CONS.

INTRODUCTION.

252. With the establishment of Union in 1910, education, other than higher education, was assigned to the Provincial Councils for "a period of five years and thereafter till Parliament otherwise provides". There are evident signs that these arrangements were avowedly experimental and the result of compromise. It is therefore not surprising that the question has received repeated and weighty consideration during the intervening period of upwards of a quarter of a century which has since passed.

253. Though Section 147 of the Act of Union indicates that it was intended to make the administration of Native affairs a national undertaking, Native education was regarded as being included in education other than higher, and it therefore passed along with European education, from the pre-Union legislative bodies into the hands of the several Provincial Councils where it has remained ever since.

254. Included in the matters upon which the Provincial Administration Commission (1915) was required to report was "whether education shall as a whole or in part cease to be a matter for Provincial Administration and become one for direct control by the Government of the Union". After the hearing of voluminous evidence from official and other educationists the Commission, with one dissentient, recommended the abolition of the Provincial Councils and the transfer of the control of all education to the Union Government.

255. The University Commission (1914) had already expressed its concurrence with the remarks made by its Chairman, Justice Sir Perceval Laurence, in a memorandum on education furnished by him to the Commission on Financial Relations in which he had stated:—

"it is impossible to ignore the fact that the framers of the constitution must be taken to have contemplated the transfer of the whole subject by the legislature to the central authority at some future date".

256. The Native Economic Commission (1932) in Section 640 of its report stated:—

"In view of the peculiar nature of Native education your Commission regards it as essential that it should be controlled from one source, and considers that the time has come for vesting the superintendence thereof in an officer of the Union Government".

257. Notwithstanding these and other similar recommendations and expressions of opinion, serious consideration of this matter was postponed owing to various circumstances. Education other than higher, both of Europeans and Natives, has therefore continued to remain under the legislative and administrative control of the Provincial Councils.

258. Whatever the reasons for postponement may have been, and that they were largely political can scarcely be questioned, this Committee is now required "to consider and make recommendations as to whether, in view of the extent to which the Union Government has assumed financial responsibility for Native education, it should take over the administration from the Provinces and, if so, in what way Native education should be administered".

259. Before stating its conclusions on this question, it would be advisable for the Committee to enumerate the main arguments for and against the retention of the present system and to examine the grounds upon which these arguments are based in order to ascertain how far they are justified.

ARGUMENTS FOR AND AGAINST THE RETENTION OF PROVINCIAL CONTROL.

260. (1) It was contended by many witnesses that the education of the Native should not be divorced from that of the European, the Coloured and the Indian; that the education of the community is one and in each Province should be under one control, and that the education of the weaker race gains immensely in facilities, service and prestige by its association with the educational system of the stronger.

261. This association under the provincial system has not been as complete at all points as is often imagined. There is already considerable differentiation:

- (a) Higher education, technical, trade, industrial, agricultural, housecraft and special schools for Europeans, not to mention the big field of Child Welfare, are to-day administered by the Union Education Department and not by the Provincial Departments which administer Native education. Further, the institution providing higher education for Natives is administered not by the latter, but by the former Department.
- (b) Though European and Native education have both been under the legislative and administrative care of the Provinces, three out of the four Provincial Councils have established a considerable measure of separate administration by the creation of distinct, and to some extent independent, departments for Native education, each with a separate *ad hoc* inspectorate. While there are no separate inspectors in the fourth Province (Cape) a chief inspector for Native education was appointed in 1921, to the great benefit of Native education in that Province, the actual administration of which is in the hands of a special branch of the Department.
- (c) The very considerable measure of control exercised by the Native Affairs Commission, not only in the allocation of funds, but also in the framing of policy, is another direction in which there already exists a substantial measure of differentiation. This aspect of the question will be referred to again later in this report.

262. Moreover, the contention that the education of the weaker race has gained immensely because of its association in the Cape Province with the educational system of the stronger is a deduction which can scarcely be claimed to have been proved. The advanced position of Native education in that Province is probably due much more to the liberal Native policy of the Cape which has existed quite apart from educational matters.

263. (2) Some witnesses held that in the Provincial Councils Native education is largely screened from political influences, such adjustments as are necessary being made within the Departments by educationists on educational grounds; that the Union Parliament has such a multiplicity of political and racial issues to contend with that the passage of necessary legislation is often delayed if not defeated; and that Provincial Councils, being less unwieldy bodies, with a closer knowledge of local conditions, can effect necessary legislation more speedily.

264. Unfortunately the hopes entertained during the National Convention and in the early days of Union, that the Provincial Councils would not be political bodies have not, to the great disappointment of practically all, been realised. Their status, method of election and procedure have tended more and more to give them the appearance of parliamentary bodies. This tendency is scarcely in consonance with the powers and functions entrusted to them by the constitution. On the whole Native education has not been fostered by the Provincial Councils, and even where some real interest has been taken it has not always been free from political influences. There is no reason to suppose, as has been argued, that under a Union system of control educationists would not be at least as free as they are now to make such educational adjustments as may be found to be desirable or expedient. Moreover, as has been suggested by responsible witnesses, the creation of a Union National Board and Provincial Boards for Native education could be made a more effective political screen than the present system under the administration of the Provincial Councils, and should enable Native education to be kept out of the political arena.

265. Doubt has been expressed whether Parliament, already so occupied with other matters, would be able to give the requisite attention to Native education. It should not, however, be necessary for Parliament to do much more than lay down the broad lines upon which an education system could be established, leaving the details to be dealt with by regulations to be framed by educational specialists. Save in the initial stage the demands made upon the time and attention of Parliament should be inconsiderable. Parliament can scarcely give less time to the subject which has assumed national importance, than one Provincial Council, which, it was stated in evidence by a highly placed official, had not discussed the matter during the past ten years. Experience has shown that speedy legislation not infrequently has meant too hasty legislation.

266. (3) It was also argued that with a centralised form of control those sections of the country which are progressive and have made most progress would be retarded and levelled down.

267. Much progress has been made recently in what some witnesses have termed the "backward" Provinces and there should be no difficulty in ensuring that this levelling up process will continue whatever system of control is finally adopted. Elsewhere in this report measures are proposed which will fully safeguard and promote the progress which has been made in the Cape Province.

268. (4) In some Provinces the opinion was expressed that, though unification of many services has been effected, people are still, to a considerable extent, attached to the boundaries of the old colonies; that representation at their provincial capitals has become a habit and the Provincial Councils and Executives satisfy their desire for visible representatives more easily of access than the departmental heads of the Union in Pretoria or Capetown.

269. There is a consensus of opinion that, with the exception of education, the functions performed by the Provincial Councils are matters of local concern and interest and can best be left in the hands of those in close touch with local affairs. That a very different view has been taken of education is evidenced by the constantly widening interpretation given to the term "higher education". From time to time educational functions, which experience has shown could better be nationally administered and financed, have been transferred to the Union Government, e.g. technical, trade, housecraft, agriculture, industrial and special schools. The line of demarcation between the educational functions of the Union and those of the Provinces has become increasingly vague, and it is obvious that public opinion has supported the transfers already effected. It has been suggested that ultimately all education, a state function in South Africa, will become a national duty and that the provincial boundaries, to which so many still cling, will disappear so far as national issues are concerned. In any case, the Native people look to the central Government and not to the Provincial Administrations for consideration of their affairs and so are not much concerned with provincial boundaries or capitals.

270. (5) Evidence revealed that there is, in some parts of the country, strong opposition to the education of the Native beyond the merest limits, and the fear was expressed that this opposition is likely to grow under a system of Union control where party politics play no small part in constitutional government.

271. During the course of its investigations the Committee did hear evidence to the effect that there is still appreciable opposition to the scholastic education of Natives beyond the most rudimentary stage. It can be said at once that where the witnesses themselves shared this opposition it was usually evident to the Committee after cross-examining them that they were generally biased in their views and uninformed as to the facts. Responsible and informed witnesses, laymen as well as educationists, did not support this attitude. In fact, the weight of evidence was overwhelmingly in favour of giving the Natives facilities for acquiring a sound education such as is described elsewhere in this report. The Committee, therefore, has good reason to believe that the more generous attitude is without doubt the reflex of a growing volume of public opinion—particularly amongst the more enlightened members of the younger generation—and should reassure those who fear reactionary tendencies, which, it might be pointed out, are not evident in the increased grants recently made by Parliament for Native education and development.

272. (6) It was contended that the trend of Native policy in the Union, as illustrated by the colour bar, the "civilised labour" policy, the Native Service Contract Act, the Natives Land Act, 1913, and the proposed legislation in connection with the Native Bills—the last having provoked determined and widespread opposition—has not been such as to inspire confidence in the minds of the Natives and many Europeans who support their cause.

273. In regard to this contention it may be pointed out, however, that there are several directions in which Native interests have been advanced materially in recent years. The following, though not exhaustive, may be cited as examples: modifications of the pass laws, particularly in the Transvaal; a sustained and vigorous campaign of agricultural development including soil reclamation and water conservation in the reserves; the granting of trading privileges to Natives; provision for the extension of the Council system to all Native areas throughout the Union; the granting of executive powers to the Transkeian Territories General Council; the recognition of Native custom throughout the Union; the establishment of Native appeal and divorce courts; the training of Native medical aids and the decision to establish a rural medical service for Natives; grants to Native mission hospitals; the appointment of several commissions and committees to investigate matters regarding which representations or complaints had been made by or on behalf of the Native people, e.g. the Training of Natives in medicine and Public Health Committee (1928); the Native Economic Commission (1930-1932); the Native Medical Education Committee (1933); the Native Labour Committee (1935); the investigation by the Board of Trade and Industries into the establishment of industries in the Native Reserves (1935); the Native Education Committee (1935).

274. It will thus be seen that much has been done by the Union Government through legislative and administrative means to benefit the Native people.

275. (7) It was pointed out that provincial control is desirable and necessary in order to stimulate local, i.e. provincial interest in and support of Native education.

276. This argument might hold if the Provincial Councils were financially responsible for Native education. In actual fact they are not, but merely disburse to schools funds which they receive earmarked for Native education from the Union Native Affairs Department, which controls the Native Development Fund. Moreover, the mere circumstance that Native education is provincially controlled has not resulted in any special effort on the part of the Provincial Councils to support it out of their own funds, or to augment the Union grant as they do in the case of European and Coloured education. Their attitude seems to be that as they are precluded from levying direct taxation upon Natives, the financial support of Native education is no concern of theirs. While this frame of mind is understandable it is unfortunate in its effect on Native education, and the fact remains (in spite of some assertions to the contrary) that the present system does not encourage interest but merely divides responsibility and stifles initiative. The contention, therefore, that control by the Provincial Councils is desirable and necessary to stimulate local interest and initiative can scarcely be maintained in its bearing on Native education.

277. The evidence shows that local interest and initiative depend far more upon the Missions and their supporters through whom the people are induced to take a lively and practical interest in establishing and maintaining schools. The absence of provincial interest fortunately has not extended to its officials, whose goodwill and assistance have been a tremendous factor and have meant so much to the development of Native education. There is no good reason to assume that the stimulation of local interest by the Missions co-operating with the officials will not function as effectively under another system of control.

278. (8) The expressed opinion of the Executive Committees of the Provinces with the exception of the Transvaal, favoured provincial control of Native education, and due regard should be given to their views. In the Transvaal, as was stated by the Director of Education in evidence, the Executive Committee wished to hand Native Education over entirely to the Union Government.

In the Cape the Superintendent-General of Education made it clear in his evidence that the Cape Provincial Executive Committee wished to continue to control Native education, provided that the Union Government assumed responsibility for the whole of the cost. Limitation of the latter's responsibility merely to payment of a grant for Native Education on the basis of a fixed per caput subsidy rate would not, it was emphasised, be acceptable to the Province.

In Natal the Executive Committee declined to submit evidence, but intimated by letter that it was strongly opposed to the control of Native education being transferred to the Union Government. It proposed that provincial control should be made even more complete by removing the "somewhat irksome restrictions" now imposed by the Native Affairs Department, and that all funds required for the maintenance and extension of Native education should be provided by the Union Government.

According to the evidence of the Director of Education, the Orange Free State Executive Committee was not in favour of relinquishing the control of Native education. It was claimed that to hand Native Education over to the Union Government would entail loss of local interest and prestige and would also interfere with the traditional policy of the Orange Free State which, it was stated, had created good relations between white and black.

In the course of the Committee's investigations the fact emerged that in Natal, and also to some extent in the Orange Free State, the retention of provincial control of Native education was desired also because of its bearing on Native policy.

279. (a) While the question of the relation between administrative control and financial responsibility will be dealt with more fully later, it must be pointed out that the principle underlying the point of view of the three provinces (particularly that of the Cape) is one which cuts across the majority report of the "Murray" Commission, quoted with whole-hearted approval by the Provincial Finance Commission (1933):—

"One of the most salutary principles for the creation of a sound system of public finance, is that any authority which is entrusted with the expenditure of public money, should also be charged with the direct liability for raising either the whole or a substantial portion of the revenue required to meet such expenditure. When funds are raised by

one authority and disposed of by another, the sense of responsibility by which the latter should be guided and which constitutes a most valuable protection for the taxpayer, is almost inevitably weakened. It is only when the power to spend is controlled by the liability to provide the necessary funds that efficient and economical administration can be secured. The reciprocal action of these two influences tends to discourage extravagance and to ensure that good value is obtained for all the expenditure incurred."

This principle is a very important one and cannot be disregarded, especially in view of the existing system under which the Provincial Councils are debarred from imposing direct taxes upon Natives and during the continuance of which the Councils will be unwilling to assume any measure of joint responsibility for financing Native education.

As it is very improbable that this taxation arrangement will be departed from, the Committee feels that its existence should be assumed as a *fait accompli* in any proposed scheme of finance and control for the future.

280. (b) As regards the other argument referring to the maintenance of local (provincial) interest and of a tradition peculiar to a particular province, these points have been dealt with above, where it was shown that these were more often dependent upon other factors in the situation than upon the role of the Provincial Councils; and it is quite possible to devise a scheme of administration which will not necessarily interfere with the healthy development of these progressive traditions.

281. (9) It was urged in support of the retention of provincial control of Native education that the Cape Native Education Commission (1919), after mature consideration, arrived at the conclusion: "that the general control of Native education should be left with the Education Department of the Province".

282. In arriving at that conclusion the Commission made it very clear that in making this recommendation it was limited to considering "whether the interests of Native education in the Cape Province, viewed by themselves alone, would be better served under the Provincial or under the Union system of control". Had the Commission been free to consider the "other important aspects lying beyond its scope", the views held by several of its most prominent members might have prevailed and the decision been different.

In fact, where Commissions before and after this Cape Commission *did* consider the wider implications of this problem, they put forward recommendations unequivocally against provincial control. This conclusion was implied in the findings of the two Commissions cited above in paragraphs 278 and 279; and the Native Affairs Commission in its Report for 1921, in which it specially dealt with this question, advanced an impressive list of arguments in support of Union control and against provincial control of Native education.

283. The report of the Phelps-Stokes Education Commission of which so distinguished an educationist as Dr. Jesse Jones was chairman, expressed its views as follows:—

"It seems clear that the limitation of the Union Government to the one field of higher education is especially unfortunate for the cause of Native education. The varying policies of the Provinces point to serious losses through the indifference of Provincial Councils, and contradiction of educational plans. Surely a problem of such large and vital possibilities for good or for ill in the development of South Africa should receive the consideration of the largest and most influential unit of Government in the sub-continent. Sound statesmanship will undoubtedly require the Union Government sooner or later to take a much larger share in the formulation of educational policies for the development of a Native people constituting 80 per cent. of the total population of South Africa".

284. (10) Lastly, it was contended by a number of witnesses that a national or Union system of Native education might easily lead to over-centralisation, bureaucracy and soul-deadening uniformity; that conditions differ so widely in different parts of the country that Union control would be fatal to education which, in order to be effective at all, must constantly adjust itself to local conditions; that the vast distances in South Africa make administration from one central office cumbersome, and often cause irksome delay in matters which could have been more expeditiously and effectively settled if the head office were not so far removed; that it is impossible for those at a distant head office to have that intimate knowledge of local conditions so necessary for sympathetic and effective handling of local problems and troubles; that this is especially true in the case of Native education which is still in its infancy, and as it grows will constantly be faced with new problems which cannot possibly all be dealt with by central regulation; and that, for these reasons, it would be better to leave Native education under provincial control.

285. These contentions will have force in proportion as the assumptions on which they are based are correct.

The first assumption is that the elimination of the Provincial Councils from the control of Native education will of necessity cause a centralisation of all authority in the Union Buildings at Pretoria, and that such authority will be exercised in an arbitrary and bureaucratic way, leaving no scope for any initiative or administrative decentralisation in the Provinces. This assumption is not warranted. In all its investigations the Committee has found no evidence in support of a scheme of control modelled upon such an extremely bureaucratic pattern, and considers that the fear underlying this contention cannot seriously be entertained.

286. The second assumption is that the word "provincial" is administratively synonymous with the word "local". This assumption is also not borne out by the facts. Where provinces are so large as the Cape, for example, with the Transkei in the north-eastern corner and Bechuanaland in the northern corner—both about 800 miles from Capetown—it can hardly be maintained that the control exercised from that provincial head office is "local" administration, and that officials are in such intimate touch with local affairs that they can handle difficulties in those territories any more expeditiously and sympathetically than they could be handled by officials from Pretoria. In fact, from the point of view of distance, Pretoria is more accessible to any Native territory in the Union than Capetown is to Pondoland or to Bechuanaland.

In short, this contention, forceful as it may seem at first sight, is based upon a confusion of thought and is due to a failure to realise that the real problem before us is not really Union *versus* local control, as if all authority and power must go either to the centre or to the periphery of our political system. It is a question rather of a division of *specific* functions and of deciding which of these are provincial and local and should be provincially, and locally determined.

That there are national issues in Native education which must be dealt with nationally was clear from the evidence placed before us; in fact, it was implied in our terms of reference, for the State's financial responsibility for Native education is national (i.e. Union). Similarly there are provincial issues and local issues. These will be detailed in the proposed scheme of administration set out in paragraph 320 below.

CONCLUSION.

287. (a) Whatever other conclusions may be arrived at from a consideration of the *pros* and *cons* listed above, one conclusion seems to be ruled out from the beginning and that is that the present system is satisfactory and that there exist no valid reasons why it should be altered. No more compelling fact has emerged from the evidence than the general conviction that the *status quo* is untenable.

In fact, it is not without significance that while several witnesses, many of them of considerable standing in the educational world, opposed Union control, they nevertheless expressed themselves as being thoroughly dissatisfied with the present system. Some of the descriptions applied by them to that system, which they wish to retain, are that "it is in a state of chaos", "the position is so hopeless", "it is utterly unsatisfactory", "Native education has been starved", "the position is unsound", etc.

Most of the condemnation emanates from the Cape Province where admittedly much has been done for Native education, and where it must not be overlooked that the Provincial Council in 1920 extended free education to Natives simultaneously with its application to Europeans and Coloureds.

From the evidence before it the Committee is convinced, therefore, that some reform of the present system of administration, with which not only the Provincial Councils but also the Native Affairs Department are concerned, is urgently needed. To leave the present system as it is and to think that the defects will vanish by merely exhorting those responsible for the work to try and "carry on" as best they can, is unfair, not only to the Native people—whose educational needs are most pressing—but also to those who have given life-long and devoted service as missionaries and as Government officials, to Native education.

288. (b) In the second place, as a result of its investigations, the Committee believes, and this belief is fortified by responsible opinion, collective and individual, that the stage is set for a great forward move in a national question of first-rate importance, and that only by the country as a whole shouldering the responsibility, is it practicable to do adequate justice to the educational requirements of the Native people.

While advocating this general advance, the Committee is emphatically in favour of the progress which has been attained in any one Province being maintained and, where possible, accelerated. It would not be prepared to support control by the central Government if it had cause to foresee any slowing down process in the Cape Province or to a less extent in Natal and the Orange Free State, while the Transvaal made up leeway.

289. (c) After careful consideration and examination of the question in all its bearings, including the pros and cons listed above, the Committee is satisfied that with the assumption of Union control on the lines and in accordance with the plans and principles herein after set forth in detail, no Province will be at a disadvantage, while the gain to the Native people of this land will be great and progressive.

290. The Committee accordingly recommends that Native education be transferred from the control of the Provincial Councils to that of the Union Government.

II. PROPOSED NATIONAL SCHEME OF CONTROL AND ADMINISTRATION.

UNDER WHICH UNION DEPARTMENT?

291. The conclusion having been reached that the ultimate control of Native education should be vested in the Union Government and not in the Provincial Councils, the next question to be decided is the particular Department of State to which it is to be assigned. The proposal has been put forward by some witnesses that Native education is so integral a part of Native policy that it should be administered by the Native Affairs Department. This view, however, finds little support amongst educationists or the Native people.

292. Their objections are based on experience as well as on principle. In every Province the Committee found that the Native Affairs Commission, in discharging the functions assigned to it in relation to Native education, was the object of adverse criticism; and there is a consensus of opinion that these functions should in any event be transferred to a body more representative of, and better acquainted with the needs of Native education.

293. These views are endorsed even by prominent officials of the Native Affairs Department itself. The Secretary, speaking on behalf of the Minister of Native Affairs, declared in evidence: "I think the control of Native education should be handed over to the Central Government, and that the Union Education Department should take charge of it The Minister does not want it under the Native Affairs Department."

294. The chief reasons advanced for this view are as follows:—

- (i) The matters with which the Native Affairs Department has to deal are already so multifarious and the burdens on the head of that Department so heavy, that the position would become intolerable if education were added to it.
- (ii) The Native Affairs Department cannot adequately deal with a matter like education. The head is an administrative officer, usually selected for his magisterial experience and legal knowledge, and not an educationist. Education has in modern times become so specialised that educational training and experience are essential qualifications for the head of a department administering a large educational system.
- (iii) In view of the fact that there already exists a Union Department of Education, there is little or no justification for setting up for the Union duplicate educational machinery under the Native Affairs Department.
- (iv) If Native education were placed under the Native Affairs and not under the Union Education Department, the Natives would imagine that they were getting an educational system different from, if not inferior to that of the European.
- (v) Responsible witnesses expressed the view that it would be unfortunate for education—which is primarily a matter of the spirit—to be linked up with a Government department which is generally associated in the Native's mind with the collection of taxes and the administration of justice. It is not fair to education to place it under a department whose functions are very largely regulatory.

295. The Committee feels that these arguments as a whole are conclusive and, therefore, recommends that the administration and financing of Native education be dissociated from the Native Affairs Department (including the Native Affairs Commission) and be placed with the Union Education Department.

NATIVE AGRICULTURE.

296. An exception is, however, made in the case of Native agriculture, under which falls the training of agricultural demonstrators. This should remain under the Native Affairs Department, as this work in many of its phases needs the backing of the administrative machinery of that department, e.g. in the administrative measures dealing with soil erosion, stock-raising and crop production. At the same time, the training of agricultural demonstrators and the extension work done by them and other officers constitute a

type of Native education (even though it be on the adult level) and there should, therefore, be some link with the Union Education Department. This link the Committee provides for in the scheme outlined below by the inclusion of the Secretary for Native Affairs as a member of the proposed National Board of Education. This representation, besides ensuring the necessary contact between education and Native policy in general, would also facilitate the co-operation (outlined in paragraph 331 below) between the agricultural work done by the teacher at the school and that done by the demonstrator in the community.

THE NATIVE EDUCATION FUND.

297. Matters of administration and control are, as is evident from the foregoing discussion of the present system, inextricably bound up with matters pertaining to financial responsibility. It is, therefore, necessary, before outlining the proposed scheme of administration of Native education under which definite powers and functions will have to be allocated to various bodies and officials, to define in general terms the financial basis on which the whole scheme is to be founded.

298. It was clear from the evidence that much of the criticism levelled at the existing system must be attributed to the unsatisfactory way in which Native education is financed under the Native Development Fund. This Fund was created in 1925. Its origin and constitution are described in detail in paragraph 216, *et seq.* For our present purpose all that need be said here is that the General Fund was composed of two parts: (a) a block grant of £340,000 per annum, and (b) one-fifth of the proceeds of the Native General Tax. Out of this Fund the Native Affairs Commission was to finance a comprehensive scheme of Native education and development intended to go considerably beyond the then existing system. The grants from this Fund soon, however, proved to be inadequate for the carrying on of the system as it was, let alone for the ambitious programme of development which the Commission set before itself.

299. The gist of the criticisms is that it is anomalous to create a Development Fund which, as events have proved, is itself incapable of development. The block grant is, of course, inelastic and incapable of expansion. The basis on which this grant was arrived at was unfortunate, for it penalised from the start those Provinces which had lagged behind, owing to their parsimonious attitude in previous years towards Native education. Consequently, there was no hope of their making up leeway from this (a) part of the Fund. Moreover, the (b) part, viz., the one-fifth of the Native General Tax, which was expected to be the factor capable of expansion, proved utterly disappointing. That the Government has itself recognised this is evidenced by the fact that it has from this year increased this part of the Fund to two-fifths. As has been shown in paragraphs 234-237 even this addition can give only temporary relief, and very soon the Fund will again be found to be inadequate.

300. The inelasticity of the Fund has proved a serious handicap to Native education in various ways because it could not keep pace with even the most essential needs of Native education, far less expand beyond the minimum.

In the first place, over 70 per cent. of the Native children of school age are not at school, and there are thousands of them eager for education who cannot get it because of lack of facilities. It is not as if Mission enterprise were lacking, for there are hundreds of unaided Mission schools waiting to be taken over into the aided system.

In the second place, even of the schools that are aided and inspected by the Education Departments, a great many are hopelessly overcrowded and understaffed. The Committee witnessed the most appalling instances of overcrowding in some of the urban schools. In one school there were nearly four hundred pupils huddled together, most of them sitting on the floor of a badly lighted and badly ventilated wood and iron room, which should under normal circumstances have accommodated not more than 50 or 60 pupils with desks. There was scarcely room for a blackboard or a teacher's table—let alone other educational equipment such as maps. Four teachers were simultaneously trying to instruct the classes crowded together in this way. It is little wonder that the educational achievements of Native pupils are often disappointing when one finds that instruction is given under such deplorable conditions.

It is not only in the large urban centres where one finds this overcrowding and understaffing, but also in some rural areas.

301. These are external evidences of an inelastic system and they usually strike the casual observer rather forcibly. There are, however, other defects which are probably less apparent but more insidious in their effects. Of these must be mentioned the large-scale employment of unqualified teachers in some of the Provinces. In Natal and the Orange Free State, for example, only one-third of the teachers in *aided* primary schools are fully certificated. In the *unaided* schools, of course, practically all teachers are unqualified.

In the aided schools where the Education Departments do not provide sufficient teachers, the Missions (and sometimes the head teachers)—rather than turn children away—on their own account often engage, at £1 or £2 per month, Natives who know but little more than the pupils.

These are some of the main effects, which the financial arrangements have had on Native education.

302. Incidentally it may be mentioned that the Government contribution per pupil for European education is 10 times as large as that for Native education and over 40 times as much per head of European population as per head of Native population. The idea is fairly general that Native education should be done "on the cheap"—an idea which may yet cost future generations very dear.

303. Apart from the shortcomings of the Fund enumerated above, the financial administration of the system is unsatisfactory because it involves dual control. On the one hand we have the Native Affairs Commission, whose members can at best have but little acquaintance with what is going on in the actual administration of Native education, holding the purse strings; and on the other hand the Provincial Authorities who actually administer Native education without having the financial responsibility or control. It is not surprising that under such circumstances the Provinces find the administration of Native education irksome.

304. For these and other reasons (see also paragraphs 324-326) the Committee recommends:—

(a) *That inasmuch as Native education is a national responsibility, and as the bulk of Native revenue is paid into the general revenue of the Union, the responsibility for the financial support of Native education (in so far as the State is responsible at all) should fall upon the Union and not on the Provincial Administrations—the State's contributions being made by means of an annual per caput grant per pupil in average attendance to be paid into a Native Education Fund—provided that this grant in any one year be reckoned in respect of not more than 110 per cent. of the number of pupils in average attendance in the previous year.*

305. (b) *That this Native Education Fund be administered by a National Board of Native Education (see paragraph 320 below) under the Minister of Education.*

306. This Native Education Fund when created will naturally take the place of the existing Native Development Fund in so far as the latter is responsible for financing Native Education. The determination of the sources of this new Fund does not fall within this Committee's terms of reference. The Committee, therefore, is not called upon to recommend whether this money should be derived from general revenue, from a modified form of the existing Native Development Account, or from some other source.

307. The administration of this proposed Native Education Fund will be one of the most important functions of the National Board. In the first place, it will recommend to the Minister the annual allocation to each Province of the sums required for carrying on Native education. The different claims of the four Provinces will be considered on their merits and the funds will be allocated to each according to its particular needs and in the light of the country's need as a whole. If, for example, £x per Native pupil in average attendance in the Union as a whole is paid into this Fund (from whatever source the Government may determine), it will not mean that each Province will automatically receive from the Board £x for every pupil in average attendance in that Province. Some Provinces will receive more than £x and others less, each according to its need; and the respective amounts will vary also from year to year depending on the varying relative needs of the various Provinces from year to year.

308. The present per pupil cost of Native education differs widely from Province to Province (see paragraph 215). It will therefore, go against the principle laid down by the Committee to provide a guarantee that no Province be levelled down, if the same rate of subsidy be applied to all Provinces. Moreover, to bring the per caput grant suddenly up to the level of the average of the Union in the case of those Provinces below the average will also be unwise and is definitely not recommended.

309. In the second place, the National Board in administering this Fund should be empowered to accumulate reserves if it finds that it is in the interests of Native education to do so. The Committee attaches much importance to this point for the reason that an educational system grows qualitatively as well as quantitatively and due provision should be made also for qualitative improvement under an arrangement where funds are made available only on the basis of the numerical growth of the pupils in average attendance. It may be expected, for example, that under the new scheme there will be considerable numerical expansion owing to increased enrolment during the first few years, and that in consequence the total grant paid into the Fund will show a more rapid increase at the beginning than in subsequent years.

When once all the unaided schools, which have accumulated up to the present, are taken over into the aided system, the numerical growth of pupils will not be so rapid, because, as was shown in evidence, the natural inertia of the masses of Native people and the limited financial resources of the Missions, will act as brakes on numerical growth beyond a certain point.

310. On the other hand during the first few years the system will be *qualitatively* much the same as it is to-day, e.g. many unqualified and partially qualified teachers will still be employed, because of the dearth of qualified teachers; there will not yet be enough Native pupils who have completed the primary school course to warrant much additional provision for secondary schools. It is, therefore, quite conceivable that, if the rate of the annual per pupil grant which is to be paid into the Fund is based on the cost of a system qualitatively improved beyond the present, there may be a surplus during the first few years, simply because these qualitative improvements cannot be put into effect immediately. Not only is such a situation conceivable, but it would appear to be eminently desirable for the National Board to see that there are such surpluses at the beginning, in order to create a reserve on which to fall back when in future such qualitative improvements, which are so urgently required, can be put into effect.

311. The only other alternative to this proposal is that the rate on which the per pupil grant is paid into the Fund be revised by the Government from time to time in order to provide also for the qualitative development of Native education.

312. Of the two alternatives the Committee definitely favours the former, by which an adequate grant will from the start be paid into the Native Education Fund, so that the National Board will have the means as well as the power to build up reserves. This will not only provide for greater continuity of development in Native education, but will also put on the National Board a responsibility which is commensurate with its status.

313. Moreover, the Committee is of opinion that, unless a subsidy rate be agreed upon, which definitely makes qualitative improvement possible, that is, is higher than the present day per pupil cost of Native education, all that is to be gained by the introduction of the per pupil subsidy principle will be merely to provide the same admittedly inadequate education for more and more Native children—a procedure which will undoubtedly prove to be wasteful and unsatisfactory in its ultimate results.

314. The principle of subsidising the Provincial Councils on the basis of a per caput subsidy has been accepted by the Government. The Union Government makes a per caput grant of £5. 5s. in respect of Coloured and Indian pupils, and a grant ranging from £14 to £16. 7s. 6d. in respect of European pupils, in average attendance.

315. This per caput basis was evidently regarded in principle as the most equitable and also the safest basis on which to subsidise the Provinces for services in which increase of cost is commensurate with the increase in the numbers served. In this subsidy arrangement the Union Government aids the Provinces who, for the rest, from their own resources, find the funds for running the various Provincial services including European and Coloured education. In the scheme which the Committee proposes for Native education the Union Government aids the Missions and jointly they are responsible for Native education. The difference between these two partnerships is that in the former the Union Government relinquishes all control, whereas in the latter the Union Government retains direct control over State expenditure. The Union Government, therefore, is safeguarded against possibilities of wasteful expenditure to a greater extent in respect of Native education than in respect of European education.

316. Moreover, such an aided system of partnership with the Missions has its own inherent checks against wild expansion possibly involving the State in greatly increased expenditure, for in Native education the initiative must come from the Missions and the Native communities, whose financial resources are very limited. Lastly, there is amongst certain sections of the Native people also considerable inertia to be overcome by the Missions in order to keep their schools going as well as to start new ones.

317. The application of this principle of a per caput subsidy to Native education was warmly advocated by all the prominent witnesses who were questioned about it. It was generally felt that no single recommendation of this Committee could do more for the remedying of the present defects in Native education than this one if acted upon by the Government. The best informed amongst the witnesses were of opinion that the increase in attendance of Native pupils consequent on the introduction of such a scheme might be relatively high during the first few years (owing to the leeway to be made up) and would gradually taper off. But in no year should the increase exceed 10 per cent. It is for this reason that in our recommendation the increase in the Government's liability from year to year is limited to 10 per cent.

318. The actual per caput *rate* of the Government grant to Native education will depend on the inclusion or exclusion of certain quantitative and qualitative improvements in present day conditions in Native education; and will be determined later (see paragraph 660).

319. *Whatever rate may ultimately be adopted the Committee strongly feels that the principle of the per caput grant should be adopted on the lines here suggested, because it is a system of financial support under which Native education may count on a greater degree of stability and continuity of development, while at the same time State control of public expenditure will be duly safeguarded.*

ADMINISTRATIVE MACHINERY PROPOSED.

320. In view of the abovementioned considerations and also for purely educational reasons, *the Committee recommends that existing legislation be amended by means of a Native Education Act under which Native education will be administered on the following lines:*

NOTE.—*The underlying idea of this scheme is: "Central determination of policy with decentralisation of administration."*

A. Union.

- (i) that the Union Parliament becomes the ultimate *legislative* authority and the Minister of Education the Chief *Executive* authority for Native Education;
- (ii) that, in order to maintain a close link with European education, the Union Education Department under the Minister of Education be responsible for the general administration of Native education;
- (iii) that, in order to ensure the necessary amount of *ad hoc* attention to Native education, there be created in connection with the Union Education Department a special Department of Native Education under a Union Director of Native Education;
- (iv) that a Union or *National Board of Native Education* be created consisting of—
 - (a) The Secretary for Education.
 - (b) The Secretary for Native Affairs.
 - (c) The Union Director of Native Education.
 - (d) The four Provincial heads of the (European) Education Departments.
 - (e) One representative from each of the four Provincial Advisory Boards—see paragraph 320 B. below.
 - (f) The Principal of the South African Native College.
 - (g) Two Native members to be nominated by the Native Representative Council.

NOTE.—The four Provincial Superintendents of Native education to be attached to this Board as assessor members without vote.

- (v) that this *National Board* meet at least twice a year and as often as the Minister may wish to convene it;
- (vi) that its *Functions* be:—
 - (a) to advise the Minister on all matters pertaining to legislation on Native education;
 - (b) to be a means not only by which the educational needs of the Native people can be made nationally articulate, but by which various governmental agencies can also be properly co-ordinated in making provision for such needs (e.g. the correlation of the administration of Native Agriculture, Public Health, etc., with the schools);
 - (c) to consider the respective needs of the four provincial areas in administering the Native Education Fund and to make recommendations to the Minister accordingly—provided that the Native Education Act embodies the necessary guarantee to ensure that no one Province be penalised or levelled down in order to provide for the advance of more backward Provinces;
 - (d) to lay down minimum requirements for the four Provinces in respect of:—
 - (i) training and conditions of service of teachers;
 - (ii) matters pertaining to language and medium of instruction;
 - (e) to consider such other matters as may be referred to it;
- (vii) that with a view to serving this National Board and the Department with information on Native education and to conduct research into Native education, the present National Bureau for Educational and Social Research should be extended so as to do this work under a research officer specially competent in Native education.

B. Provincial.

- (i) That though it is proposed to eliminate the Provincial Councils as *legislative* and the Provincial Executive Committees with the Directors or Superintendents of European education as *executive* authorities of Native education, the sub-departments (as regards the administrative officials in the office and the inspectors in the field) will continue to operate within the provincial boundaries much as they have done before.

There will, therefore, be in each Province a sub-department of the Union office for Native education with its own staff, (including an accounting section) and inspectors and supervisors, etc., independent of the Provincial (European) Education Department of that Province;

- (ii) that at the head of each of these Native Education Offices there be appointed a Union official to be styled the *Superintendent of Native Education for the Province*.

(NOTE.—This title is suggested instead of the present one of Chief Inspector of Native Education in order to indicate that the nature of his duties will be more of an administrative than of an inspectorial nature.)

- (iii) As regards the actual administration of Native education within a Province, the operation of this office will be much the same as that under the present Chief Inspector in each of the four Provinces to-day. There will, however, be this difference that while, as regards the bigger matters affecting policy, he is to-day responsible to the Provincial Education Director (or Superintendent) and ultimately responsible to the Provincial Executive Committee and Council, he will in the proposed scheme be under the Union Director of Native Education and ultimately responsible to the Minister of Education. As regards matters of detailed administration he will be allowed a fairly free hand within the powers to be vested in him by the Union Native Education Act, and he will further have the benefit of the advice and guidance (as regards provincial and local matters) of a Provincial Advisory Board;

- (iv) that in order to ensure (a) adequate interest in Native education within the Province, (b) a sensitivity of the administration to the peculiar needs of the province, there should be a *Provincial Advisory Board* to advise the Provincial Superintendent on all matters pertaining to Native education within that Province;

- (v) that the *Constitution of the Provincial Advisory Board* be as follows:—

- (a) the Head of the European Education Department of the Province;
- (b) the Provincial Superintendent of Native Education;
- (c) a representative of the Native Affairs Department (to be nominated by the Minister of Native Affairs);
- (d) one or two Natives (according to the size of the Province) representing Native opinion;
- (e) one Provincial Councillor nominated by the Administrator, to represent European public opinion;
- (f) one representative of the Native teachers' organisation(s);
- (g) one representative of the European teachers' organisation(s);
- (h) one representative of the Universities in that Province;
- (i) eight members representing Missions controlling State-aided schools;

- (vi) that the Board meet at least twice a year;

- (vii) that the *Functions of this Advisory Board* be:—

- (a) To advise on matters pertaining to Native education within the Province, particularly—
 - (i) adjustments of curricula in different areas;
 - (ii) language and medium adjustment problems (beyond the national minimum standards laid down by the National Board);
 - (iii) problems in connection with the establishment, closing and amalgamation of schools;
 - (iv) estimates of expenditure to be submitted to the National Board;
- (b) to advise on such matters as may be referred to it;

- (c) to represent to the National Board the needs of the Province and to make its recommendations accordingly.

NOTE.—These Provincial Advisory Boards proposed above are more or less the same size as the Advisory Boards existing in the four Provinces to-day. (See paragraph 173 above.) Under the new scheme, however, they are made more representative and given more extended functions.

ADVANTAGES OF THE ABOVE SCHEME OVER SOME OTHER ALTERNATIVES.

321. As alternatives to the scheme of control of Native education proposed above there are in the main three possibilities:—

(a) The retention of the present system under which the control is divided between the Provincial Councils on the one hand, who are autonomous bodies in the administration of Native education (according to Article 85 of the Act of Union) and the Native Affairs Commission on the other hand, which is really sovereign and can dictate policy to the provincial Departments because it holds the purse strings.

This system of dual control, as was shown above, is so thoroughly unsatisfactory that it finds no support whatever, and can therefore be dismissed as an alternative to the Committee's scheme.

There now remain still two possibilities and they should be mentioned as they, at any rate, have the merit of avoiding the weakness of dual control:—

322. (b) Either to eliminate the Provincial Councils and hand over all control to the Native Affairs Department, in which case Native education in all four Provinces would be administered by that Department. This proposal has also been disposed of above (see paragraphs 291-295);

323. (c) or to eliminate the control of the Native Affairs Commission or, in fact, of any Union authority and make the Provinces as autonomous in the field of Native education as they are in that of European education other than higher. This proposal has certain minor variations according as its advocates have realised some of the difficulties involved in it and have tried to obviate them. Two of the chief variations to this proposal may be discussed:—

324. (i) The first difficulty which the advocates of this proposal found, has to do with the allocation of financial responsibility. Not a single witness proposed that the Provinces should be solely responsible for the cost of Native education. Many, however, proposed that the Union should be responsible either by meeting all the costs or by means of a per caput subsidy. The Cape Provincial Executive Committee was opposed, as has been stated above, to a per caput subsidy, because this form of grant meant part payment only and the Cape Province was not prepared to find the other part. It desires to administer Native education absolutely, but the expenditure involved is to be the sole responsibility of the Union Government. While the latter proposal is not defensible for reasons mentioned in paragraph 279 above: the Cape's reaction brings out a very important point. In fact, it involves a refutation of the argument advanced by the majority of witnesses in this (c) category. These witnesses say: Let the Provincial Councils retain full control of Native education, but let the Union subsidise them just as it does European and Coloured education to-day. They apparently do not realise, however, that while the Provinces receive a subsidy of £14 to £16. 7s. 6d. per European pupil they actually spend over £20 on an average. The rest they find out of their own revenue. As regards Coloured education, for instance, the Cape proposes to spend this year £100,000 more than accrues to it in the form of subsidy for Coloured education. *Subsidy, therefore, is in fact, only part payment.*

And if this part payment (subsidy) principle is applied to Native education we are faced with this fact, which was clear from all the evidence, that the Provinces are unwilling to assume any financial responsibility for Native education from their own revenue, because they are debarred from taxing the Natives.

325. To propose, therefore, that a Union subsidy should cover all the cost of Native education while the Provincial Councils remain in full control violates the principle, enunciated in paragraph 279 above, which this Committee regards as of fundamental importance.

326. The only logical way out of these difficulties regarding the relationship of financial responsibility and control is the Committee's proposal, viz. to eliminate the Provincial Councils as autonomous bodies controlling Native education and to vest the ultimate control in the Union Government which, as far as the State is concerned, will pay for Native education as, except for small contributions in respect of administrative services in certain Provinces, it has done in the past.

327. (ii) Another variation of the (c) alternative came from those witnesses who, while wishing to retain the Provincial Councils in authority, felt at the same time that Native education was becoming more and more a matter which should be nationally viewed, and that, therefore, there was need for some co-ordinating body. The Superintendent-General of the Cape Province, for example, recommended that Native education should be placed under the control of the Minister of Education who should be assisted by an Advisory National Board or Council (consisting of heads of the Provincial Education Departments, representatives of the Missions and other interests) which should lay down minimum requirements with a view to bringing the Provinces into line, and that, in any case where a Province refused to comply with the wishes of the Union Government, funds should be withheld. He pointed out that under such a system the Provincial Councils would continue to control Native education, and though in many respects provincial differences would continue, there would be increasing uniformity in essentials. In the opinion of the Committee such a division of authority linked with powers of coercion would lead to serious friction and must break down.

328. Other witnesses, however, took a different line and felt that the necessary co-ordination could be effected under the present provincial system by establishing a National Board of Native Education whose functions would be *purely advisory*.

On this National Advisory Board the heads of the four Provincial Departments and/or their Chief Inspectors of Native Education would meet regularly with representatives of the Missions to discuss their common problems. Thus in time the necessary co-ordination would be effected and a more or less unified national policy of Native education would be evolved.

329. This is a proposal to which the Committee gave very serious consideration as a possible alternative to its own scheme, because superficially considered it seems as if it could bring about the necessary co-ordination with the least dislocation of the existing provincial system. Such a body would then take the place of the Native Affairs Commission as far as Native education was concerned without, of course, having the ultimate power of control which that Commission has to-day.

The question, however, arises regarding such an Advisory Board: *Whom is it to advise?* If it is to advise one single executive authority as in the Committee's proposed scheme, it can and will, the Committee feels, perform a very useful function, because it can bring together varying national issues to one focal point where they can be dealt with executively. If it is, however, to advise *four* different authorities, each autonomous legislatively and executively, and each free to accept or refuse the advice offered, there is little chance of this Advisory Board being a co-ordinating body in any real sense of the word. What little experience there has been with such advisory bodies has shown that they are rather futile when it comes to co-ordination in really important matters. While regular conferences between heads of provincial Departments have proved interesting and in a few minor instances even useful in the past, and while these Directors and Superintendents may feel in perfect agreement about certain important matters, there is no guarantee that their respective Provincial Executive Committees and Councils will take the same view about these matters or will consider themselves bound in any way to act on the advice given.

330. The Committee is, therefore, of opinion that this is not a very fruitful line of approach to the question of the co-ordination of Native education on a national basis. But in any case, whether a National Advisory Board is attached to it or not, a system under which the Provincial Councils are retained as autonomous bodies in control of Native education, while the Union Government bears all the financial responsibility, is fundamentally unsound and will sooner or later break down.

Summary.

331. In its stead the Committee proposes administrative machinery which, while obviating the above-mentioned difficulties, has the following advantages:—

- (i) Under this scheme Native education is regarded as an issue "of such large and vital possibilities for good or for ill in the development of South Africa as a whole that it merits the consideration of the largest and most influential unit of Government in the sub-continent"—viz. the Union Government, and through the Ministry of Education is provided the means by which this subject can be brought before Parliament in a much more authoritative way than is at present possible.
- (ii) In administering this system the Minister will have the services of professionally qualified officials *ad hoc* for Native education and the benefit of the advice of a thoroughly representative body, viz. the National Board of Native education through which the educational needs of the Native people can be made nationally articulate.

- (iii) The fact that the Minister of Education is a member of the Cabinet and the Secretary for Native Affairs a member of the National Board is sufficient guarantee that educational policy will not be out of touch with general Native policy in the Union.
- (iv) At the same time the fact that both nationally and provincially there are *ad hoc* boards to deal with Native education will ensure that they are just as adequately screened from politics—if not more so than at present.
- (v) Unity of control is ensured and the present weakness of divided authority regarding the relationship between financial responsibility and administrative control is avoided.
- (vi) By placing Native education under the Union Education Department, which is a large department dealing with important phases of European education and also with Native higher education, and by providing that the heads of the Provincial Education Departments, who administer European primary and secondary schools, interest themselves in Native education (they are to represent the Provinces not only on the Provincial Advisory Boards but also on the National Board) the Committee's scheme ensures the association of Native with European education in a way that will give as good, if not better results than the present provincial system.
- (vii) While creating machinery that will bring about real co-ordination in matters where such co-ordination is desirable, the proposed system at the same time provides for that administrative decentralisation which allows scope for initiative and diversity in the Provinces and localities in those matters in which diversity of adjustment is desirable; and officials and educationists will be quite as free to make such adjustments provincially and locally as they are under the provincial system.
- (viii) Mission interests are at least as fully safeguarded as at present and the Natives themselves are represented to a greater extent than under the existing system.
- (ix) While facilities are available for the levelling up of "backward" Provinces the necessary safeguards are provided against any Province being levelled down or retarded in its progress while the others make up leeway.
- (x) Finally, by means of the creation of the Native Education Fund based on the principle of per caput grants, Native education will be able to count on greater stability and continuity of development, while at the same time State control of public expenditure is duly safeguarded.

CHAPTER IV.

THE RELATIONSHIP OF THE STATE AND MISSIONARY BODIES.

THE GENERAL POSITION.

332. The following quotation from the report of the Cape Parliamentary Committee on Native Education (1908) may be regarded as the keynote of this chapter:—

“ The present situation cannot be understood without recollecting that the education of the Native was begun by missionaries.”

333. Alone and often isolated from members of his own race, the missionary erected a humble building on some site granted by a Native chief. Here he conducted services and gathered around him those who desired to learn to read and to write. As his influence grew, he extended his efforts to neighbouring parts, and always the school was his most effective instrument for propagating the Gospel. The number of schools increased, but still the missionary was there to watch over the interests of scholars and teachers alike. The increasing number of schools brought in its train greater financial responsibility, a greater volume of administrative duties, but the missionary, as a matter of course, cheerfully shouldered the additional burdens.

334. In the chapter giving an account of the earlier history of Native education it has been shown that the States which later formed the Union of South Africa, realised sooner or later that they had a responsibility with regard to the education of the Natives. As “ it was scarcely right that the Government should leave the whole of this gigantic task to volunteers ”, the various Governments gave financial aid to the Missions for the maintenance of their schools. While the State recognised its responsibilities with regard to the Native schools, it also realised that it could not ignore the sterling work that had been performed by the missionary. When, therefore, financial assistance was given, the intention was not only to retain, but also to extend and strengthen missionary influence. Beyond laying down minimum requirements for secular instruction, the State at first left the missionary in complete control of his educational work.

335. In course of time complications arose because other religious societies settled near established Mission stations. The field was large enough to warrant the entry of more religious workers, but the controversies which had led to the formation of separate Churches on the Continent of Europe and in Great Britain were transplanted to African soil and caused similar lines of cleavage to appear among the indigenous Bantu. In the school, which from the outset had been a powerful agency for gaining converts to the Christian faith, emphasis now tended to be placed on the denominational aspect of religious teaching. The multiplication of religious bodies became more and more perplexing as more and more schools were established, sometimes with regard less for the educational needs of a community and the financial obligations involved than for the interests of a particular denomination. Even to-day attempts at proselytising occur, and it is not unknown that even material advantages, such as remission of fees, have been offered to pupils to leave one school and go to another. Teachers sometimes suspect—and not always without reason—that their being given notice of the termination of their services at a school is due to the fact that they do not belong to the denomination controlling the school. Lastly, there is the attitude of some Missions, which, themselves unable to occupy effectively an outstation site granted to them in a Native area, oppose its effective occupation by another Mission.

336. This multiplicity of denominations, seriously complicated by the establishment of numerous sects, presents a problem of which a satisfactory solution has not yet been found. The Missions themselves have realised that competition means waste of power and that the future lies in association and united effort. The South African Missionary Conference, the Bechuanaaland and Griqualand West Missionary Committee, the Transvaal Missionary Association, the Transkeian Missionary Conference, the Ciskeian Missionary Council and the Natal Missionary Conference are organisations founded with the object of eliminating denominational rivalry. Much is hoped for from the Christian Council of South Africa which was recently formed at the instance of Dr. John R. Mott, Chairman of the International Missionary Council, with the object of uniting the efforts at missionary co-operation of bodies such as have been mentioned.

337. In the field of education co-operation between Missions can undoubtedly be achieved. This has been proved in parts of the Cape Province and in the Orange Free State by the formation of "united" or "amalgamated" schools. In many parts of the Union the multiplicity of schools in the same locality—especially in urban areas, where one school would adequately serve the needs of all—could be reduced, and it is desirable that efforts should be made to attain this end. Uniting or amalgamating two or more schools does not eliminate or even reduce the supporting influence of the Missions concerned. The form of agreement signed by representatives of Churches entering into an amalgamation in the Orange Free State is given in Appendix A. It is self-explanatory and is commended for use, suitably amended where necessary, in other parts of the Union. While this form is at present used only in urban areas—where the need for co-operative schools is greatest—the principles underlying the agreement are applicable to rural areas as well. Experience has shown that the advice and assistance of the inspector of schools is valuable in negotiations between missionaries who either contemplate amalgamation of their schools or desire to prevent overlapping in rural areas.

A basis for negotiations with this end in view exists in almost all cases. As far as is known no children have ever been refused admission to a school controlled by any Mission on the ground that they belonged to another denomination. Hardly any Native school in an urban area, and comparatively few in rural areas and reserves, can claim to be denominational in the real sense of the word. Though a school may belong to denomination A there will be found in it children of adherents of denomination B or C or D. In some cases a school may be controlled by denomination X, but only a minority of the pupils are children of adherents of that denomination, all the others belonging to various other denominations, some of which may even have their own schools in the same locality.

338. Gradually increasing grants from the State resulted in greater emphasis being laid on secular subjects and in the exercise of a greater measure of control by the Government. At present the Native schools in South Africa are in much the same position as the elementary Church schools in England before 1870, when the first "board schools", organised, supported and supervised by the State, were established. In consideration of financial aid granted to the Missions for the maintenance of their schools the Government prescribes courses of instruction, conducts examinations, determines the conditions of service of teachers, exercises general supervision and control, and lays down minimum requirements with regard to buildings and equipment. The Missions on their part are expected to provide and maintain suitable buildings, provide a minimum of equipment and to nominate a Manager (superintendent/grantee) to exercise local control and to nominate and appoint teachers subject to approval by the Education Departments.

339. There is a small—but not negligible—number of missionaries who complain that the control exercised by the Government is out of proportion to the assistance given, and that they are in effect reduced to little more than "unpaid servants" of the Education Departments. This complaint is voiced by some of those who have the management of a large number of schools scattered over a wide area. The remedy, however, lies not with the Government but with the Missions. No hard and fast rule can be laid down as to the number of schools that should be assigned to each missionary Manager, as circumstances differ widely, but it should be a basic principle that no Manager should be responsible for more schools than he can visit personally on a school day at least twice a year. The fact that the Native school remains an integral and important part of missionary enterprise should not be obscured by considerations of responsibility being shared by a Government authority.

340. The personal element is important in any system of administration, but in a system involving Natives its importance becomes vital. Native education is a task undertaken by two partners: the Government on the one hand and the Missions on the other. The co-operation between the Missions and the Government will be successful in the same degree as their representatives, the missionaries and the official, are able to appreciate each other's aims and point of view. The co-operation not only involves the partners concerned, but is also vitally concerned with the Native community, which may contain tribally heterogeneous elements, and almost always comprises sections not mutually sympathetic because of the emphasis placed by various Missions themselves upon religious differences rather than upon points of agreement. To be able to deal with so complicated a situation the missionary and the official must recognise the common aim, and both will have ample opportunity for exercising good judgment, tact and, above all, patience.

341. During its investigations the Committee encountered much evidence, especially from Native witnesses, in favour of transferring the Native schools from the care of the Missions to the sole control of the Government. In the minds of many witnesses, mostly Native teachers, Government control

was synonymous with secularisation of education; but all responsible witnesses agreed that in a civilised Christian State religious instruction—not denominational teaching—must have a place in the curriculum of the school, even if it be a Government school. One of the reasons for the attitude taken up by the teachers advocating sole Government control is that their aims tend to be educational rather than religious. They are becoming restive under the paternal form of control exercised by the missionary and look for emancipation to some other system similar to that which prevails for the local control of European education. Parents also are beginning to claim direct association with school management. Their requests range from a modest desire to be consulted before action is taken, to a positive demand for complete executive control, which latter they deem attainable under a Government system. Later in this chapter the question of the control of missionaries over teachers is dealt with and the value of school committees is discussed, but it is necessary to state here that *there are weighty considerations in favour of retaining the direct influence of the missionaries in a South African system of Native education.*

342. Past history shows that the part played by Missions in the development of this country has been considerable. Those missionaries whose activities did not find favour with the early pioneers are a small minority in comparison with those who laboured unhonoured and unsung at a task for which they neither received nor expected to receive any earthly reward. No other agency has been more successful in interpreting to the uncivilised Native the principles of Christian ethics, the foundation of a Christian civilisation. To eliminate so successful an agency from the Native school would, therefore, be unwise.

343. Although the Bantu have for several generations been in more or less close contact with European civilisation, the metamorphosis brought about in the traditions and habits of the great bulk of Bantu society is but superficial. During the process of being remoulded, Bantu society cannot do without the friendly guidance, the intimate contact, the personal interest, the devoted services which the Missions, through their missionaries, are eager to give. Post-war Europe has proved that the school is a most powerful factor in bringing about fundamental changes in the mental, moral and material outlook of a people. Being so powerful, it is also a dangerous instrument in the hands of those who, because of their anti-social tendencies, use it for purposes contrary to the welfare of any group of the people who form the State. Especially if the education given is designed for a people whose traditions and outlook differ fundamentally from those of the European race which determines the course of civilisation in South Africa, the school requires constant, painstaking and sympathetic directive supervision. Government machinery can only partially replace the personal interest taken by the missionary, but it can do a great deal to encourage and assist it. The Missions, therefore, must remain active partners of the Government in the fulfilment of the task of giving a sound education to the Native.

344. For these reasons alone it is wholly impracticable to contemplate transferring all Native schools from the Missions to the Government. It is natural to assume, however, that the Government will eventually take upon itself the same measure of control over Native schools as it now exercises over European schools. But the rate at which a transfer from mission to Government control will take place depends not altogether on the ability of the public exchequer to meet the additional demands which will be made upon it as a result of such transfer, but far more on the degree of success the Bantu achieves in rebuilding his society under the influence of civilised and Christian ideals. The place of the Government school in the system of Native education is described later in this chapter; and it is there shown that the assumption of full State control of some Native schools is, in certain circumstances, necessary even to-day. At the same time the aided-school system must remain predominant for many years to come.

345. As long as the missionary shares the financial responsibility for the schools with the Government and is required to undertake their local administration, it is reasonable that he should have a voice in the direction of policy of Native education. In all the Provinces a measure of co-operation between Missions and the Education Departments has been secured by the formation of Advisory Boards on which the Missions are strongly represented. These Boards will remain an important factor in both policy and administration. They form a link between the various Missions, the co-operative committees set up by the Missions themselves, and the Government; and they have consequently been given a definite status in the new system of administration of Native education which is recommended in this report.

LOCAL COMMITTEES FOR NATIVE SCHOOLS.

346. There appears to be considerable divergence of practice with regard to the question of local school committees or even of district committees. The matter is largely determined by the denomination in charge. Some Missions do not desire advisory committees while others regularly establish

them. In Natal, however, a form of local advisory committee is obligatory in Government schools (see paragraph 176) and is recommended in aided schools; in the Orange Free State, where amalgamation in the urban areas has made such progress advisory committees are part of the amalgamation machinery, and in all schools committees are provided for; in the Transvaal officially recognised committees are found in the rural "community" schools. In other schools the matter is left in the hands of the missionary superintendents, but should they establish committees, such bodies have no departmental recognition. In the Cape, provision is made in the Education Ordinance for the establishment of a type of committee which has complete control over a school and exercises the full functions of a Manager in regard thereto. In all "united" schools, which are found mainly in urban areas, and also, through the good offices of the Bechuanaland and Griqualand West Advisory Committee, in a number of rural schools, in those areas, such committees have been established. Many local advisory committees, which are solely a mission concern, are nominated by Managers to assist them in the conduct of their schools, but the Department does not officially recognise them.

347. As has been indicated, some Mission Societies are opposed to this form of local interest, and no committees are to be found in the schools under their régime. On the other hand where such committees have been established the results have richly compensated the missionary, and in the case of the Government schools, the Department, for the extra trouble involved.

348. It is admitted that committees, when first constituted, may be a cause of extra labour and even of irritation to a Manager, but when they learn their duties they are a distinct source of strength. They exercise a healthy supervision over the affairs of the school and act as a stimulus to the whole community.

By this means the school more truly fulfils its function as a social centre than if everything is done independently by the Manager. Moreover, to serve on a committee is a training and education for its members, and Native leadership is thus developed.

349. The Committee is of opinion that the importance of creating a link between the authorities governing a school, be they missionary or governmental, on the one hand, and the parents on the other, cannot be over-emphasized; and considers that the establishment of local advisory committees is one of the means by which local interest in, and responsibility for schools may be promoted amongst the Native people.

350. The Committee, therefore, recommends—

that wherever possible local school committees should be established, their constitution being left to the Provincial Advisory Boards.

RECOGNITION OF AND ALLOWANCES TO MANAGERS (SUPERINTENDENTS, GRANTEES) OF NATIVE SCHOOLS.

351. The local management of the great majority of aided Native schools in the Union of South Africa is, as has been stated, in the hands of missionaries or ministers of religion; and except in the Cape it has been the general practice of the Education Departments to accept only Europeans as Missionary Managers.

352. In the Cape Province the creation, about 1924, of the Bantu Presbyterian Church, which assumed control of almost all the work of the South African Missions of the Church of Scotland, and the rapid increase of the Native ministry of the Methodist Church have brought about a situation whereby the local control of large numbers of aided Native schools in the Province has come into the hands of Native ministers of religion.

353. In view of the certainty that, with the spread of education, the Native ministry of most of the Churches will increase still further, and that the educational standard required of candidates for admission to the ministry of the well-established Churches is likely to be steadily raised; and in view further of the fact that there are already numbers of Native ministers who have shown themselves fully competent to exercise the functions of a Manager, the Committee recommends that—

no bar be placed in the way of the acceptance in any part of the Union of suitably qualified and competent Native ministers of recognised Churches as Managers of schools.

354. In order that the Education Departments should be in a position to judge of the suitability of any representative—European or non-European—of a Church who may be nominated as a Manager of schools, and should further be assured that the authorities of the Churches have given full consideration to the qualifications and competence of the representatives they

nominate as Managers, and are prepared in the last resort to accept responsibility in financial matters for the liabilities of their representatives to the Departments, the Committee further recommends—

that the nomination of a missionary/minister of religion as a Manager of schools should be made on an approved form, on which—

- (i) *full particulars of the proposed Manager's educational and other qualifications should be given;*
- (ii) *a recommendation of the Church's nominee shall be made by the responsible authority of the Church; and*
- (iii) *an undertaking shall be given on behalf of the Church to accept responsibility, if called upon to do so, for any financial liability to the Department which may be incurred by its representative in his capacity as a Manager of schools.*

(A suggested Form of Nomination appears as an Appendix—Appendix C.)

ALLOWANCES TO MANAGERS.

355. Except in the Cape Province, where a small allowance of 7s. 6d. per school may be paid, Managers of Native schools do not as a rule receive any allowances for their services to the Education Departments, even when those services are of a special nature and involve them in travelling and other expenses incurred at the direct behest of the Departments.

356. In respect of the normal duties of Managers in relation to their schools, the Committee does not consider that a system of allowances is desirable or justified, nor indeed have any of the Missions expressed in their evidence any desire for such allowances.

357. The Committee, however, recommends—

- (a) *that when a Manager of schools is requested or required by the Department to perform some special duty, e.g. to hold an inquiry into a disciplinary charge against a teacher or to act as an invigilator at any departmental examination, he should be granted either a refund of all reasonable out-of-pocket expenses incurred by him in carrying out such duty, or alternatively a suitable fee for his services; and*
- (b) *that Managers of schools should be supplied free of charge with all necessary stationery for the conduct of official correspondence with the Department and with teachers, and that the cost, if any, of postage on such official correspondence should be refunded to the Manager or met by the grant of an appropriate allowance.*

THE PLACE OF THE GOVERNMENT SCHOOL.

358. As has already been indicated in this chapter no one acquainted with the facts of the situation in South Africa, as far as Native education is concerned, can fail to pay tribute to the missionaries for the work which they have done for the Native people. This work has been recognised in a public way on many occasions, and the Committee wishes to express in no uncertain fashion its appreciation of the value to South Africa of missionary effort.

359. Nevertheless it is generally accepted in democratic countries that primary education, at least, is a State function and that sooner or later the task becomes too great for private enterprise. The assumption by the Government of increasing financial responsibility, the fact that in some areas there is serious overlapping of missionary endeavour, and the difficulty that Missions find in keeping pace with the needs of Native schools in urban areas, especially in the matter of providing buildings, are factors of the situation, which may make Government control necessary.

360. In the different Provinces the necessity for conserving denominational resources and avoiding overlapping has been secured in certain localities in the following ways:—

- (i) In the Cape by the establishment of some forty of what are termed "united" schools, each managed by a Committee.
- (ii) In the Orange Free State the "amalgamated" school meets the need.
- (iii) In the Transvaal there is one Government school at Pimville, but the need referred to is being met in some places by "tribal" schools, in others by "community" schools, and also by "amalgamated" schools.

(iv) In Natal, however, a purely Government system is growing up alongside the aided one, and is attained in the three ways described below:—

- (a) Should a Mission Society desire to hand over a school to the sole control of the Government the Education Department makes provision for it on its estimates, leases the building at an agreed rental from the Mission, takes over the existing staff, and prepares for the provision of the necessary requisites and furniture. Should the building be required for Church, as well as school purposes, the rent is usually a nominal one, designed to meet the expenses of upkeep.
- (b) In urban areas, where several Missions have schools, and yet none feel able or inclined to put up a building capable of accommodating all the pupils, the Department may on its own initiative take them all over as Government schools and organise the separate buildings as one school. Later on the municipality, at the instance of the Department, in some cases has erected a building large enough to house all the pupils and it is leased at an economic rental to the Department.
- (c) Under tribal conditions a local community, with possibly no Mission connection, erect a building and request the Department to take it over as a Government school from the beginning. This request is usually acceded to, and a small rental is paid to the community for the use of the building.

361. In these Government schools in Natal, as in the case of the "united" or "amalgamated" or "community" schools in the other Provinces, religious instruction is given by the staff on a syllabus approved by the Advisory Boards of the Province concerned, or otherwise agreed upon.

362. The Natal Government schools are controlled directly from the head office with the assistance of advisory committees of four members elected annually by the parents, and a chairman appointed by the Department. The latter is generally the former missionary Manager. The head teacher acts as secretary.

363. It is recognised that for a long time to come the system of aided mission schools must continue, and especially must this apply in the field of teacher-training. It is through the teacher-training institutions that the Missions exercise their greatest influence upon the present educational systems and the Committee is of opinion that in a very special sense teacher-training is and should remain a function of the Missions. Nevertheless the Committee recommends—

that alongside the aided system facilities should also be provided by means of which a system of Government schools, such as is described above, might grow up.

364. Where necessary, the Provincial Advisory Board should be consulted, but in the circumstances detailed below sympathetic consideration should be given to applications for the establishment of Government schools:—

- (a) Where a Mission desires to hand over its schools;
- (b) where denominational rivalry makes it desirable for the Administration to intervene;
- (c) where the Native people desire a Government school and mission provision is inadequate.

When Government schools are established there will be need for the provision of rent to hire existing buildings, and in some cases capital expenditure may have to be incurred.

365. The Committee therefore recommends—

that steps be taken by the Government to provide for capital expenditure on Government school buildings, either to replace unsuitable mission buildings, or to establish new schools in localities where Missions are no longer able to bear the financial burden involved.

LICENSING OF SCHOOLS.

366. From time to time representations have been made to the Native Affairs Department by missionary bodies, individual missionaries and the Transkeian Territories General Council requesting that no private Native school which enters into competition with aided Native schools should be allowed to be opened unless official approval has been obtained for its establishment, and that any school which disseminates pernicious doctrines should be liable to be summarily closed. The Native Affairs Department, while fully alive to the unfortunate effect on schools of sectarian rivalry and the

evils resulting from doctrines taught by self-styled prophets and others of that ilk, felt that in the absence of free and compulsory education for Native children, parental authority should be allowed full latitude. It accordingly came to the conclusion that interference with the establishment and conduct of private Native schools was not warranted.*

367. The difficulties and complications inevitable from well-meant partisanship and other motives have been brought prominently to the Committee's notice at numerous and widespread centres, while all the members have themselves had experience of the undesirable effects of undue competition by schools established in close proximity to aided schools and also of the more serious consequences resulting from schools whose teaching has been subversive of good order.

368. Missionary opinion, as reflected in evidence, was generally in favour of action being taken to prevent sectarian rivalry and was unanimous in regard to cases falling within the second category of schools, while public opinion was shown to be wholly in favour of measures which would prevent the pirating of school children.

369. The Committee is satisfied that the representations which have been placed before it by and on behalf of the Native people for a measure of control over the opening or continuance, in certain circumstances, of Native schools in rural areas are justified. Such powers will, however, need to be exercised with caution and circumspection in order that no barrier is placed in the way of genuine and bona fide efforts to provide educational facilities which would otherwise not be available.

370. The Committee accordingly recommends:—

- (a) *That no private Native school be allowed to be established, without the written authority of the Union Director of Native Education, in a rural area inside the radius within which State-aid for a second school would not ordinarily be authorised.*
- (b) *That whenever there are reasonable grounds for believing that teaching which is against the interests of the State, or otherwise harmful or mischievous is being given in any unaided Native school the Director of Native Education shall have the right to order such school to be closed down.*
- (c) *Before withholding his authority for the opening of a school under (a) or ordering the closing down of a school under (b) the Director shall consult the Magistrate of the District, and where such exists, also the local District Council.*

SCHOOL FEES.

371. In three Provinces it is the rule to charge school fees in Native primary schools. These fees are collected by the Missions and are used by them to finance repairs to buildings and to purchase furniture and equipment. It will be seen from the table at the end of this chapter that a considerable portion of the money subscribed by Missions to Native education is derived from Native sources. It was ascertained in evidence that these contributions are a considerable burden on the resources of the Natives and that school fees, added to the expense of providing clothes and books, prevented many parents from sending their children to school. Further, as European primary education is free in all Provinces the imposition of fees in Native primary schools cannot be justified.

372. In view of these facts the Committee recommends—

that primary education, i.e. up to and including Standard VI, be free in all Native schools.

373. With regard to secondary education it must be pointed out that it is the rule in three Provinces that boarders at these schools pay no tuition fees, the boarding fee being considered inclusive. In the Cape Province, however, tuition fees are paid by all students, whether boarders or not. The Managers of the Cape secondary schools use the fees largely for supplementing the grant for teachers' salaries from the Administration, which amount to only two-thirds of the full salaries payable.

374. In the other Provinces the Administrations pay the full salaries of the teaching staff.

375. The Committee is of opinion—

that the Government should pay the full salaries of approved teachers in secondary schools and that the students should be charged tuition fees at a rate to be determined by the Union Director of Native Education, such fees to be credited to the Native Education Fund.

BUILDINGS, FURNITURE AND EQUIPMENT.

376. *Buildings.*—As a rule Mission Societies use their churches for school purposes. Few societies have been able to erect proper schools. Some of the buildings now used solely for school purposes were originally churches. The type of accommodation available leaves much to be desired.

377. The Education Departments require that buildings shall be kept in repair and the Missions fulfil their obligations in this respect to the best of their ability. But there still are a disproportionately large number of buildings which are sadly in need of improvement. In rural areas sanitary conveniences seldom exist and in urban areas they are often insufficient, in some places scandalously so.

378. The Committee is of opinion that the use of church buildings as schools should be discouraged and that school accommodation in general urgently needs improvement. As the capital expenditure involved in the provision of buildings is high, it is felt that the Government and the Missions should co-operate. In paragraphs 159 and 166 is indicated how the Orange Free State Imperial Grant-in-aid is being used effectively for providing adequate school buildings in municipal areas under a loan scheme. Being convinced that the scheme is sound the Committee feels that a similar scheme, extended to serve wider interests than municipalities only, should be inaugurated for the whole Union.

379. It is therefore recommended—

- (a) *that the Government set aside a sum of money from which capital for the erection of school buildings might be advanced to approved Missions, corporate bodies and individuals at a reasonably low rate of interest, the buildings to be erected according to approved plans on sites selected in consultation with the Government;*
- (b) *that a rent grant, at a rate equivalent to five per cent. of the capital value, be paid for all Native school buildings erected after a date to be determined and to be used solely for school purposes, provided that the site and plan for the buildings have been approved beforehand.*

Furniture and Equipment.

380. Many Native schools are very scantily furnished and in many others the furniture consists of seating accommodation only. The number of schools fully furnished is small. Even where the State has assumed full or partial responsibility for the supply of furniture and equipment * the schools are often very poorly provided for.

381. The Committee is of opinion that the provision of furniture and equipment is essential in Native schools. In view of the Committee's recommendation that school fees in primary schools should be abolished, so that in three Provinces Missions will be deprived of the income hitherto used for such scanty supplies of furniture and equipment as could be purchased, it is recommended—

that the State accept responsibility for the furnishing and equipping of all Native schools on the following plan:—

- (i) *For approved church buildings used for school purposes the Government to pay half the cost of approved seating and desk accommodation and the full cost of all other school furniture and equipment;*
- (ii) *for approved buildings used solely for school purposes the Government to provide all necessary furniture and equipment.*

Books and School Requisites.

382. In all primary schools of the Cape and in Natal Government schools, books for the use of teachers as well as school requisites, such as chalk, ink and blackboard dusters, are supplied by the Education Departments. In the Transvaal and the Orange Free State all teachers must either buy their own books or depend on their being supplied by the school manager. School requisites in Natal, Transvaal and Orange Free State aided schools are bought from school fees.

383. As the income from fees is generally small the purchase of requisites is restricted to the barest minimum, and as Natives find the expenditure on books a heavy drain on their resources they often fail to buy them. Consequently the teachers are severely handicapped and are unable to obtain the results that might be expected.

* See paragraph 178.

384. In the Cape Province half the cost of books for primary pupils in Native schools is borne by the Administration. About 1920 the system was introduced of issuing free books to all primary pupils, European, Coloured and Native. A year or two later this was changed so that free books were provided only for indigent children. In the case of Europeans the difficulty of determining which children should receive free books could be overcome, but in the case of non-Europeans the obstacles were almost insurmountable. It was, therefore, decided to carry out the intention of giving relief to the poor by the Administration bearing half the cost of books for all primary pupils in Native and Coloured schools.

385. The Committee is of opinion that the supply of free books is not practicable or desirable, but endorses the principle at present applied in the Cape Province. It therefore recommends—

that the Government pay half the cost of all books for Native pupils in all standards up to and including Standard VI.

The Committee further recommends—

that the Government supply all Native schools with the necessary requisites and all books required for the use of teachers.

386. Nevertheless every school should endeavour to raise funds by means of school functions or otherwise in order to be able to purchase material not ordinarily provided by the Government.

CONDITIONS OF SERVICE OF TEACHERS IN STATE-AIDED MISSION SCHOOLS.

387. It was pointed out elsewhere * that teachers in Native schools are nominated by missionaries, appointments being subject to approval by the Education Departments. In three Provinces the services of a teacher may be terminated after due notice, varying from one month to one school quarter, from the Manager and no reason for such termination of services need be stated. In the Cape Province no teacher's services can be terminated without the consent of the Superintendent-General of Education.

388. Managers in the northern Provinces have been emphatic in their evidence that the system of allowing notice to be given without a statement of reasons is sound, and they deprecate the idea that the Cape usage should be introduced throughout the Union. They claim that it is sometimes necessary in the interests of the school to dispense with a teacher although nothing can be definitely proved against him; that teachers would abuse the privilege of security by giving no more than a minimum of service; and that as the Missions bear a large share of financial and other responsibility, they should not be deprived of the right to terminate, at their own discretion, the services of teachers.

389. On the other hand this system has given rise to frequent complaints and is the cause of much dissatisfaction amongst teachers. They feel that they should be guaranteed security of office in the same way as European teachers. If they are compelled to leave a post they cannot be sure of appointment elsewhere and may lose heavily, especially if they have taken out an insurance policy, as many do, on which they may not be able to pay the monthly premiums. They assert that if there are good reasons for the termination of their services, these should be stated in order to enable them to defend themselves against any charges brought against them.

390. Having considered the situation, the Committee has come to the conclusion that no adequate reason has been advanced in favour of the system in vogue in the three northern Provinces. Teachers should be made subject to disciplinary regulations under which all cases of inefficiency and misconduct could be dealt with.

391. It should be pointed out that many teaching posts in Native schools are filled by the Managers without applications having been invited. It is felt that the interests of the schools would be better served if all posts were applied for in open competition.

392. Bearing in mind the foregoing considerations the Committee recommends—

- (a) *that vacancies for teachers in Native schools and institutions shall, wherever practicable, be advertised in an official publication;*
- (b) *that all nominations of teachers for appointment to posts in aided Native schools be made by the managers, such appointment being subject to the approval of the Education Department;*
- (c) *that fully trained teachers be placed on the permanent staff after at least one year's satisfactory service in an approved school;*
- (d) *that the services of a teacher on the permanent staff be not terminated except with the consent of the Education Department, in accordance with uniform regulations to be issued;*

* See paragraph 205.

- (e) *that teachers without full training be subject to the same conditions of service as trained teachers except that they shall not be placed on the permanent staff, provided, however, that increments, according to the salary scales in force, shall be paid subject to efficient service.*

CAPITATION AND MAINTENANCE GRANTS IN RESPECT OF STUDENTS AT NATIVE TRAINING SCHOOLS AND INDUSTRIAL INSTITUTIONS.

393. It has been shown elsewhere that maintenance or capitation grants have for many years past been paid to Mission institutions in all Provinces except the Orange Free State in respect of all or a proportion of Native students enrolled in training and industrial schools and departments; and that in Natal such grants are also paid in respect of Native primary school pupils in Standards V and VI. For the year 1935-36 the total amount estimated to be paid in the form of these special grants, including the further special grant of from £1 to £5 per primary school paid in Natal, is approximately £14,000.

394. In view of the Committee's recommendations in paragraphs 372, 379, 381, 385 above in regard to the provision by the State of school equipment and requisites, the cost of which is at present largely met by the Missions from these grants, there does not appear to be justification for the continuance of the system of special grants to primary schools or in respect of higher primary pupils. The Committee accordingly recommends—

that these grants should be discontinued.

395. In regard to the grants paid in respect of training and industrial school students, the Committee considers that to deprive the Mission institutions of this form of subsidy, which is invariably devoted to the improvement, in one form or another, of the education they provide, would be a severe handicap to their educational work and in some cases a serious blow to their finances. The grants should, however, be paid on a uniform basis for all aided institutions; and the Education Departments should be kept informed of the objects to which the funds granted are being devoted.

396. The Committee therefore recommends—

that an annual capitation grant should be paid to Mission institutions on the basis of average enrolment, at the rate of £2 per student, in respect of all students enrolled in approved teacher-training or industrial classes; and that for the information of the Education Departments a report should be furnished annually by each institution on the objects to which the capitation grants have been devoted.

397. The cost of providing capitation grants on the basis laid down is estimated to be approximately the same as the present expenditure on capitation and maintenance grants paid in respect of post-primary students. The grants should enable the Missions as heretofore to improve the educational facilities offered at the institutions in such directions as may from time to time be specially needed.

COMPULSORY EDUCATION.

398. Compulsory education is a generally accepted principle for Europeans in South Africa. It is, therefore, not surprising that many of the witnesses who appeared before the Committee were in favour of extending the application of this principle to the Natives also. Under cross-examination they usually admitted that universal compulsion would be impracticable, but they pleaded for the introduction of compulsory education in at least the larger urban areas. A number of witnesses, including responsible municipal officials, contended that juvenile delinquency among Natives was assuming alarming proportions, especially on the Rand, and that compelling all Native children of school age to attend school would tend to reduce the incidence of delinquency. It was argued that these children, being usefully occupied during part of the day, would acquire habits of orderliness and industry, and become amenable to discipline. With regard to the general question, it was held with some force that it was desirable that every subject of the State should acquire a minimum of literacy, and that this end could only be attained by the introduction of compulsory education. That these arguments are sound is readily conceded. The practical application, however, of the principle of compulsory education offers difficulties of so serious a nature that *the Committee is not prepared to recommend its adoption on any general scale.*

399. Firstly, it is extremely doubtful whether the State, or the Mission, or both, would be able to find the funds for carrying out any extensive scheme of compulsory education for Natives.

400. In the absence of recent census figures, the Committee found it difficult to estimate the expenditure that would be involved if education were made compulsory even in the larger urban areas only. Not only in estimating expenditure, but also in forecasting probable developments in enrolment and attendance, the distribution of schools in rural areas, and so on, the absence of reliable statistics has been a serious handicap. The Committee is of opinion that a reliable estimate of the cost of compulsory education and an idea of the type of machinery required for its enforcement can be obtained only by experiment in strictly limited areas, as will be indicated later.

401. Secondly, in the Reserves, where Natives still live under tribal conditions, tradition has assigned the herding of cattle to the young boys and domestic service to the young girls. These duties would be interfered with if the children were compelled to attend school, and it is unlikely that the Natives will break lightly with their customs. Any one acquainted with Native life could quote instances where the statutes and regulations of the European have come into serious conflict with Native traditions.

402. Thirdly, on the European farms the measure would be unpopular. As a rule no serious objections are raised by the farmers to the Natives being educated, many even actively supporting Native schools. But any law depriving them of their servants for the greater part of every working day would arouse opposition.

403. Witnesses made out a fair case for the introduction of compulsory education in the larger urban areas. But even there serious difficulties of an economic and administrative nature have to be faced. It is a well-known fact that in a Native household both parents have often to be at work, away from their families for the whole day, in order to earn enough to balance the family budget. Consequently, the elder children must stay at home to look after the younger ones and attendance at school becomes difficult, if not impossible. In many cases the children who are old enough to do so, must also go out to earn a few shillings. In both cases parents will object to compulsory attendance at school unless steps are taken to relieve the situation. The second and comparatively small group of juvenile wage-earners could be exempted in the same way as European juveniles engaged in a trade. But the larger and more important group acting as nursemaids to the younger children presents a more serious difficulty. The only way in which these children can be released from their duties, without interfering with the wage-earning capacity of the parents by forcing one of them to stay at home, is to arrange for places where children below school-age can be taken care of during the absence of the parents at work and the elder brother or sister at school. In municipal areas shelters and creches for infants should be established and placed in charge of a competent woman. Such measures are of necessity involved if the elder children are to be compelled to go to school, where the local authorities desire them to be; and they may also serve the purpose of training the very young ones to become accustomed to order and discipline. The Committee feels that local authorities by inaugurating such schemes—the cost will be comparatively small—would go a long way towards solving the problems of vagrancy and delinquency. It is therefore recommended—

- (a) *that municipal authorities be requested to take steps towards providing shelters and creches where Native children below school age can be cared for while both parents are at work, so that the elder children are free to attend school;*
- (b) *that the National Board of Native Education assist local authorities in this scheme by providing grants-in-aid towards maintenance and/or salary of the staff employed.*

404. A further problem involved in the introduction of compulsory education for Natives in urban areas is the extension of existing buildings or the erection of new ones. It will be appropriate to examine the position in this regard and an example of an average town will serve to illustrate this point. Kroonstad has a permanent Native population of about 7,300. Assuming that 20 per cent. of that number are children of school age, 1,460 pupils should be at school. The actual number on the roll is about that figure, but it includes many above school age. The present accommodation is taxed to the limit. It will therefore be necessary, if education is made compulsory in that municipal area, to increase the accommodation, as it would not lessen delinquency if all pupils above school age were turned away from school to wander about town as unemployed adolescents. The cost of the necessary class-rooms will not be prohibitive as the number of additional pupils will be comparatively small.

405. If Kroonstad were selected for a first experiment the additional accommodation would cost about £1,000 and furniture about £300. The annual additional expenditure for salaries of teachers would be approximately £400, including the salary-grant for the person in charge of the creche.

406. What we know as compulsory education for Europeans appeared in the Statutes of South African States for the first time in 1905. When the principle was adopted it was at first not universally applied, but was permissive and experimental in certain areas. As the experiments proved successful the measure came to be enforced to a greater extent, but the universal application of compulsory education is of comparatively recent date. If compulsory education is to be applied to Natives its introduction must necessarily also be permissive and experimental, even if it is applied on a limited scale in urban areas only. The machinery for the local administration of Native schools, which will in such cases become necessary, will also be a matter of experiment, by which at the same time the part to be played in such machinery by the Missions and the municipal authorities will be ascertained.

407. Almost all municipalities hold the view that all primary education, and therefore also Native education, is a Government responsibility and that they should not be called upon to shoulder any financial obligations in connection with it. In overseas countries, such as France, Germany, Great Britain and the United States of America, the cities bear the lion's share of financial responsibility for their schools. There is nothing in any South African Law or Ordinance which implies that the Government alone should bear all the cost in connection with even European education. The South African Universities and Technical Colleges receive financial support from municipalities. It may be contended that this is support of higher education, but the difference between higher and lower education, or European education and Native education is one of degree, not one of principle. The Committee feels that some form of co-operation between the Government and municipalities should be aimed at. While it does not desire to make definite recommendations as to the form this co-operation should take, the Committee is of opinion that the problems, such as juvenile delinquency and the enforcing of health regulations, with which municipal authorities are faced, would be more readily solved if the means for effective education were available.

408. It is suggested therefore that part of the capital expenditure involved in building schools be borne by the municipalities.

409. In conclusion the Committee recommends—

- (a) that the Government accept the principle of compulsory education for Native children in areas where circumstances are favourable; but that the application of the principle be regarded as experimental and that its extension be dependent on the success of these experiments;
- (b) that the Minister should have the power to declare any locality an area where education is compulsory for Native children, if and when he is satisfied that adequate school facilities are available;
- (c) that the lower and upper limits of the ages for which education shall be compulsory in these areas be determined by the National Board of Native Education;
- (d) that, as Native education would benefit greatly by close co-operation between the Government and municipalities, the Government encourage such co-operation by amending the Act under which funds for housing schemes for Natives are provided, in order to allow the capital for educational undertakings, if required, to be included in the funds applied for by municipalities.

FINANCIAL OBLIGATIONS INCURRED BY MISSIONS FOR NATIVE EDUCATION.

410. The Committee endeavoured to obtain from the various Mission Societies figures showing what amounts had been spent by them on Native education. Returns were sent in for approximately 2,000 aided schools involving 260,000 pupils. From the data supplied it was calculated that for the year 1935, the current expenditure incurred per head of pupils enrolled was as follows:—

	A. Missions.	B. Government.	Percentage of A. to Total.
	s. d.	s. d.	
Primary schools only.....	4 11	35 9	12·1%
All schools.....	6 5	41 1	13·5%

The following table shows the capital value as at 31st December, 1935, of all buildings and equipment belonging to each Mission and used partly or solely for educational purposes.

Column (1) shows the amount contributed by the Natives themselves towards these buildings. It is equivalent to 41·17 per cent. of the total capital value.

Column (2) indicates contributions for Native education from Europeans in South Africa, amounting to 21·69 per cent. of the total capital.

Column (3) shows the money contributed from overseas, this being 37·14 per cent. of the total.

Column (4) gives the total capital value of all Mission property used for educational purposes.

Column (5) indicates the percentage of the total capital value of buildings and equipment belonging to each Mission and used for educational purposes.

411. The table, while not complete, is compiled from sufficient data to permit its use for determining with fair accuracy the relative contributions in respect of capital expenditure made by—

- (a) the Natives themselves,
- (b) the Europeans in South Africa,
- (c) contributors overseas.

TABLE.

Mission.	Capital Spent on Buildings, etc., Showing Sources from which it was Obtained.				
	(1) Native.	(2) Europeans (S.A.).	(3) Overseas.	(4) Total.	(5) Per- centage.
	£	£	£	£	
African Free Church.....	383	20	150	553	—
African Methodist Episcopal.....	725	3	—	728	—
African Native.....	510	—	—	510	—
African Presbyterian.....	1,412	717	290	2,419	0·2
American Zulu (American Board).....	37,443	4,550	53,410	95,403	10·1
Anglican (Church of the Province).....	4,962	41,558	74,109	160,629	19·2
Bantu Presbyterian.....	23,814	1,511	5,940	31,265	3·3
Baptist.....	188	1,379	140	1,707	0·1
Congregational.....	520	1,010	—	1,530	0·1
Dutch Reformed.....	8,936	14,897	8	23,841	2·5
Ethiopian Order of the Anglican Church.	2,598	10	—	2,608	0·2
German Lutheran (Berlin Hermannsburg)	35,961	3,632	32,566	72,159	7·6
Independent.....	3,959	485	783	5,227	0·5
London Mission Society.....	200	90	53,029	53,319	5·6
Methodist.....	172,056	48,067	37,778	257,901	27·3
Moravian.....	3,606	250	6,443	10,299	1·1
Norwegian.....	2,324	195	3,556	6,075	0·6
Pilgrim Holiness.....	40	76	—	116	—
Plymouth Brethern.....	255	240	660	1,155	0·1
Presbyterian (Church of Scotland).....	3,788	554	5,125	9,467	1·0
Presbyterian Swiss.....	1,129	24	890	2,043	0·2
Roman Catholic.....	3,964	72,334	50,294	126,592	13·4
Salvation Army.....	186	550	4,854	5,590	0·6
Scandinavian Alliance.....	131	4	1,251	1,386	0·1
South African General Mission.....	307	159	775	1,241	0·1
Swedish.....	1,623	220	7,032	8,875	0·9
Swiss.....	1,563	1,205	3,471	6,239	0·6
Tribal Schools.....	1,116	—	—	1,116	0·1
Udenominational Schools.....	11,066	668	537	12,271	1·3
United (Amalgamated) Schools.....	15,557	6,948	1,510	24,015	2·4
Zulu Congregational.....	135	—	—	135	—
Unclassified.....	4,127	1,395	2,525	8,047	0·8
TOTAL.....	384,584	202,751	347,126	934,461	100
	41·17%	21·69%	37·14%	100%	—

CHAPTER V.

THE PLACE OF THE VERNACULAR AND OF THE OFFICIAL
LANGUAGES IN NATIVE EDUCATION.

INTRODUCTION.

412. In hearing evidence on language problems in Native education, the Committee was impressed by the frequent confusion of thought amongst witnesses as to the distinction between a language taught as a subject and a language used as a medium of instruction. It therefore seems necessary at the outset of this chapter to make this distinction clear. The teaching of, say, English as a subject involves the teaching of pupils to speak, read and write English, and as instruction advances, to understand something of its grammatical structure and to gain some knowledge of its literature. The use of English as a medium of instruction signifies that the teacher uses English as the vehicle by means of which he imparts instruction to a pupil or class in any particular subject.

413. The historical surveys of the development of Native education in the various Provinces given in the first chapter of this report have touched incidentally upon the policy and practice at various times in the matter of language instruction and of the medium through which instruction was given in Native schools.

414. A bird's-eye view of the field shows that in the Cape and Natal the practice in Government-aided Native schools had, by the year 1900, come to be that English was made the medium of instruction from a very early stage of the child's school-life, and continued to be the medium in all his school education from that stage onwards; that in these Colonies the teaching of English as a subject was regarded by all concerned as a most important, probably *the* most important, part of a teacher's work; that in the two ex-Republics, when, after the War of 1899-1902, regular aid first came to be granted to the Missions in their educational work amongst Natives, English was given the same prominent position, both as subject and as medium, as it had in the older Colonies; and that except in Natal, where the teaching of Zulu was from 1885 onwards definitely prescribed for all Native pupils, comparatively little attention was in general devoted in any of the Colonies to the teaching of the vernacular as a subject.

415. In explanation of the fact that English and not Dutch came to be the European language taught as a subject and largely used as the medium of instruction in practically all Native schools, it is to be remembered (i) that the Missions engaged in Native education in the two older Colonies were and are still almost entirely English-speaking; (ii) that the Nederlands form of Dutch which was taught in a great many white schools and regularly used as medium in the white schools of the two Republics, and sometimes also of the Cape, was not the language spoken by any section of the South African population, white or non-white; and (iii) that until several years after Union the use of Afrikaans as a medium of instruction was not an accepted policy, even in white education, in any part of South Africa.

416. Since the date of Union the changes that have been brought about in these matters have been mainly in three directions. In the first place, it has come to be recognised that, as the mother-tongue is the natural vehicle by means of which to reach a child's mind, it is important that his school instruction, for some years at least, should be through the medium of his own language; and mother-tongue medium for the first few years of the Native child's schooling has therefore become an accepted principle of Native education in all Provinces.

417. In the second place, it has also come to be generally recognised, both by intelligent Natives and by many whites, that a knowledge of *both* official languages must be an asset of great potential value to the Native; and the provision of opportunities to Native pupils to learn Afrikaans as well as English has therefore been a feature of most of the revised Native school-courses which have been put into operation during the last ten years.

418. Lastly, as the importance of a right attitude on the part of the Native to his own language and all that it stands for has been better appreciated, a Native language, as an important subject of study, has been included in the Native school courses of all Provinces.

2. DETAILS OF THE PRESENT POSITION IN REGARD TO LANGUAGE IN NATIVE SCHOOLS.

419. (a) *Languages Taught as Subjects.*

(i) In Native primary schools every child is required in all Provinces to take a Native language as a subject of study, and this subject must be taught in every class. In the Orange Free State and Transvaal, however, Afrikaans may be taken in lieu of a Native language by pupils who are Afrikaans-speaking.

420. In all Provinces an official language must also be taught in all classes of the school. In general the first year of instruction in the official language is purely oral and conversational, reading being begun not earlier, except in the Transvaal, than the child's second year of schooling.

421. In the Orange Free State the other official language is also taught, usually from the fourth or fifth year of the child's school life, i.e. from Standards II or III. In this Province therefore the pupil who proceeds through the primary school is for four or five years of the course taught three languages, the length of the school-day having, on the introduction of this requirement, been extended from 5 to 5½ hours.

422. The question as to which official language shall be selected for instruction in the primary school is left in the Cape, Natal and the Transvaal to the decision of the local authority, i.e. in general to the Mission concerned. In the Transvaal, it may be mentioned, the Director of Education, by regulation, has the power to intervene in the matter, but it does not appear that this power has ever been exercised. In practice English is the official language selected in all Cape, Natal and Transvaal Schools, and Afrikaans is not taught as a subject or used as a medium of instruction except in a few schools where that language is the home-language of all or a substantial group of the pupils. In the Orange Free State English is in practice the official language first taught and Afrikaans follows at about the Standard II stage.

(ii) *Post-primary Education.*

423. The study of a Native language is compulsory for every student in all Native teacher-training schools; but in Natal and the Transvaal a student whose home-language is Afrikaans is permitted to take that language in lieu of a Native language.

424. In the Orange Free State both official languages are compulsory in training schools; in the Cape, Natal and the Transvaal one official language is compulsory; and in the Cape and the Transvaal the other official language is an optional subject in such schools.

425. In secondary and high schools Native students throughout the Union almost invariably take a Native language as one of the six subjects required for the Junior or Senior Certificate, but this is not a compulsory subject.

426. Every student taking a secondary school course must take either English or Afrikaans (higher grade). As the official language tests on the higher grade are of a standard appropriate to home-language tests at the junior or senior high school level, the severity of this test for a Native student, whose knowledge of the language is limited almost entirely to what he learns in school, needs no emphasis.

(b) *The Medium of Instruction.*

(i) *Primary Schools.*

427. It is laid down by the various Education Departments that the pupil's mother-tongue shall be the medium of instruction in all subjects except the official language, for the following periods: in Natal, for the first six years of the course (i.e. up to and including Standard IV); in the Cape and the Orange Free State, for the first four years (i.e. up to and including Standard II); and in the Transvaal for the first two years (sub-standard years). Thereafter, an official language is introduced as chief medium, except in the instruction of the Native language, as rapidly as the pupil's ability to benefit by instruction through that language permits. The teaching of Scripture and hygiene through the Native language as medium is, however, generally permissible and is encouraged. The official language used as medium after the first two, four or six years is in practice English in almost all Native schools throughout the Union.

428. In the whole of Natal, in the Cape—except in Kimberley and along the south-eastern Basutoland border—and in the reserves and the rural areas generally of the Orange Free State and Transvaal there is little or no difficulty in carrying out the departmental regulations in regard to Native language medium, for the Native populations of these areas are linguistically homogeneous. In other areas, particularly in towns, serious difficulties often

arise owing to the multiplicity of Native languages found as pupils' home-languages in any one school or class. In such areas relaxation of the usual rule in regard to home-language medium has frequently to be allowed, the common practice being for teachers to use an official language as chief medium throughout all classes.

(ii) *Post-primary Schools.*

429. No departmental regulations in regard to the medium of instruction in post-primary classes of Native schools are found in any Province. In practice the medium used, except in the teaching of Native languages and of Afrikaans, is everywhere English. In departmental or alternative examinations candidates are required to use one or the other of the official languages in writing all tests except parts of some of the Native language tests.

3. EVIDENCE ON LANGUAGE PROBLEMS IN NATIVE SCHOOLS—
RECOMMENDATIONS.

A. *Languages as School Subjects.*

430. A review of the evidence given before the Committee on language problems in the Native school shows that, amidst a welter of conflicting opinions, there is unanimity at least on two points, viz. (i) that, as is the present practice, a Native language should be a compulsory subject of study throughout primary and teacher-training courses; and (ii) that at least one official language should also be included in these courses. With these opinions the Committee is in full agreement.

431. On the question of the stage at which the official language selected should first be taught as a subject in the primary school, there was some difference of opinion amongst witnesses, a few educationists holding that the introduction of the official language should be deferred to the Standard I or II stage, or even later.

432. In view, however, of the economic importance to the Native of some knowledge of at least one official language; of the fact that many Native pupils would, owing to the shortness of their school-life, have no instruction in an official language if its teaching were begun only in Standard II or later; and of the comparative ease with which a young child, if well taught, learns a new language, the Committee supports the view of the majority of witnesses on this question, and is of opinion that one official language should be taught as a subject throughout the primary course, that in the early stages the instruction given should be entirely oral, and that the teaching of reading should not be begun until the pupil has learnt to read his own language.

433. On the question as to which of the two official languages should be taught in any particular school or area, a number of witnesses urged that the selection should not, as at present, be left to the Missions or other local controlling bodies, but that the Departments should decide the question for each school on the principle that the prevailing official language of the area in which the pupils live should be the language taught them in the school. The Committee feels that the application of this principle would in many areas be a matter of serious difficulty, and that missionary and Native opinion in each particular case must be allowed due weight. In order to ensure that in this matter all the relevant factors in any particular situation should receive due consideration, the Committee recommends—

that the question of determining which official language shall be taught as a subject in any Native school(s) (where instruction in only one such language is provided) should be left to the decision of the Provincial Superintendent of Native Education in consultation with the Provincial Advisory Board.

434. In regard to the question as to whether the other official language, i.e. in practice Afrikaans, should also be compulsory in Native primary schools, the Committee feels that, though from a national point of view it is desirable that the Native should have some knowledge of both the official languages of the country, yet educationally the inclusion of three languages as compulsory subjects in all Native primary schools throughout the Union would be a step of questionable wisdom. So far as the Committee has been able to ascertain from educational experts who appeared before it as witnesses and from other sources, there is no country other than South Africa, i.e. the Orange Free State, where a load of *three* modern languages has been imposed upon the primary school.

435. It may be pointed out that in the greater part of the Union this question is at present one of merely academic interest, for in the Cape, Natal and, to a lesser degree in the Transvaal, there are scarcely any Native teachers yet available who are competent to give instruction in Afrikaans; and even that handful of teachers who have some knowledge of the spoken language have not generally made any study of Afrikaans during the years of their school education. Before any general introduction of Afrikaans in Native primary schools could be attempted—assuming that this were considered

desirable—the first step would be to make full provision for the instruction of Afrikaans in the training schools. Some facilities for such instruction have been made available at a number of teacher-training centres in the Union, and within a few years it may be expected that the training schools will be producing a supply of teachers with some knowledge of Afrikaans, who will be available for the teaching of the language in areas where it may be found desirable to provide such instruction.

436. In spite of the educational disadvantages of a linguistically overloaded primary curriculum there are undoubtedly parts of South Africa where Native pupils acquire in their out-of-school life some acquaintance with the other official language, and where a study of that language would not therefore be an excessive burden on the child and would in his later life be distinctly to his practical benefit. The committee therefore recommends—

that the determination of the question as to whether both official languages should be taught in any area or in any particular Native school should be left to the decision of the Provincial Superintendent of Native Education in consultation with the Provincial Advisory Board, it being understood that where there is a strong local desire for school-instruction in the other language and a competent teacher is available, provision should be made for such instruction in the school concerned.

437. In regard to the position of the official languages in teacher-training courses the Committee recommends—

that the Education Departments should include both official languages in Native teacher-training courses, one of which, however, may be an optional subject; and further that wherever students desire to take this option, the Department concerned should give every assistance and offer every encouragement to the training institutions to enable them to provide the instruction desired.

B. The Medium of Instruction in Native Schools.

438. On the vexed question of the medium or media of instruction which should be used in Native schools, the Committee desires at the outset to express its agreement with the general principle that a child's mother-tongue is the best medium for his school-instruction, and its conviction that during the first few years of a child's schooling the use of a foreign and poorly understood medium must operate as a very serious handicap to his progress.

439. The application of the principle of mother-tongue medium in South African Native schools is, however, a matter of grave difficulty. As has been shown in previous sections of this report the number of officially recognised Bantu languages in South Africa is seven: Zulu, Xhosa, Tsoana, Southern Sotho, Northern Sotho, Thonga and Venda; and the difficulties arising in the matter of medium in Native schools in multi-vernacular areas are, as may be imagined, very serious. Further, it is to be remembered that the literature of most of the Bantu languages of South Africa is of the slightest (see Appendix E); that in several languages, e.g. Venda, Thonga, Tsoana and Northern Sotho, there are not even complete series of Readers available for primary classes; that text-books in Native languages in such subjects as arithmetic, history, geography, hygiene and nature study are practically non-existent; and that agreed terminologies in most subjects of instruction included in the primary school courses do not exist in any of the seven languages of the Union.

440. Native opinion generally, the Committee found, was not favourable to any immediate extension, beyond the present practice, of compulsory mother-tongue medium, many Natives being influenced in this matter not only by the admitted practical difficulties outlined above, but also largely by the fear that extension of mother-tongue medium would involve a deterioration in the Native pupil's knowledge of the official language.

441. After careful consideration of all the evidence the Committee recommends—

that for the present the mother-tongue of the pupils should as a general rule be the medium of instruction in all Native schools, except in the teaching of an official language, during at least the first four years of the child's school life.

442. It will naturally follow that from the fifth year of instruction the chief medium used will generally have to be an official language introduced according to the pupils' ability to benefit by instruction through that medium.

443. As to any future general extension of mother-tongue medium beyond the stage suggested above, the Committee considers that such extension must be very largely dependent on development in the literature available in each language, and on the provision of suitable text-books and of fixed terminologies in each language, as required for the teaching of school subjects.

The Committee accordingly recommends—

- (i) that in order to encourage the development of the literature of the various Bantu languages of the Union and particularly the production of books (both text-books and general literature) suitable for school use, a sum of money be set aside annually from the Native Education Fund, to be awarded as prizes for the best works produced in various fields, and written, preferably by Native authors, in a Bantu language of the Union;
- (ii) that committees of suitably qualified persons should be set up by the Union Department of Native Education in consultation with the Provincial Superintendents, for each Bantu language or language-group of the Union, such committees to be required to formulate tentative terminologies, as required in the subjects of school instruction, for the different Bantu languages.

444. In connection with the question of the medium of instruction in Native schools, the Committee desires to draw attention to the implications of its recommendations upon teacher-training. It appears that there are at present numbers of Native teacher-training centres where a student may be accepted for training though no practice-teaching facilities through the medium of any Bantu language in which he is at home, are available at that centre.

445. The Committee is of opinion that a training institution should not be permitted to accept any student for training unless facilities can be provided locally for his practice-teaching through the medium of a Bantu language in which he is thoroughly at home.

C. Language as Medium and as Subject in Multi-Vernacular Areas.

446. The problems which arise in multi-vernacular areas, both in regard to the application of the principle of mother-tongue medium, and in regard to the teaching of Native languages as subjects have already been referred to. These problems arise in most acute form in Johannesburg and on the Witwatersrand generally, but are also found in some urban and a few rural areas elsewhere.

447. The following table, compiled by Mr. N. D. Achterberg, Inspector of Native Education for the south-western Transvaal, shows the home-languages of nearly 10,000 Native pupils who were in attendance at twenty-four Witwatersrand schools on the 16th of September, 1935:—

Home-language.	No. of Pupils.
Venda.....	7
English.....	11
Thonga.....	35
Northern Sotho.....	448
Afrikaans.....	463
Xhosa.....	1,480
Southern Sotho.....	1,645
Zulu.....	2,528
Tsoana.....	3,167
TOTAL.....	9,784

Of the schools whose pupils were included in this language census, none had fewer than 5, and fifteen had 7 or 8 different home-languages represented on their rolls.

448. In evidence before the Committee witnesses suggested various solutions of these language problems, the chief of which were as follows:—

(1) That schools in thickly populated multi-vernacular areas should be classified on a language basis. Thus for instance, the present organisation of the aided Native schools at Orlando, Johannesburg, is such that each of four schools had groups of pupils speaking Tsoana, Southern Sotho, Zulu and Xhosa as follows:—

School.	Tsoana-speaking Pupils.	Southern Sotho-speaking Pupils.	Zulu-speaking Pupils.	Xhosa-speaking Pupils.	Total.
1.....	39	15	64	42	160
2.....	109	46	41	40	236
3.....	166	27	225	32	439
4.....	38	10	63	30	141
TOTALS....	342	98	393	144	976

(NOTE.—41 pupils in these schools, not included above, were Venda-, Thonga-, Northern Sotho-, or Afrikaans-speaking.)

According to the suggestion under discussion these four schools would be so re-organised as to provide that only Tsoana-speaking pupils were accepted at one school, only Zulu-speaking pupils at another, and so on; and the problems of medium and Native languages as subjects would thus—except for the negligible minority of 41 pupils—be solved.

(2) That, as the chief Bantu languages in the Union—other than Thonga and Venda—fall into one or other of two language-groups, viz., the Zulu-Xhosa, and the Sotho-Tsoana groups, schools in multi-vernacular areas should be classified on a language-group basis. Thus a Zulu-Xhosa group school would enrol only Zulu- or Xhosa-speaking pupils, and one or other of these closely allied languages would be treated as home-language medium and taught as a subject. Similarly, a Sotho-Tsoana group school would enrol pupils speaking Sotho (Southern or Northern) or Tsoana, and one or other of these three closely allied languages would be used as medium and taught as a subject.

NOTE.—On this arrangement Thonga- and Venda-speaking pupils, who are found only in the Transvaal and in comparatively small numbers, would have to be provided for separately.

(3) That schools in multi-vernacular urban areas should in the last resort be permitted to use an official language as the chief medium practically from the lowest class, and that both official languages and no Native language should be taught as subjects in such schools.

449. The Committee is of opinion that where such reorganisation is practicable (problems of accommodation and of denominational interests may sometimes prove insuperable), the first of these suggestions is educationally the soundest, and recommends—

- (i) that in multi-vernacular areas Native schools should, wherever possible, be organised on a language basis;
- (ii) that, where the provision of separate schools for pupils speaking each of the main Bantu languages is impracticable, experiments should be made in re-organising Native schools on a language-group basis, the schools to be classified as either Zulu-Xhosa, or Sotho-Tsoana schools;
- (iii) that, where neither of the above solutions is found practicable, schools in multi-vernacular areas might, subject to the approval of the Provincial Superintendent of Native Education, be allowed to introduce an official language as the medium of instruction at an earlier stage than is ordinarily permissible; and if no satisfactory arrangements can be made for the teaching of a Native language or languages as subjects, the teaching of the other official language as a subject in lieu of a Native language should also be permitted.

450. The Committee considers that the collection of full data as to the language position in schools situated in multi-vernacular areas, should be undertaken by the Provincial Native Education Department; that such data, as well as proposals for the re-organisation of such schools on one or other of the lines indicated above should be submitted in each Province for the consideration of the Provincial Advisory Board, and that, where necessary, the establishment of Government as distinct from mission schools, should be considered where denominational rivalries cannot be overcome, or the Missions find it impossible to provide the school accommodation required under any scheme of re-organisation.

451. The following table shows the number of pupils in the Union speaking each of the Bantu languages and the percentage of each:—

Languages.	Taken from Statistics Supplied to the Committee by Education Departments.				Estimated.			
	Orange Free State.		Transvaal.		Cape.		Natal.	
	Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.
Southern Sotho Tsoana (Western Sotho).	15,876	59	5,861	6.3	5,000	0.3	500	1
Northern Sotho	6,153	23	26,593	28.7	11,000	0.6	—	—
Zulu.....	2,610	10	14,266	15.7	—	—	54,000	99
Xhosa.....	1,355	5	4,787	5.1	153,000	99.1	—	—
Venda.....	—	—	3,474	3.7	—	—	—	—
Thonga.....	—	—	4,585	4.9	—	—	—	—
Afrikaans.....	814	3	3,576	3.9	—	—	—	—
English.....	—	—	507	0.6	—	—	—	—
Other.....	33	—	1,371	1.5	—	—	—	—
TOTAL....	26,841	100	92,767	100	169,000	100	54,500	100

CHAPTER VI.

AIMS, SCOPE AND METHODS OF NATIVE EDUCATION.

PART I—GENERAL ASPECTS.

SOCIO-ECONOMIC IMPLICATIONS.

452. Having outlined the development of the system of Native education in the past, and having elaborated machinery for its administration on a national scale in the future, the Committee is now faced with the question: What is to be the policy on which this national system of Native education is to be run? Or to quote the terms of reference: What are to be the aims, methods and scope of Native education?

Owing to the complexity of the issues involved this is by no means a simple question to answer. It is as much a political and economic problem as it is a cultural problem. It involves not only questions of custom, religion and language, but with it are almost inextricably bound up questions of land, agricultural and industrial policy, not to mention political policy. Relatively few people even of those who were engaged in Native education in the past, have consciously and squarely faced the double set of issues involved. Yet there is little doubt that unconsciously these social and economic implications lie at the root of the prejudices, fears and even antagonisms in the mind of the white South African whenever he is faced with the problem of Native education. Just as elementary education for the masses in England was strenuously opposed by the ruling classes even as late as the nineteenth century because of the economic and social inconvenience it might cause, so we find in the history of South Africa a similar attitude on the part of the White man towards the education of Natives. Underlying even the official policy of the Cape in the latter part of the nineteenth century we find the attitude adopted that if the missionaries wished to educate the Natives, that was well and good; but that it was not really the concern of the State to press education upon an indifferent people. A cautious and *festina lente* policy was purposely followed, because the introduction of elementary education on a wide scale amongst the "masses of heathen" might cause "social inconvenience" and might even be dangerous. (See paragraph 26 above.)

453. From the evidence before the Committee it seems clear that there still exists opposition to the education of the Native on the grounds that (a) it makes him lazy and unfit for manual work; (b) it makes him "cheeky" and less docile as a servant; and (c) it estranges him from his own people and often leads him to despise his own culture. Those who bring forward such criticisms in some cases add that it is not to education as such that they object, but to the wrong (present) type of education.

454. While these criticisms of the present system are not without foundation, the aim that most of such critics have at the back of their minds is that we must *give the Native an education which will keep him in his place*. What that "place" actually is, was not clearly formulated by any one. There seems, however, to be two ways of interpreting this expression:—

(a) Some seem to think of "place" in the *geographic* sense. That is, they hold that the Native's place is in the reserves where he should stay and work out his own salvation. There, untrammelled by European contact the Native can develop "along his own lines"—developing presumably his own culture, forms of Government and economic system without any interfering colour bars. This Native state will in course of time become like a reserve with its primitive cultures kept intact—an attraction for overseas tourists and a happy hunting ground for ethnologists and anthropologists. Apart from the consideration whether or not this is possible or even desirable, it is certainly not the function of education to keep Natives in reserves or to segregate into reserves those who are not there.

Moreover, such a concept, though well-intentioned in many instances, fails to take into account the fact that there are to-day not less than two million Natives outside reserves, mostly in service on European farms, and hundreds of thousands of completely detribalised Natives in urban areas. In the absence of recent census figures it is impossible to give these numbers accurately. A recent survey of 41 towns with a total Native urban population of 537,284 showed that of this number 384,257, i.e. 72 per cent., were urbanised or semi-urbanised Natives, i.e. those who had severed all tribal connections and had no other place to go to. (These numbers do not include, of course, the 270,000 Natives who work on the mines on the Rand.) The social and economic needs of these Natives outside the reserves, particularly the urbanised Natives, are fast becoming similar to the needs of the Coloured

population. Like the latter they constitute an integral part of the European economic system. In formulating, therefore, an educational policy for the country one will have to take into account the needs of these large detribalised and semi-detribalised groups as well as of those who live in the reserves. Even with the latter it will be found that a gradual process of acculturation is taking place and that powerful forces other than education are moulding their institutions and ways of living more and more upon the European pattern.

(b) Others seem to think of "place" in terms of *status*. They are perfectly content to let the Native continue to live amongst us, but feel that if the Native is to receive any education he should have as his aim the idea embodied in Dickens' version of the ancient prayer:—

" Oh, let us love our occupations,
Bless the squire and his relations,
Live upon our daily rations,
And always know our proper stations."

While the majority of White people probably do not hold this latter view either implicitly or explicitly, it seems, however, that Professor Brookes is not far wrong in summing up the general attitude of White South Africa to Native education in the past as "too humane to prohibit it, . . . too human to encourage it".

455. The fact, therefore, that Native education has been tolerated rather than actively fostered by the European* may be due partly to fear and partly to sheer indifference. There is, however, another reason, and that is *uncertainty of aim*.

What are we really driving at in educating the South African Native? Are we to Europeanise him as quickly as possible so that he can take his place in our pattern of Western civilisation with as little trouble as possible? Or are we to prepare him for an isolated Native civilisation, or, as some people put it, to "develop him along his own lines"? There exist widely divergent views on this matter, and it has not been easy for even those sympathetically inclined to Native advancement to lay down one definite direction towards which to strive. The result is that a *laissez faire* policy has been followed in the main. In any case, it is realised that whatever aim is formulated it will of necessity involve by implication the position which the Native has to occupy in the economic and political structure of South African society. And it is just here where the difficulty lies.

456. When the missionaries started to convert the heathen, they had no doubts; they tried to make sure, in the first instance, that the Native would gain salvation as a good Wesleyan, Anglican or Roman Catholic. Incidentally, under the motto of *ora et labora* they also taught him a few things that were useful to his mundane existence, e.g. the three R's and some manual work. Their aim was narrow, but clear-cut. It did not as such involve consideration of the wider question as to the Native's ultimate position in the economic and political structure of the country.

Now, however, that Native education is becoming more and more secularised and is passing more and more under State control, we are not so sure as to what our national policy really is.

457. In fact, when putting this problem of aim to witnesses the Committee did not receive as much light on the subject as it hoped to get.

Some of them, including prominent witnesses such as Professor Edgar Brookes, Dr. W. de Vos Malan and Dr. A. W. Wilkie, maintain that there is no difference in the ultimate aim of education, whether you are educating Black people or White people. It is undoubtedly true in an abstract or philosophical sense that the aim of Native education is the same as the aim of White education, for all education aims at making people better than they are. Concretely, however, this point of view does not take us very far, as it leaves us with the further question: Better for what? *Practically* considered, the aim in the two cases is not the same because the two social orders for which education is preparing White and Black are not identical and will for a long time to come remain essentially different.

458. It is not, as was suggested, that the aim is the same and that only the methods to be used are different. It is not merely a question of method. The ends themselves are different in the two cases. The education of the White child prepares him for life in a dominant society and the education of the Black child for a subordinate society. There are for the White child no limits, in or out of school—other perhaps than poverty—to his development through education as far as he desires and in whatever direction he likes, if he has the necessary capacity. For the Black child there are limits which affect him chiefly out of school.

* Dr. Loram tells of "a certain wise old Native chief who divided Europeans into two classes, viz. white men and missionaries." The distinction is significant here.

459. The two societies do not operate in two water-tight compartments. Geographically they are not segregated and economically they are interdependent. These circumstances, however, do not give them equality of opportunity. On the contrary. To frame pious aims, therefore, for Native education, such as "fullness of life for each and all" (as Dr. Wilkie has done) is easy, but it is rather futile if not actually misleading. Such an aim can be striven after by education in the European society which is homogeneous and democratic. For a democratic society the formulation of the aim of education by Dr. Wilkie is as good as the one by Sir Percy Nunn. According to this prominent educator, education aims at "securing for every one the conditions under which individuality is most completely developed". But South African society as a whole consisting of Europeans and Natives is not a democratic society. It is no use shutting our eyes to that fact and ostrich-like positing aims for Native education which the very circumstances of South Africa make impossible to realise, merely because these aims are laudable and we should like them to apply to the Black people as well.

We should like to agree with Professor Brookes where he says: "We may put no bounds to the aim and ideal of education—even of Native education". While it is not the educators who put such bounds, the limits are there and form part of the whole social and economic structure of the country, and it serves no good purpose to act as if they did not exist.

460. That these limits are not imaginary was clear from the evidence before the Committee.

As Rev. A. J. Haile, the Principal of Tiger Kloof Institution, one of the leading Native schools in South Africa, put it:—

"The educated people always prefer to work amongst their own people if they can get employment. The better workmen they are the more they are inclined to work among their own people. In the more typical Native areas like the reserves the people do not have the cash to pay and I think the real problem there is how to raise the economic status of the people. To my mind there would be the possibility of success if these men were free to operate in the Native townships as builders, etc. The lot of the trained artisan to-day is a hard one. . . . I do not think there is much justification for saying a Native must work only for his own people. . . . I do not think there is any hope that the Native in the reserve will be able to pay for workmen. . . . Apart from the possibilities of advance in cattle farming there is no great hope of the economic improvement of the reserves as we find them to-day. It was suggested that industries might be developed which are not competitive with those of the white men. This would be possible only if a great deal of Government money were put into the reserves to bolster them up . . . which is not very likely."

According to the evidence of Dr. Kerr, the Principal of the S.A. Native College at Fort Hare, most Natives with an advanced education of the type provided at Fort Hare find work—but chiefly in Government employ.

"I think", he said, "the organisation of Native life is such that it is only through some superior agency like the Government that you can create posts for these men. Take the question of medical aid. Everyone of us is convinced of the need of medical services. It is, however, in my opinion, going to be a very difficult thing for a highly qualified man to settle down in a rural area and make a living there."

Mr. D. D. T. Jabavu said:—

"It is not because of his education, but because of the limitations of his environment that a man is dissatisfied. Trained men find that at the end of their course there is very little to compensate them for the long time they have been in training. . . . The only sphere where we can absorb as many as can be educated is in the teaching profession. . . . There is a great shortage of qualified teachers. . . . In other spheres they are limited by the fact that there are few openings for them."

It is because of these limitations, this lack of openings and suitable remuneration that many trained Natives are unhappy: As one Native put it in his evidence before the Native Economic Commission:—

"If I am educated, I want to be decently dressed; I want to keep my body clean; I want to have better food, more varied diet, and generally my tastes are more difficult to please than the tastes of the uneducated Native."

461. It is not for this Committee to say whether these political and social and economic barriers are necessary or not. Our problem is rather: should we, as educators, recommend an education for the Natives on the assumption that these barriers will have disappeared when they grow up, and simply take no account of them, or should we accept these circumstances as

facts and frame our educational aims accordingly, so as at least to enable them to fit into the existing social order where barriers constitute an integral part—quite apart from considerations whether these barriers are morally justifiable or not.

Further, it is not of much practical use to frame an aim of education as if all the Natives will in the near future be segregated in reserves more or less isolated from contact with the European's economic life. It is much better to take the situation as it is and regulate our education accordingly.

In view of all the foregoing considerations this is the only practical and honest alternative for the Committee to follow even though from a purely educational point of view it may lead to the objection that the education possible under these circumstances will not be real education in the true or philosophical sense of the word, because it negates practically the essence of education contained in the idea of "*Eine freie Bahn dem Tüchtigen*", i.e. giving scope to talent wheresoever it may lead.

SHOULD EDUCATION LEAD OR FOLLOW.

462. The whole problem turns, however, on the fundamental question: Should education lead or follow the social order? As far as the school is concerned, the principle that educational forms are the effect rather than the cause of the social order, is probably true. It is true also that the school is only *one* of the agencies which impinge upon the Native and is therefore distinctly limited in its influence. This fact is often lost sight of, not only by those who expect too much from the school, but also by those who blame the educational system for all the undesirable traits which Natives, who have been to school, may show. They forget that there are other powerful agencies at work, e.g. the white man's commercial system as focused in the Native trading store; and all the regulatory and punitive functions of the Government in connection with Native taxes, pass fees, cattle, crops and crimes. The press is also becoming an important factor and will, as literacy increases, become more and more potent. The influence of the cinema must also be reckoned with.

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

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

All social systems change, and they change by a process of re-education, more subtle it may be, and less evident than that which goes on in a routine way in the schools. And while this process of re-education of the public mind is going on by the hard and inescapable teaching of experience, we feel that this avowedly interim synthesis is all that can be offered.

EDUCATION AND SOCIAL CHANGE.

464. Native life is undergoing a tremendously rapid change as a result of the contacts between the white and black cultures. All such rapid transitions are difficult, painful and sometimes fraught with danger. One of the tasks of education is to help the Native to make this transition as painlessly and safely as possible. Close contact with a strong and dominating civilisation often causes disintegration of the indigenous culture. Missionaries have not always realised the devastating effect which Christianity has had on Native social institutions. Christianity exalts the rights of the individual whereas tribalism stands for the rights of the group. And because of this, missionaries' teachings have acted like dynamite on tribal solidarity. Of course, there are, as has been pointed out before, other elements in our Western culture which have just as devastating results without offering any substitute.

465. The Native is becoming Europeanised by mere contact whether we wish it or not. One cannot stop the process any more than one can stop the Native from breathing the surrounding air. All that can be done in the interests of both European and Native is to direct and control the process.

The problem is, therefore, to devise a type of education which will tide the black man over the period during which his tribal sanctions are weakening, and before he feels the force of the sanctions of European civilisation.

466. By this it is not implied that there is nothing worth preserving in the Native's culture and social structure, or that the sooner it is replaced by European culture, the better. On the contrary. *But the Native should be allowed to decide for himself which elements in his indigenous culture should be preserved.* The educated Native (i.e. not the half-educated) is the best judge in this matter, and it would be presumptuous on our part to tell him what elements are valuable in his own culture. This conclusion is reached in spite of the view often expressed that the educated Native looks down on everything Native. The evidence shows that those who have gone furthest in the study of the white man's history, science and culture in general, are much stronger advocates than is generally believed, amongst their own people of the preservation and development of worth-while elements in Bantu society.

It is difficult to predict at this stage the pattern which Bantu society and culture will finally tend to assume. All that can be said is that it will be a blend of Bantu and European elements. In religion, education and certain aspects of economic life, the Natives are apparently tending fairly definitely to assimilate Western civilisation. In their social and political life they seem to be developing along lines which are somewhat different from both the old and the new.

467. In order to emphasise the essential continuity of the educative process whether under the old tribal or under the new European régime, the Committee wishes to suggest the following as a *general definition of the aim of education*:—It is “*the effective organisation of the Native's experiences so that his tendencies and powers may develop in a manner satisfactory to himself and to the community in which he lives, by the growth of socially desirable knowledge, attitudes and skills.*”*

What is “socially desirable” and what will prove “satisfactory to the community” depend in the last resort, on what position the Native is to occupy in the economic and political structure of South African Society, and this is again dependent upon the aim of society and ultimately of life itself. While it is not the Committee's function here to define the latter, it is necessary to draw attention to the fact that this aim avoids the weakness in formulation of many other aims, in so far as it is strictly relative to the society or community in which the education takes place, and also allows for that progressive interaction of society on education and education on society referred to above.

CONTENT.

468. Having stated the aim in its general form we shall now proceed to analyse it into more specific objectives which indicate the content or scope of Native education. It is not proposed to elaborate a syllabus for Native schools. The main subjects are referred to in a general way, and more specifically only in those cases where it is felt by the Committee that the present courses of study need amending.

(a) Religion.

469. This is placed first not only because it came first historically in Native education, but also because we regard it as of paramount importance. By religion is not meant merely the learning of the catechism and Bible history, which largely remains on the knowledge level, but also those emotional and spiritual experiences which determine a person's *ideals* and his attitude towards life. Under this category are included also character building, morality, and manners, which are generally better taught by example than by precept.

(b) Health and Sanitation.

470. Those who idealise the Native and speak of the “noble savage” living in a primitive state of happiness often fail to realise to what extent disease is rife among Natives. The general average length of life is short and the rate of infant mortality is appallingly high. This matter of health and sanitation concerns not only the Natives, but also the white people who are continually exposed to all the diseases which Natives carry. The Phelps-Stokes Commission (1922), under the chairmanship of Dr. Jesse Jones, when touring through Africa was impressed by no other feature so much as by the crying need for health and sanitation services amongst Natives. The question of medical inspection and clinical treatment is dealt with below. But as Dr. Jesse Jones says: “The curing of disease is necessary; the prevention of ill-health is good sense; the cultivation of health is statesmanship”. The place to begin is the school. Through health teaching the teacher not only connects up school and home, but can thereby give a sense of reality to school work which it too often lacks.

(c) *The Tool-subjects.*

471. The invention of symbols such as numbers and the written word is one of man's greatest triumphs. By means of these tools or instruments he not only facilitates his thought processes but he also more effectively controls his material and social environment. If we deny the Native these tools he is deprived of the means by which primitive races have most easily achieved civilisation.

These tools involve for the South African Native: literacy in the vernacular and in the European language, an expurgated arithmetic and some skill in graphical representation, e.g. drawing. The language problem has already fully been dealt with in the previous Chapter.

Regarding arithmetic we feel it is necessary to draw attention to the fact that too much time is spent on this subject in the primary school. In fact, time is often wasted on doing the most difficult sums in fractions under the ironic name of "simplification", and on other processes which pupils will never encounter in their lives. If an arithmetic syllabus could be constructed on the actual figuring needs of the community rather than with a view to the requirements of secondary school examinations, one would not need more than three years to teach children all the arithmetic which 99 per cent. of them will ever need. Above all, speed and accuracy in the four arithmetical processes should be aimed at. In spite of all the time spent on arithmetic, Native pupils are to-day very backward in the fundamentals as regard speed and accuracy. As will be shown later* the results of tests applied to over 11,000 Native pupils in Standard VI and above show that they are in this respect only on the level of European Standard IV pupils—chiefly owing to poor teaching methods.

(d) *Music.*

472. This is a field in which the African has made a world contribution. The Native has real talent in this direction which needs, however, skilful guidance and training. More Native experts should be trained in this field and the Committee recommends that a *Chair of Music be established at Fort Hare where advanced training should be given in music, particularly vocal music.*

(e) *The Interpretation of the Environment in Space (Native Study and Geography) and in Time (History).*

473. Evidence was heard by the Committee to the effect that history taught in Native primary schools too often started with 1066 and all that and dealt mainly with the affairs of the Kings of England, while the history of South Africa and of their own people in particular was neglected.

While this impression is not strictly accurate, there is at present a real difficulty in the lack of suitable books dealing with the history of the Native peoples and the Committee would like to point to this as one of the most fruitful yet most neglected fields of historical research in South Africa. It is one in which, moreover, the active co-operation of the Native himself should be enlisted.

By stressing the history of their own country the Committee does not wish to detract from the value to the Natives of a study of the history of other countries. General history and general biography are full of elements of universal value and appeal. Apart from the moralising aspect of biography (which in the hands of many well-meaning teachers is so overdone that it spoils the story) biography and history show how men reacted to their times in the past and throw a great deal of light on similar adaptations which are expected of Natives to-day. Besides the value of history as a means of interpreting life, it can contribute much also to the enrichment of the individual's life.

A great part of history (e.g. Biblical history) is a universal heritage which is not the prerogative of the few nations which produced it, but is something in which all people and cultures can participate, each in his own individual way. Victor Murray applies this general principle to the Natives in the following words:—

"For them, as for us, the treasures of the world's past have been heaped up. We received the treasures of Greece and Rome and Judea and have added to them. And if for us, barbarians and gentiles, Plato thought and Vergil sang, and Jeremiah agonised and Christ died, these things happened for the African too. For him also in later days Beethoven played, Leonardo painted, Shakespeare wrote, Pascal disputed and James Watt invented."

Nature study and the way it is to be correlated with the teaching of gardening and agriculture is fully dealt with in a later section. It is significant, however, according to the replies given by approximately 6,000 Standard VI Native pupils to the question "which subject do you like best?" that only about 1 per cent. mentioned nature study, in comparison with 28 per cent. mentioning arithmetic as the best-liked subject. When asked "what subject do you like least", 4.5 per cent. mentioned nature study, i.e. four times as many as liked it best.

Though geography showed itself to be nine times as popular a subject as nature study, still the number disliking geography is twice as big as the number liking it. These facts cast a reflection on the methods of teaching these subjects, a matter which will be referred to later.

(f) *Skills, e.g. Manual Work, Industrial Training, Agriculture.*

474. Training in agriculture and in the different trade occupations is dealt with fully in a subsequent section. The question here is the place of manual work and crafts in the primary school. The wisdom of introducing manual training in the elementary school has been recognised by the leading educational philosophers, e.g. Dewey has severely criticised the schools of the old and the new world on the ground that they are adapted almost exclusively for passive listening.* And as Kerschensteiner points out "the boy and girl between the ages of six and fourteen, as in early childhood, are made not only for the passive reception of the knowledge of others. All these years are rather years of ceaseless spontaneous activity, whereby human nature is working, producing, experimenting, experiencing, seeing what things are made of and continually learning through the medium of reality itself." Consequently he recommends that "Our book-school must become a school of manual labour linked up with the play-school of earliest childhood."†

This is not mere theory because Kerschensteiner actually achieved this transformation in the schools of Munich. He did this by convincing people "that the knowledge given by the book-school can easily be incorporated into the work process, and that the three R's which are so necessary for the future work and culture are not in the very least neglected".

475. While the Native school has by no means undergone the transformation foreshadowed by Kerschensteiner, nevertheless some types of manual work have been introduced into most schools. In some cases the work has lapsed into triviality and mere mechanical drudgery with no educative value. On the whole its introduction into the primary school cannot be called an unqualified success. The result is that it has met with opposition also from the Natives. The strongest formulation of Native opinion on this matter comes from a Committee of the Transkeian Territories General Council who recently expressed themselves in the following terms:—

"Your Committee wishes emphatically to express the opinion that the time spent on teaching handicrafts, i.e. clay-modelling, basket work, etc., is time wasted. This is our unanimous view. When this subject was introduced it was in the hope that, in addition to the training of hand and eye, it would mean the resuscitation of old Native industries and might open avenues for a Native industry. But if such handicrafts ever existed on any large scale among the Natives, which your Committee doubts, we are convinced that their day has long gone by. Natives are now using articles of European manufacture with which the hand-made article will never again be able to compete. And so far as the training of hand and eye is concerned, the slight benefit the Native pupil might derive is in no way commensurate with the waste of valuable time which could more usefully be given to other subjects".

476. To a certain extent one can sympathise with the Native parent who holds this view. He can send his child to school only for two or three years. The chief reason for sending him there is in order that he may learn to read and write and gain a knowledge of English. This is the most that he can expect to learn in the short time at his disposal. Why should he waste his time on making indifferent baskets and clay models which have a negligible value in a Native community? In fact, the Committee has it in evidence that (where he still exists) the village craftsman (or woman) in e.g. pottery, looks down with scorn on the paltry efforts of the school teacher in handicrafts. In some tribes certain crafts are in the hands of certain families or guilds and the real "tricks of the trade" are guarded secrets. Therefore, it may be difficult even, as has been suggested, to engage the village craftsman as a kind of extension teacher of his craft at the school.

477. Another difficulty is that the marketable value of any products, supposing these school crafts were taken up later as home industries, is very slight. It must be pointed out, however, that the object of manual and handicraft work for children at the elementary stage is *not direct training for occupation in the industrial field*—though it is quite conceivable that such elementary training may predispose boys or girls having talent in making things with their hands, to take up work in this direction later on.

* The following words of Dewey would apply with special force to Native schools: "Just as the biologist can take a bone or two and reconstruct the whole animal, so, if we put before the mind's eye the ordinary schoolroom, with its rows of ugly desks placed in geometrical order, crowded together so that there shall be as little moving room as possible, desks almost of the same size with just space enough to hold books, pencils, and papers and add a table, some chairs, the bare walls, and possibly a few pictures, we can reconstruct the only educational activity that can possibly go on in such a place. *It is all made for listening.*"

† "The Schools and the Nation", page 116.

478. Its primary object should be to give the child an opportunity to do some creative work with his hands. This has an emotional value and trains in appreciation. If a pupil shows particular aptitude in a certain form of handwork he should be encouraged to concentrate on that until he reaches a stage of perfection which elicits pride in workmanship. This is much better than insisting on a mediocre performance in different types of handwork. Herd-boys often make models of animals of rare beauty and artistic value. These should be brought into the school and given a place of honour higher even than that of a 75 per cent. mark in arithmetic, for example. Competitions in design weaving, for example, as hut decorations should be held in the school. This recognition in the school of worth-while activities outside the school will do much to remove the dualism in the child's learning process and to integrate school activities with those of the environment. Many crafts are allowed to perish for lack of appreciation rather than for lack of utility.

479. As far as possible indigenous materials and motifs should be used. These are often in abundance if one were only to look for them. A recent investigation into grass plaiting revealed the fact that there were no less than fifteen designs known to the Natives in one area.

In the hands of the skilful teacher much of what is to-day regarded as a very dull subject under the name of "manual work" on the time-table can be clothed with interest when used in connection with projects around which a number of subjects on the curriculum are centred.

SCOPE AND METHODS.

480. When dealing with the content and methods of education there is one fundamental principle which should be kept in mind and that is that *education must be made worth-while for the children as far as it goes.*

Too often children are taught content material merely as a preparation for a more advanced stage of education which only one or two per cent. will in actual fact ever reach. Experience shows that this one or two per cent are usually selected pupils above average ability who could easily make up afterwards these small deficiencies in their fund of knowledge when they get to the advanced stages where such knowledge may be required.

The work should therefore be so organised that the interests of the majority are considered first, and due account should be taken of the fact that the school life of most Native children is very short, hardly three years.

481. At the same time there should be facilities by which future leaders of the Native people can be trained.

This *dual function of the school* from an organisational point of view is well put in the Memorandum on Educational Policy in Africa prepared by the Advisory Committee on Education in the Colonies. (Command Paper 2374 of 1925.)

"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."

482. While, as was pointed out above, there are in South African society artificial and natural limitations as to what use a Native is going to make of his education, which are not operative to the same extent in the case of a European, it will be noticed that *the forms or categories of content* outlined above for Native education do not differ from those which one could consider essential in European education. Also the fundamental principles of method underlying the teaching of Native children are the same as those underlying the teaching of European children. In each case the teacher has to proceed from the known to the unknown, from the concrete to the abstract, and so on. The difference is that what is "known" and "unknown" to the Native child are not the same as the "known" and "unknown" respectively for the European child. The *details* of content and the methods of approach are, therefore, different because the pupils live in different social and physical environments. But the main categories are the same simply because they are all human beings having at bottom the same instincts and fundamental needs. It should, therefore, be taken for granted, as Victor Murray* puts it, "that a child, that anybody (whether white or black) must know something of the *world of things*, the *world of people*, and the *world of ideals*, that he must have *tools to use*, and that he must develop his *aesthetic* and *creative* sense. Each of these (five essential categories) the school should represent. There need only be one "subject" of each type, but there will need to be one. For a large number of people, for the millions of African children, that one will never be more than an "introduction" to each group.

* *School in the Bush*, pages 155, 156. (Longmans, 1922.)

But at any given stage the five aspects of life will always be there. I have spoken of them as "worlds", but they are kingdoms without frontiers. They are all part of that universe of the human mind, which respects no divisions since it functions as a whole. And in a sense the more they overlap in teaching the better.

As these five essentials of education are aspects of life, they do not correspond to any hard and fast division of subjects in the curriculum. They are just as much concerned in how we teach as in what we teach".

DUALISM IN THE EDUCATIVE PROCESS.

483. Owing to the circumstances under which the Native school has grown up and had to be carried on, Native education has largely lost its perspective with regard to these "essentials." The missionaries, of course, started with evangelisation. In the course of time the three R's became desirable concomitants of religious instruction. Then came State support, with inspection in its train. The latter stressed the external and measurable elements of instruction with the result that the three R's in course of time, came to be regarded as *ends in themselves*, instead of merely as tools. The school as an institution thus gradually began to lose its grip upon the life-activities of the people. There was no longer the clear-cut aim which the missionaries had, in which the three R's were merely *instrumentals*. The school became an entity in itself with its own circumscribed aims, viz. the teaching of *subjects*. Teachers, with their eyes so concentrated upon these "subjects", which to them had become the eternal verities, failed to see the wood for the trees. Thus gradually the school became an institution, with its own high priests, its own dogma and ritual largely out of contact with the fast-moving and variegated life outside.

484. After all, a subject is nothing else but the crystallisation of some one aspect of life. Unfortunately it is often a crystallisation of a piece of life from the distant past (fossilised remains of the efforts of logicians and educators who have long passed away, but whose efforts, through the publication of syllabuses, have acquired a sanctity which must not be touched) instead of being a live bit of the living present. The Native is specially handicapped because this crystallisation is often out of the life of another race and not his own.

485. The out-of-school-life of the average Native child is rich in educative experiences. There is the world of nature of which he gets a fairly good empirical knowledge while tending the cattle. Through various forms of play he exercises his creative instincts. Elaborate materials used in the Kindergarten of the European schools are but feeble makeshifts in comparison with the Native boy's clay oxen, bows and arrows, and bird-traps, for training the senses and the imagination. As they grow older, there are domestic duties where the boys tend the cattle or help with the ploughing and other agricultural work. The girls help their mothers to stamp corn, fetch water and firewood, cook, work in the gardens, help to build, repair and keep clean the huts and household enclosures and act as nursemaids for the babies. Then there are the tribal ceremonies of initiation and discipline which act as educative influences from puberty to man- or womanhood. These forms of home and tribal training, of course, vary in different parts of the country, for the Bantu are by no means a culturally homogeneous group.

Right in the midst of these experiences stands the school and its activities, and very soon the Native child on going to school discovers that these new experiences have very little to do with his experiences outside school. The continuity of his learning process is broken. He finds that activities which to him had had great intrinsic value are no longer so regarded. In fact, they sometimes conflict. A dualism in his attitude towards life arises. The interests of the school are soon made paramount. The activities on the farm and at home are regarded as of minor importance and in course of time become stamped as inferior. Thus the Native gets a distorted sense of values.*

486. Gradually, and largely because of their very unrelatedness to life, the activities of the school acquire a magic potency for the Native. In some magical way they will give him ease, riches and power. He argues: "the European's education has made the white man rich and made him powerful. The white man's education will, therefore, make me rich and powerful too." He then seizes upon that element which is most distinctive of the white man with whom he comes into contact educationally, viz., his language, usually English, and soon comes to regard the learning of English as synonymous with education.

* Principal Jacks probably had the same idea in mind when he wrote: "A type of education which seeks merely, no matter with how lofty an aim, to undo the effects of industry on the mind and character of a people will ultimately suffer defeat, for the forces of industry are mightier than it; at most it will succeed in unfitting people for their daily work whilst not fitting them for anything else—a charge often brought against existing methods of education, and not without reason.—"Education of the Whole Man", page 225.

487. This attitude as was shown in the previous chapter, has complicated the whole question of the medium of instruction, whether it should be the vernacular or English. And the extended use at an early stage of a strange medium has accentuated the dualism that arises in the minds of children between schooling, on the one hand, and life-situations on the other, as is illustrated by the following incident narrated by an inspector of schools. He gave a class of Native children (who all understood English after a fashion) the following problem: "I give you five oxen, three cows, and two horses. How many head of cattle did I give you?" No reply. He repeated the question, yet no correct response. Then he switched over to their Native tongue and stated the problem in that language. Immediately they gave the answer correctly. Much puzzled, he asked them why they could do it now and not before: "Ah, yes", they answered, "you see, sir, now you were counting cattle, but before you were doing arithmetic!"

488. The abler Native children and those who have been long enough under the school's ministrations, later on outgrow this dualism and relate this school education to their lives in an occupational way. Whatever its intrinsic value, this schooling at any rate affixes a certain hall-mark of respectability and prestige to those who can produce a certificate. What is more, these certificates enable them to find posts with fixed salaries and security as teachers, clerks and interpreters.

489. The majority of children, however, who in all probability are also less endowed by nature with the power of adaptation, fail to make the synthesis and to overcome the dualism mentioned above. When they leave school they are generally not equipped to control the difficult and complicated life in which they have to make a living. What is worse, the effect on them is often negative. Instead of being able to tackle life with an almost biological freshness,—as they would probably have done had they never gone to school—they cling tenaciously to the few hard learnt shibboleths of the school and are thereby reduced to a state of stubborn inactivity because the elaborate system of school-acquired magic fails to function, and their personality is gradually sapped by a sense of futility and failure. These are difficulties with which not only the Native but also the white products of the school system have to contend.

490. These criticisms, which could be advanced also against the work done in many European schools, especially in rural areas, must not be construed as an attack upon the Native primary school as an institution. What is criticised is rather the teacher's conception of the work in the school.

When one compares, however, the qualifications and general background of the average Native teacher with those of the average white teacher, and considers the tremendous gap which the former has to bridge between the kraal on the one hand, and the school with its exotic symbolism on the other, one realises that he is engaged on a task almost beyond what should be expected of him. If it were not for the glorious exceptions (i.e. the many teachers who, in spite of all, have managed to relate their school to the life of their people) one might despair in the face of the magnitude of the task.

THE EDUCATIONAL "AIMS" OF THE NATIVE ECONOMIC COMMISSION.

491. It is probably on account of conditions such as those sketched in the preceding section that the Native Economic Commission in its Report (1932) takes such serious exception to the type of education given to Natives in the ordinary school. That Commission held that "for the regeneration of a primitive people there are educational needs which precede ordinary school education. European school education is based on a civilised environment: for a great proportion of the Native people this civilised environment has still to be created", (paragraph 627). It then suggests a form of non-scholastic or "social" education embracing the following purposes:—

- (1) It should aim at freeing the mass of Natives from their reactionary conceptions—animism and witchcraft, certain phases of the cattle cult, the 'doctoring' of lands as an alternative to proper cultivation, the insistence on a large amount of leisure, and all the mass of primitive fears and taboos, which are the real reasons for their backwardness. The removal or transformation of these is the first problem of Native education.
- (2) It should not pursue a course which makes the Native dissatisfied with everything in his own background. But it should proceed from the foundations of Native society, and build up, giving the Native a pride in his own people, and a desire to develop what is good (and of this there is a great deal) in his own institutions.
- (3) It should aim at making the educated Native a missionary to his own people, an instrument in advancing their material progress, without which they will never as a people achieve cultural progress." (Par. 628.)

492. The way by which these purposes should be achieved was then stated to be as follows:—

“ Instead of laying the stress on the Native achieving European ‘ accomplishments ’, it must aim at transforming his whole outlook on life. The European bases his education on the three R’s. But for the tribal Native there is a great deal that precedes the three R’s and that is definitely more important than the three R’s ”. (Par. 630.)

493. The idea expounded here is a curious one and was also put forward by a number of witnesses who urged that one can “ educate ” the Natives and, in fact, “ transform their whole outlook on life ” without the aid of these European “ accomplishments ”, viz., the three R’s—and quoted the Native Economic Commission in support of their point of view.

494. While the purposes formulated by the Native Economic Commission for its “ social ” education are in themselves laudable enough, and while these may in the end even be desirable outcomes of a sound school education, it is extremely doubtful whether they can be realised without a school education, of which the three R’s constitute an essential part.

495. In the first place, it is flying in the face of the whole history of civilisation to expect to be able to “ free the mass of Natives from superstition and witchcraft ”, from the “ worship of the false gods of barbarism ” and to “ start them on the upward path towards real civilisation ”, by denying them from the start the very tools (e.g. the three R’s) by which our own “ barbarian ” ancestors achieved civilisation. Surely, it is not as if one can attain these objects by direct attack—presumably by exhorting them not to be superstitious or by substituting one superstition for another, or alternatively by demonstrating to them, e.g. in agriculture that the use of fertilizers brings better crops than the various devices they use for appeasing the wrath of their ancestors. Such methods will probably result merely in convincing the Native that the white man’s magic is better than his own. But magic it will remain for him.

Unless, therefore, the Native’s general education brings him far enough to enable him to understand the underlying physical and chemical laws governing these agricultural demonstrations—and how is he to get this understanding without being able to read, write and figure?—there is very little hope of achieving this first “ purpose ” of the Economic Commission’s “ social ” education. There are many European communities and even whole countries where superstition to-day is still rife; and if one goes into the history of those communities, one finds that they are without exception communities where general literacy of the masses stands low and where there are relatively few proceeding beyond a mere elementary education.

496. In short, as has been suggested above, emancipation from the bonds of superstition, animism and witchcraft, is an incidental outcome or result of sound school education and does not precede it. Whatever may be said of the educational methods of the missionaries in the past, they at any rate based their efforts at evangelisation on this fundamental truth. To make the Native literate, i.e. to give him an elementary education, was found to be the most direct means of making him a Christian, i.e. of “ transforming his outlook on life ”.

497. In the second place, much of the same fallacy underlies the second and third purposes of the Native Economic Commission quoted above—or rather the method by which they suggest that these purposes can be achieved. Here too, is found that it is often the Native who has only been half-educated or who has had no systematic schooling but has merely “ picked up ” European civilisation, who becomes dissatisfied and looks down on his own culture and institutions. There are very few, if any at all, amongst these totally unschooled Natives who act as “ missionaries to their own people . . . instruments who advance their material progress (by which) . . . they also achieve cultural progress ”. On the contrary, as has been pointed out before, it is the really educated Native, i.e. the one who has gone furthest in the study of the European’s culture and science who to-day is the most ardent missionary to his own people and also the most effective in assisting his people in selecting and conserving what is valuable in their own culture as well as in helping them on to achieve material as well as cultural progress.

498. Another fact which emerged from the evidence is that of eight Native qualified medical doctors (all of whom were trained overseas), there are seven who live and practice amongst their own people in the reserves. The eighth has built up a practice amongst the large Native community on the Witwatersrand. Most of these have in addition a considerable European practice.

499. An analysis of the objections against school education for the Native shows that they have their roots in the simple fact that *Natives do not receive enough education*. It is the half-educated Native who is the menace. In fact, the word "educated" is a misnomer in this connection. The logical solution seems to be to provide the opportunity (a) *for every Native to receive at least an elementary education, and (b) for those who can benefit by it to proceed to secondary and higher education*. While this ideal will not be realised for many years to come on account of practical difficulties mentioned elsewhere in this report, its progressive realisation should, in the opinion of the Committee, be the primary objective of the national education system outlined above. Then and then only will there be a sound foundation on which to build the scheme of "social" education outlined by the Native Economic Commission. *The Committee feels moreover that in recommending such a progressive policy of lifting the general educational level of the Native people it is advocating something which is not incompatible with the frank recognition of certain barriers (referred to above) which operate in the social, political and economic system of this country*. At the same time it must be pointed out that these barriers are a definite limitation to the realisation of a Native's ambitions in certain fields of applied and vocational education.

500. What must be avoided at all costs in the educative process is, firstly, as has been suggested above, the treatment of the three R's, which are merely instruments, as ends in themselves and, secondly, that dualism in the child's learning process, which is due to the dissociation of the work of the school room from the great and insistent life-problems of the Native outside the school. These pitfalls can, however, be avoided only *if the right teachers are available*. And these, as has been shown above, have been sadly lacking in the past owing chiefly to financial reasons. In fact, taking into account the meagre qualifications of teachers as they are and the circumstances under which they have to teach, it is a marvel that they accomplish what they do.

DISPARITY BETWEEN NATIVE AND EUROPEAN SCHOOL STANDARDS.

501. The question of the attainment levels reached by Native pupils in comparison with European pupils at the different stages of education is next to be considered.

As was shown in paragraph 32 above, there was in the Cape from 1864 onwards hardly any differentiation between the courses laid down for whites and those for Natives. In 1919 the Cape Commission on Native Education in its Report made the following statement under the general head of Content and Aim of Native Education:—

"The Commission believes that there is a consensus of enlightened opinion that the scope and aim of Native education should be limited only by the capacity of the student to benefit thereby, and that no lowering of the standard of Native (as compared with European) education, in principle or in practice should be contemplated. It is, therefore, a recommendation of the Commission:—

'That in any future system of grading or classification of Native schools the principles and designations applying to European schools should be adopted.'

It is not surprising, therefore, that the Natives in general are under the impression that, for example, a Standard VI certificate gained by a Native in his school designates the same level of general education as a Standard VI certificate gained by a white child in a European school.

Moreover, the evidence before the Commission seemed to indicate also that Natives aspire to such equality and would oppose any effort to institute different examinations for Natives at the higher stages. They want to (and they actually do) sit for the same Junior Certificate and the same Senior Certificate or Matriculation examination as the white pupils.

While the performance of the selected few who actually do reach these higher examinations compares very favourably with that of Europeans, one could not say with certainty whether or not the designations of the lower school standards are the same in Native schools as in European schools. Moreover, one did not know even whether the Standard VI of one Province, as an indication of a general level of education reached, was the same as Standard VI in another Province.

502. In the absence, therefore, of any objective data on these questions it has hitherto not been possible to make any comparisons which would be valid, and the Committee had to do the best it could in the limited time at its disposal to collect some data that would throw light on these problems. This it did in two ways, (1) by applying standardised tests, and (2) by ascertaining the age-standard distribution of Native pupils in the four Provinces.

(1) *Comparative Test Results.*

503. Two tests were given to about 12,000 Native pupils comprising practically all those in Standard VI and above in all four Provinces. These tests had previously been standardised in connection with nearly 30,000 pupils in European schools, and reliable norms for the different standards and ages were available.

504. The first was an arithmetic test consisting of two parts:

(i) A series of simple sums in the four fundamental operations, such as pupils might do in the lower classes of the primary school:—

(a) *Addition*: ranging from adding two numbers like $\begin{array}{r} 34 \\ 27 \\ \hline \end{array}$ to adding together 6 two-digit numbers;

(b) *Subtraction*: ranging from $\begin{array}{r} 90 \\ 23 \\ \hline \end{array}$ to $\begin{array}{r} 70006 \\ 29187 \\ \hline \end{array}$;

(c) *multiplication* by one-figure ranging from $\begin{array}{r} 78 \\ 2 \\ \hline \end{array}$ to $\begin{array}{r} 87946 \\ 6 \\ \hline \end{array}$; and

(d) *division* by one figure ranging from $2/28$ to $9/56214$.

(ii) *Eight Simple Problems* like the following:—

No. 1. James has 25 marbles. He plays with Peter and Tom. Peter wins 6 from him, but he wins 8 from Tom. How many has he now?

No. 2. A man takes 25 minutes to walk from his house to the school. His little boy also takes 25 minutes. How long will they take if they walk together.

No. 7. The telephone poles stand 50 yards apart. How far is it from the first pole to the ninth?

There was a time limit for each part and there were enough sums in each part so that even the brightest pupils could barely complete the test in the time allowed.

While the test was intended and standardised originally for European children of Standard II to VII, it was applied to Native pupils of Standard VI upwards only, as these pupils could be expected to follow the directions properly, and to be able to read English sufficiently well to understand the problems printed in the official languages.

505. The second test was an English vocabulary test consisting of a list of fifty words carefully graded from simple words like *orange, gown*, etc., up to difficult ones which would tax the knowledge of advanced University students. Pupils were expected either to give the meaning of these words or to use them in sentences so as to show that they knew what the words meant. There was no time limit here and no student was expected to know all the words, because enough scope had to be given to even the brightest.

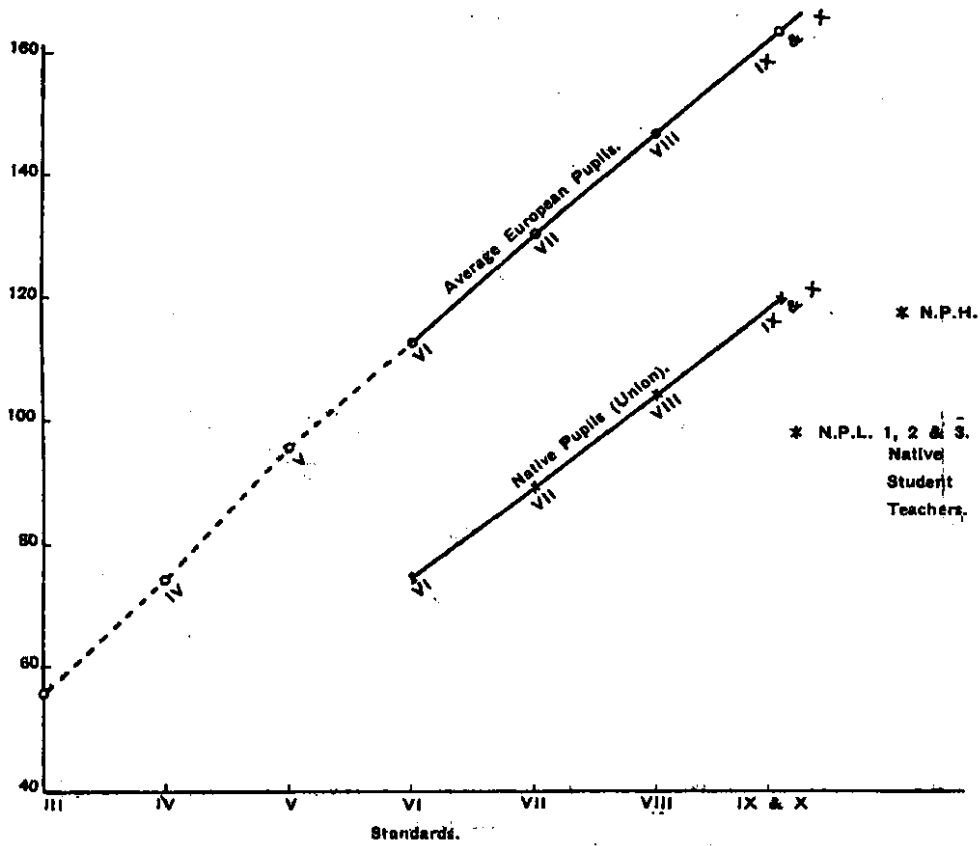
506. Both these tests were administered by inspectors of schools, supervisors and certain principals selected by the inspectors. The arithmetic test was intended to test chiefly the results of instruction in school, while the vocabulary test reflected both schooling and the general environment. The arithmetic test comprising to a certain extent also linguistic ability to read and understand problems has been found in the case of European schools to correlate very highly with the achievement of pupils in all their school subjects, in other words, it can be taken as a fairly accurate index of the relative attainment of children in the primary school in all their school subjects.

507. While these tests enable one to compare Native pupils with European pupils in the same standards, they also afford an indication of the extent to which the general levels of standards in Native schools differ from Province to Province. This is the first time that such a comparison has been possible.

The results of the tests are given in graphical form below.

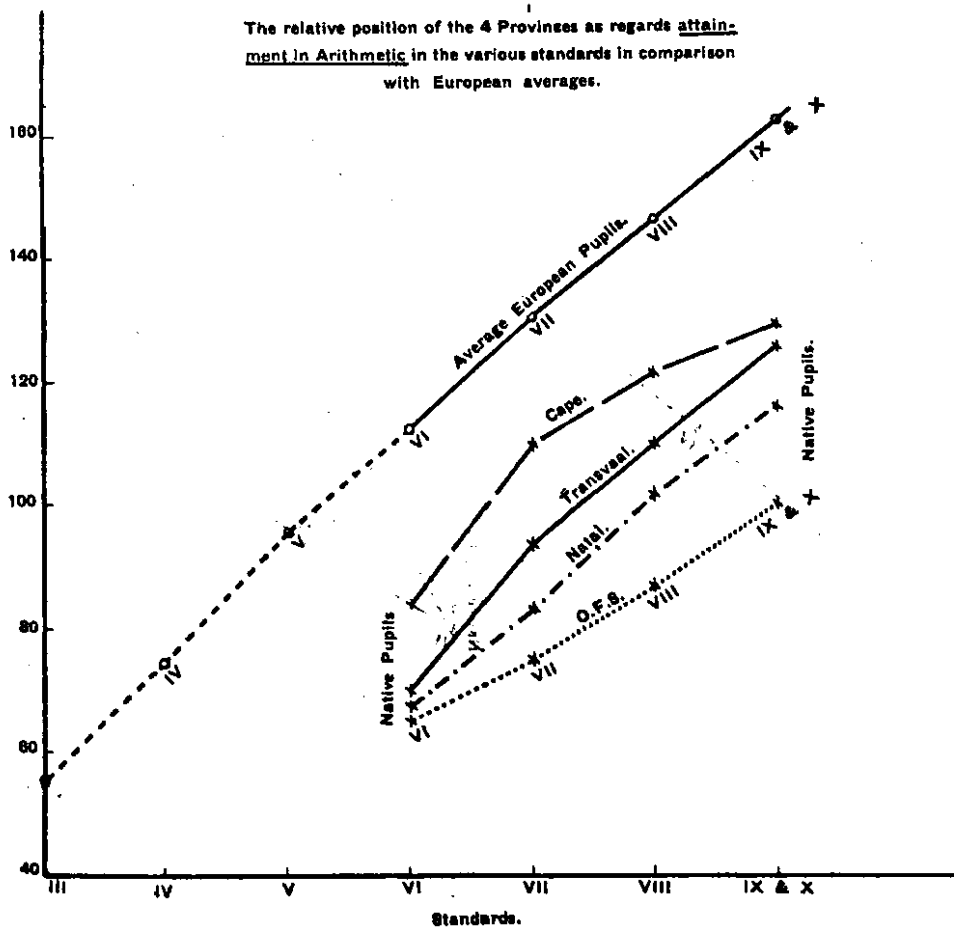
GRAPH A.

Comparing Native and European Pupils in the same standards as regards attainment in Arithmetic.

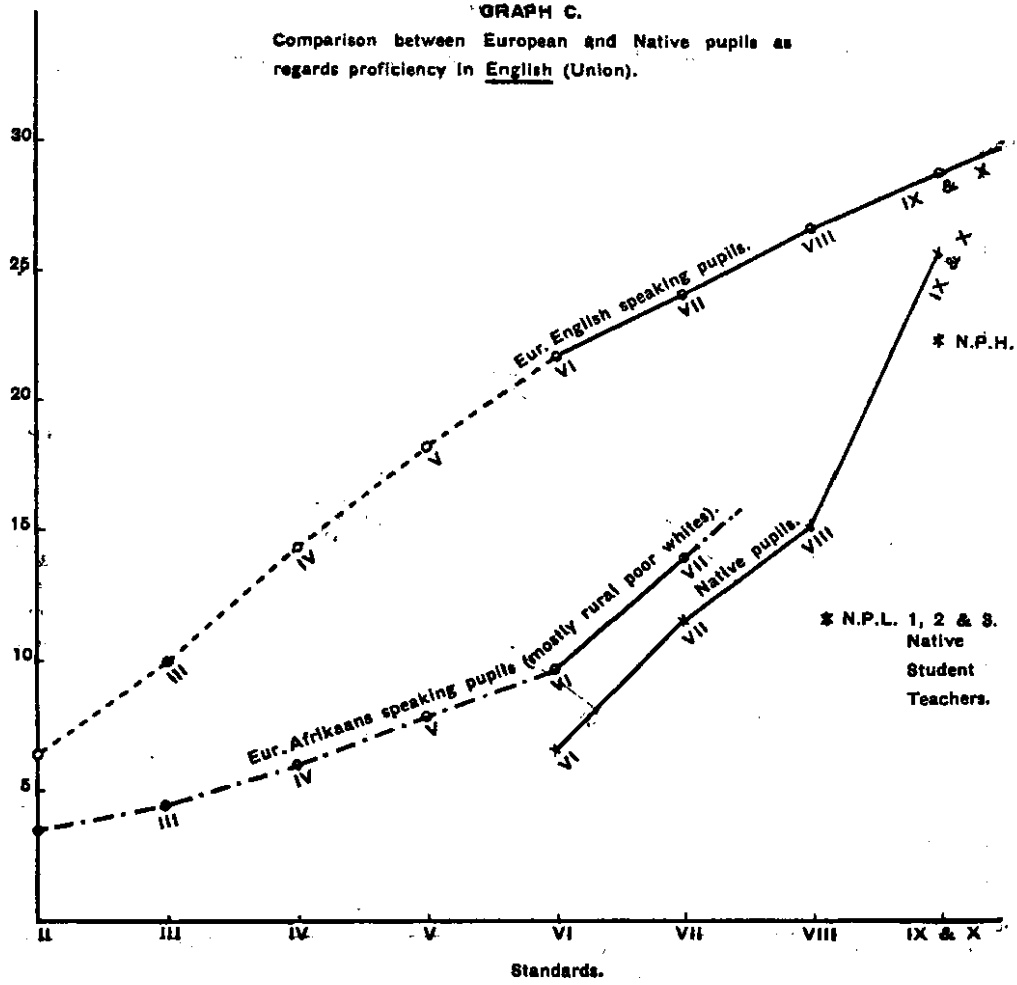


GRAPH B.

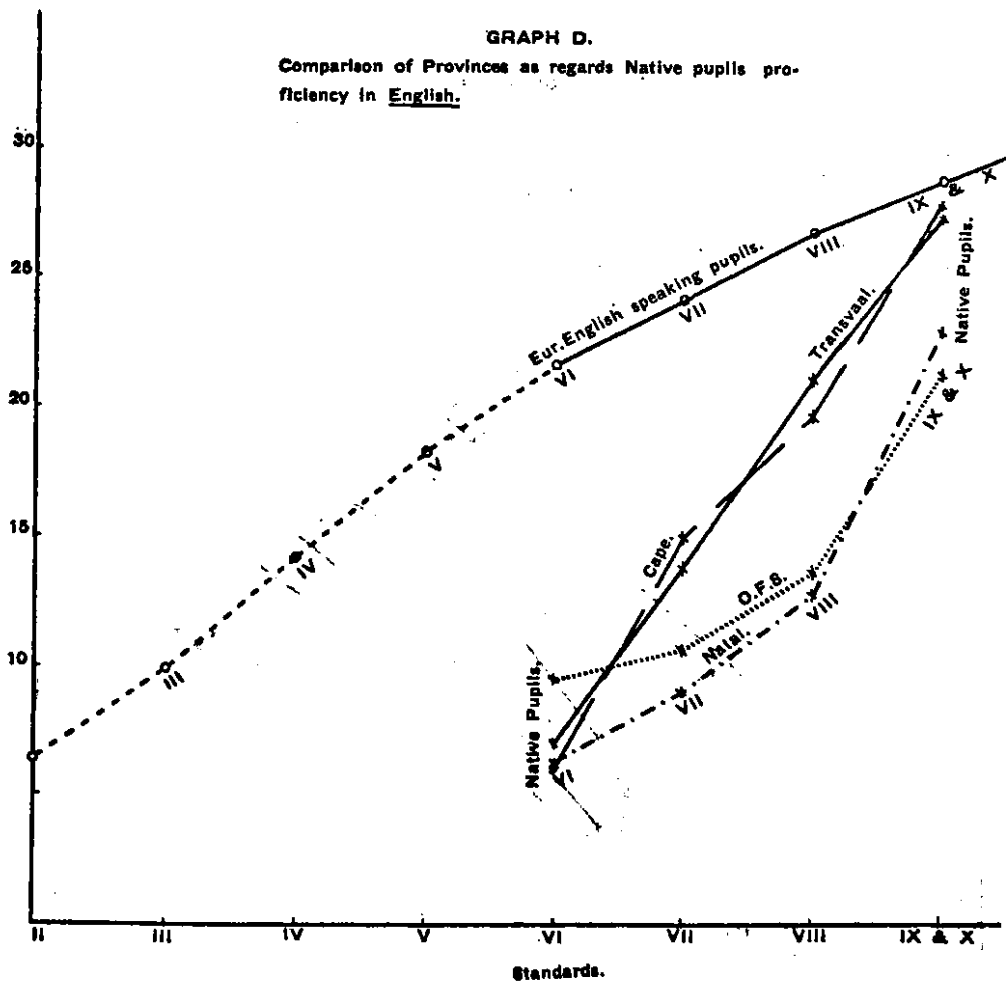
The relative position of the 4 Provinces as regards attainment in Arithmetic in the various standards in comparison with European averages.



GRAPH C.
Comparison between European and Native pupils as regards proficiency in English (Union).



GRAPH D.
Comparison of Provinces as regards Native pupils proficiency in English.



508. *Graph A* compares the average attainment of pupils in European schools with those of all Native pupils in Standards VI, VII, VIII and IX and X combined. It will be seen that the average arithmetical attainment of Native pupils in Standard VI is equivalent to that of Standard IV in European schools. Similarly in the other standards the Native pupils are about two standards behind European pupils. Students in the Native Primary Lower Teachers' Course are at about Standard V level while those in the Primary Higher Course are a little above the Standard VI level of Europeans. These results of student teachers bear out previous results obtained by the National Bureau for Educational and Social Research on 500 Native teachers who took the same test at vacation courses and also registered an average attainment about halfway between the European Standard V and Standard VI.

509. *Graph B* compares the four Provinces. The Cape stands the highest right through, then comes Transvaal, Natal and Orange Free State. If one compares these test results with the percentage of fully qualified teachers in the four Provinces: Cape, 95 per cent.; Transvaal, 65 per cent.; Natal, 32 per cent.; Orange Free State, 32 per cent., one finds that the Provinces with the highest test scores are also the Provinces with the best qualified teachers—a fact which seems to indicate that the competence of the teachers is an important factor in the situation.

510. *Graph C* compares the attainment in English vocabulary of all Native pupils in Standard VI and above with that of average white South African pupils who have *English* as their home language. The middle dotted line shows the results of nearly 3,000 white pupils who have *Afrikaans* as their home language. The latter is by no means an average Afrikaans-speaking group of pupils, as more than two-thirds of them are rural Poor Whites who hear English only at school. Most of the other one-third are in Afrikaans-medium schools of the poorer urban areas. There were not enough cases tested in the higher standards of this group on which any valid comparisons could be based. This group is included, however, because for the Native too English is not his home language. The striking fact which emerges from this graph is that while the Native pupil in Standard VI starts with an English vocabulary about level with that of the English-speaking child of Standard II and near that of the poor Afrikaans-speaking child of Standard IV, he seems after that to gain in growth on the European curve, so that he is fairly near the European mark by the time he gets to the Matriculation stage. This can be accounted for (amongst other reasons) by: (a) the fact that it is only the selected few of the Natives who reach the upper standards (see paragraph 514 below), and (b) it is only in the upper standards of the high school that the Native pupil is taught by teachers of a calibre comparable to teachers in European schools.

511. Another fact to be noted is the low attainment in English by prospective Native teachers. The Primary Lower student teachers are about on a level with European Standards III and IV, while the Primary Higher student teachers are about on a level with the European Standard VI. This fact, of course, determines the quality of English teaching when these teachers go out into the field, where generally the only English which pupils hear is from the lips of their teachers.

512. *Graph D* compares the Provinces amongst themselves. It is rather difficult to account for the fact that the Orange Free State which aims at teaching both official languages in the primary school should show the highest score in Standard VI, but shows less growth in the subsequent standards than the other Provinces. This lag may be due largely to selection because of the relative fewness of the numbers in the Orange Free State higher standards. For this reason the latter figures are not as reliable as those of the other Provinces, where the numbers tested were greater.

The actual figures on which these four graphs are based are given in Appendix G.

(2) *Age-Standard Distributions.*

513. In Appendix F the ages of the pupils in the different standards are given for the four Provinces separately and for the Union combined. This is the first time that such complete data concerning the ages of Native pupils in the Union have been made available. No such figures have hitherto been published for the Cape and Transvaal Provinces. Natal and the Orange Free State have been publishing these figures for some years.

514: There is probably not a single group of facts which gives a better picture of the actual scope and extent of Native education than these figures. In the following tables are given a few abstracts from the figures in order to bring out a few of the most significant points:—

Comparative Distribution of Pupils receiving Primary and Post-Primary Education in the Union.

Standards.	European (1934).		Native (1935).	
	Number.	Percentage.	Number.	Percentage.
Sub-standards.....	67,522	17.92	198,069	57.25
Standard I.....	40,307	10.70	45,513	13.16
Standard II.....	41,116	10.92	33,694	9.74
Standard III.....	43,673	11.59	26,058	7.53
Standard IV.....	43,028	11.42	17,636	5.10
Standard V.....	41,244	10.96	11,092	3.21
Standard VI.....	37,571	9.97	8,435	2.43
TOTAL PRIMARY.....	314,461	83.48	340,497	98.42
Standard VII.....	19,436	5.16	1,200	0.35
Standard VIII.....	12,782	3.39	381	0.11
Standard IX.....	7,283	1.94	70	0.02
Standard X.....	6,388	1.69	33	0.01
Students in Technical,* Industrial and Vocational Institutions.....	6,728	1.78	757	0.22
Training Colleges.....	2,130	0.57	2,866	0.83
Universities.....	7,443	1.99	146	0.04
TOTAL POST-PRIMARY.....	62,190	16.52	5,453	1.58
GRAND TOTAL.....	376,651	100.00	345,950	100.00

* NOTE.—Excluding 18,512 part-time Post-primary students in the Technical Colleges.

515. The chief points in connection with this table are:—

- (i) Nearly 200,000 Native pupils, i.e. 57 per cent. of all those at school, are still in the sub-standards struggling with the A, B, C.
- (ii) Less than 2 per cent. of Native pupils at school receive post-primary education. That is, 98 per cent. of all Native pupils now at school are in the primary standards. In fact very few, scarcely 2½ per cent. are in Standard VI. This is a fact which, as will be shown below, has important implications for the curriculum which Natives should follow in the primary school.

516. Of course, as was done in European schools half a century ago, one should from the point of view of selectiveness regard all Natives receiving education above Standard IV as post-primary (or rather post-elementary), instead of those above Standard VI.

If we draw the line beyond Standard IV it is interesting to compare the present level of education of Native pupils with that of European pupils in the Cape Province about 50 years ago.

Standard.	Distribution of European Pupils (Cape) in 1883.		Native Pupils, 1935.
	Rural and Mission Schools.	All Schools.	
Below Standard.....	65	36.5	57.8
Standard I.....	16	18.9	13.3
Standard II.....	10	18.5	9.8
Standard III.....	6	17.3	7.6
Standard IV.....	2	7.6	5.1
Above Standard IV.....	1	1.2	6.4

Even if one were to include among the European students of 50 years ago those who were receiving higher education at the Normal and University Colleges the percentage above Standard IV (i.e. strictly post-elementary) would be only about 2 per cent. To-day the corresponding percentage of European students stands at 37 per cent. compared with 6.4 per cent. for Natives. This comparison does not, however, imply that in 50 years from now, the percentage of Natives going on to secondary and higher education will be the same as that of the Europeans to-day.

517. In this connection the two post-primary groups should be compared also with the respective populations to-day. Out of an estimated Native population (for 1935) of 5,843,000 there are 5,453 Native students doing post-Standard VI work, and out of 1,944,000 European population there are 62,190 doing post-Standard VI work. Reduced to a common basis in round figures this means that out of every 1,000 of population there is 1 Native receiving secondary and higher education compared with 30 out of 1,000 in the case of Europeans.

518. This ratio for the European population is high when compared with that of other European countries—particularly the proportion of those going on for University training. This is as it should be. Unless this relatively small European population maintains its leadership by virtue of a high standard of education, it is difficult to see how the values and ideals of Western civilisation can survive in the presence of such a vast population of primitive and semi-civilised people—i.e. taking in all Africa South of the Equator. This should, however, be no reason why the Native should be handicapped in achieving advanced education himself. To quote from Professor Brookes in this connection:—

“ Even politically speaking South Africa is bound to benefit from Native education, for men who can read and think are better material than illiterate savages, and on the whole more tractable in action if more vocal in protest. To think or speak otherwise is to commit oneself to the greatest of all fallacies as regards native policy—namely, that the progress of the native is inimical to the progress of the European. In every sphere this is demonstrably untrue. Our choice is between a prosperous South Africa, white and black, or a backward South Africa, white and black, not between a prosperous white and backward black or prosperous black and a backward white South Africa. As Booker Washington has told us in his inimitable way: ‘Black and white are like two men in a deep ditch, the one is holding the other down. To do so, he is forced to stay in the ditch himself; if he gets out, the other will get out too’ ”.

519. The next set of figures which have implications for the content and methods of education in the Native primary school deals with the average ages of the pupils in the different standards.

*Comparison of Median * (average) ages of European and Native Pupils.*

	<i>European</i> (1934). Years.	<i>Native</i> (1935). Years.
Sub-Standards.....	7·8	10·0
Standard I.....	9·2	12·3
Standard II.....	10·3	13·2
Standard III.....	11·4	14·1
Standard IV.....	12·5	14·9
Standard V.....	13·6	15·8
Standard VI.....	14·5	16·9
Standard VII.....	15·2	17·8
Standard VIII.....	16·2	Over 19
Standard IX.....	17·0	”
Standard X.....	18·1	”

520. From the above table it will be noticed that in the lower standards the Native pupils are from 2½ to 3 years older than European pupils in the same standards. This, of course, is due primarily to the fact that Native children as a rule come to school much older than European children. (It will be observed, however, from the tables in Appendix F that there are about 43,000 Native pupils of 7 and under 7 at school and about 74,000 who are 8 years and younger in school to-day). Therefore, if one were to compare European and Native pupils age for age, it is natural to expect that the average European child would show better achievement than the average Native child of the same age. If, however, one compares their achievements *standard for standard* one would expect that the educational level which these standards indicate should be about the same for the Native as for the European. If there is any difference one would expect, *other things being equal*, the achievement of Native pupils in Standard II to be higher than that of white pupils in Standard II, because the Native pupils are on an average three years older and therefore more mature. The least one would expect at any rate is that the general level of these standards might be equal. The Native himself desires it to be so. For on no account does he want any differentiation, lest it should reduce him to a position of inferiority when compared with the European standard for standard. Moreover, the Education Departments have striven of set purpose to keep these standards the same.

* NOTE.—The Median is used here (and in Appendix F) in preference to the Arithmetic Mean because it is not so easily affected by extreme cases, e.g. the presence of pupils of 18 and older in the sub-standards will not affect the Median as it will affect the Mean.

However, instead of being ahead of, or even equal to the European standard, on account of the greater maturity of the Native pupils, *all the available facts indicate that Native pupils in Standard VI are actually two standards behind the average attainment of European children in South Africa.*

521. There is no reason to doubt the validity of the test results. They simply reflect conditions as they actually are. Whether or not the results should have been the same as for Europeans, and what the causes are for the disparity are questions which could be argued. For example, as regards knowledge of English, which is very accurately reflected by the vocabulary test, it stands to reason that Natives, for whom English is not a home language, will not be on a level with English-speaking pupils. Nevertheless, the Native as a rule is a good linguist and, given the necessary facilities, e.g. good instruction, he has shown in the higher school standards that he can reach a proficiency in English which compares very favourably with that of Afrikaans-speaking European pupils as well as with that of English-speaking pupils at the same stage of educational advancement.

522. With regard to arithmetic a strong case might be put up for less time to be devoted to that subject in Native than in European schools, because, while a certain facility in figuring is required in most occupations, there are for the Native more important phases of life in which he should be educated than in advanced arithmetic, particularly when one considers that his average school life is less than three years. Hence, if he actually does do more and better work in other fields, there is no great cause for alarm if his arithmetic attainments are on a lower level than those of European children, who probably also spend more time on arithmetic than is necessary.

In actual fact, however, the Native primary school on the whole does not devote less time to arithmetic than European primary schools. Moreover, the Native pupils who took these tests had all been receiving daily instruction in arithmetic for at least seven years. This instruction is given through the English medium from a very early stage. This fact may have proved a handicap *in the teaching of arithmetic* as a subject, though, because of the cumbersome numerical terminology in the vernaculars, it must be a decided advantage in the later stages. Yet it is fairly certain that *the doing of the arithmetic test* involving a knowledge of English was not a handicap to students at the Standard VI level and beyond. If that were so, one would have expected them to do relatively better in the purely mechanical part of the test where no language was used, than in the problems where an ability to read simple English was essential. This was, however, not the case.

523. Other investigations have shown, that if pupils do badly on the whole in these tests, it is largely the result of inferior instruction, and it is more than probable that poor results in these tests are symptomatic of poor results in all the other school subjects as well.

524. Lastly, it must also be remembered that in giving these tests to Native pupils of Standard VI and above, we are dealing with a much more highly selected proportion of the Native population than in the case of the European pupils with whom they are compared. The Native pupils tested are taken from the upper 4 per cent., i.e. the cream of the Native school population, while the European pupils who gain the same scores are taken from the lower end of the upper 50 per cent. group of the European school population. Taking the populations as a whole the Native group is a still more highly selected group.

Whatever the causes, these are the facts; and it is no use ignoring them and assuming an equality of educational standard which does not exist, and probably never existed.

THE EDUCABILITY OF THE NATIVE.

525. It is in looking for reasons for the disparity between European and Native educational standards, that the problem of the degree of educability of the Native arises. In the previous paragraph the qualification "other things being equal" was made. Actually they are not equal. Two important factors determine educational achievement:—

- (a) Educability, and
- (b) quality of education.

Inferiority in either or both of these will cause a lower standard of attainment.

526. As regards the former, one finds in South Africa fairly widespread doubts as to the educability of the Native. These doubts, together with the uncertainty of aim mentioned above (see paragraph 455), account for much of the hesitancy on the part of the average South African to give much

encouragement to Native education. The doubts as to his educability have arisen mainly from two sources:—

- (i) The general *a priori* argument that it took the white man more than a thousand years to emerge from barbarism to civilisation. How then can it be expected that the Native will become civilised in a few generations?
- (ii) the evidence, of a more or less empirical nature, afforded by the results of intelligence tests.

The few results of measurements of this kind which have been arrived at in South Africa point in the same direction as results in America.

527. A great deal of careful research needs, however, to be undertaken in this direction before the conclusion can be arrived at with any degree of scientific certainty, that the potential or inborn intelligence of the Native is lower than that of the white man. Most of the tests used so far have been taken from the cultural and scholastic environment of the white man, and if Natives are deficient in those school-acquired skills (as most of them are) they do not show to advantage. Even in using non-linguistic tests of a manipulative type, there are many simple habits, as, for example, working from left to right, or working in a straight line, which the white man imbibes unconsciously from infancy, but which cannot be taken for granted to the same extent in the Native. The degree to which these habits constitute part of his mental make-up frequently determines the score which he makes in a test. On the whole it may be said that an intelligence test affords a valid comparison between individuals only in proportion, as they have a more or less homogeneous or common social inheritance. It is very difficult, when constructing such tests, to find elements on which the white man and black man stand absolutely level as regards the contribution of purely environmental factors operating from as far back as the prenatal stage.

528. Dr. M. L. Fick in evidence presented results of individual and group tests on over 1,000 Native pupils and teachers. The average intelligence quotient of these is definitely below 90. (The average for Europeans is 100.) These intelligence test results correlate very highly with scholastic tests given to Natives in which they show about the same deficiency. And the fact that these intelligence tests are largely based on scholastic skills and the manipulation of symbols like numbers and words, seems to indicate that poor instruction might account to a very large extent for the poor showing of Natives. That the Native children are taught by teachers who on an average do not possess a general education much beyond the level of a European Standard VI is a fact. It is all to their credit that they achieve what they do achieve in spite of the crowded condition of the classrooms, the deficiency of books and didactic equipment, the malnutrition of the pupils, the social lag in an entirely non-literary environment—and other handicaps which the Committee observed.

529. It is worthy of note that where Native students have gone on to advanced institutions where the qualifications of the staff are comparable with those in European institutions, they generally do well at the public examinations even in comparison with European pupils.

Dr. Kerr, Principal of the Fort Hare Native College, in his evidence stated:—

“Nothing in my experience of the last 20 years justifies any feeling but the most cheerful optimism as to the educability of the Bantu.”

530. Even allowing for the influence of selection in the case of Fort Hare the Committee feels that much of the Native pupils' scholastic deficiency is due to environmental factors mentioned above, and it is *only when all these external handicaps are removed that one can fairly compare the intellectual capacity of Natives with that of Europeans. It is, therefore, unscientific to conclude at this stage that this intellectual backwardness is attributable to lack of innate mental ability. The facts are not all in.*

CONCLUSION.

531. In planning the internal organisation of the Native school, particularly as regards the content and methods of instruction, it would be folly to disregard the facts brought to light in the foregoing sections, viz.:—

- (i) The relatively short school life of the Native—estimated liberally at an average of less than three years;
- (ii) the necessarily small progress made during this short period—the majority of pupils not getting beyond Standard I;
- (iii) the high degree of “over-ageness” of Native pupils in comparison with European pupils in the same standards—they are from 2 to 3 years older on an average;
- (iv) the marked disparity between the designation of Native and European school standards (a difference in some cases as much as two standards)—owing probably to the lesser effectiveness per unit of time of instruction given in Native schools than that

in European schools. (It is assumed for the time being that Natives are innately no less educable than Europeans—until the contrary has been proved);

- (v) the heavy elimination of Native pupils in the later primary and post-primary standards.

If these facts are disregarded one cannot expect the Native school to succeed fully in equipping the vast majority of Natives for life—a life which for them is being rapidly disintegrated by economic and cultural contacts.

532. The question arises: In what ways should the curriculum—i.e. the courses of study—in the Native school be planned so as to meet the actual situation as revealed by these facts? This is a difficult question. The school, after all, is a device by which society attempts, with the greatest economy of effort, to give the child some of the accumulated experience of life. How this racial experience has been crystallised into school “subjects” and syllabuses, was mentioned above, when the five essential categories of content were outlined. The questions now arise: (a) which elements in the Native’s own and in the White man’s racial experience should be selected as the most important, so that the school may deal with them; and (b) where the Native’s school life is so limited, which of these should be dealt with first?

It is all a question of emphasis as Mr. Jowitt pointed out in his evidence:—

“There are, on the one hand, those who concentrate on the *survival value* of what the Native is taught at school and think of him as having had a fully rounded-off education. On the other hand, there are those who realise that such a large percentage of them leave the school system after only a short period of schooling, that when he leaves school *he should take with him something which has reality for him. It is a question of emphasis and I feel to-day it is justifiable to lay more emphasis on the “surrender value” of education, that is to the majority rather than to the minority. There is a tremendous wastage in the education Native children receive. The amount of retardation (over-ageness) in the school system illustrates the point.*”

This point of view supports the general principle enunciated above, viz., *that the Native school must be so planned as to make it worth-while for Native children as far as they go.*

533. 54,000 Native pupils of 15 years and older (i.e. 97 per cent. of all Native pupils of 15 years and older) are still in the primary classes. 120,000 of 13 years and older are in the primary classes.

For these large numbers of relatively old children in the primary classes—i.e. adolescents—education, if it is to mean anything to them at all, must have a rather more specific bearing on what they are going to do when they leave school, than for those who have a fairly long school career ahead of them. This differentiation of the curriculum at the adolescent stage is a problem which confronts educators in all civilised countries to-day—simply because of the time limitation and the varying and pressing needs of young people at this stage. In fact, secondary education is to-day defined as differentiated education given to adolescents. Educators are, therefore, realising that the division between primary and secondary education should be an *age* division rather than a standard division. To draw such a line, however, on an age basis in South Africa is beset with many difficulties. Even for white children the line cannot very well be drawn at the 11 + stage with the onset of adolescence, as is done in England, because in this country children come to school much older than in European countries and by twelve years of age they have not had enough general education on which to base this differentiated education. This applies *a fortiori* to Native children. At the same time the general principle is sound, and even if the age line be drawn several years later, e.g. at 14 +, Native boys and girls have by this time reached a degree of physical and social maturity which demands that they be engaged in school activities which have *reality* for them. It is quite possible that much of the so-called “arrested mental development” observed in Native pupils at the onset of adolescence may be nothing else than sheer boredom at being kept busy on purely routine and repetitive learning of the rudiments. For small children, on the other hand, repetitive learning and routine drills have a definite fascination.

534. It is not contended here that every primary school should be changed into a vocational or industrial school in order to meet the situation. This is manifestly impracticable. To embark on the old controversy on the merits of general or cultural *versus* vocational education would be futile here, for spiritual and material issues in education are not necessarily in opposition.*

* The words of Principal Jacks have a rather peculiar significance for Native education in this connection: “Breadwinning and soul-saving are not two independent operations—most assuredly not when the soul of a civilisation is in question. They form a single and continuous operation, called *material* if we look at it from one end, and *spiritual* if we look at it from the other. *A civilisation saves its soul by the way it wins its daily bread.* The chief reason why the various soul-saving enterprises, now in being are yielding such meagre results lies in the general overlooking of this elementary truth” (Education of the Whole Man, p. 230.)

535. A much better solution is to be sought in the procedure suggested by Professor Fred Clarke in his valuable paper on "Vocational Factors in the Curriculum" read before the New Education Fellowship Conference in 1934. Dealing with the nature of a curriculum, he says:—

"In point of fact, a curriculum is not so much a prescription as a regimen, a programme, envisaging a total result in terms of life-capacity, and adjusting its treatment according to the observed results at each stage. Hence vocational considerations enter not so much in the form of specific, objective ingredients as in the form of motivations and influences in the teaching".

536. This point of view breaks away from the idea of teaching subjects as entities, circumscribed in a syllabus, separate from one another and divorced from the life of the pupils. It is only when teachers are imbued with this point of view, that they will avoid that fatal dualism already referred to, between the activities of the school and the activities of children and parents outside the school. In concrete terms it means that the teacher when standing in front of a group of adolescent children will feel: Here I have before me a number of boys and girls who will be entering upon life—one of these days—a life which is full of perplexing and confusing problems of a social and economic nature. How can I interpret this life to these pupils in the short time at their disposal, in order that they may, when they leave, have a reasonable chance of controlling that environment and not be swept downwards powerless like floating straws in a flood—the victims of their environment?

It is not as if this or that "subject" by itself possesses the magic potency to give powers to control the environment. It is rather the *spirit* which the teacher infuses into a subject that will determine whether or not it will be *real* and of value to the child or not.

537. This whole question of the realisation of the aims and methods here advocated converges on the *teacher*, that life-giving focus to the child's experience. The best school organisation and syllabuses are so many dead bones unless they are quickened by the life-giving breath of the inspiring teacher. The selection and training of teachers is, therefore, the foundation stone of the whole system and should receive first consideration in any scheme of reform.

It is obviously impossible for the Committee in this report to go into further details regarding the content and methods of Native education. All it can do is to lay down general principles or criteria according to which such education should be given. The following principles may serve as a summary:—

SUMMARY OF PRINCIPLES.

538. (1) In the first place, education should aim at enabling the Native to *interpret his environment*. This concept includes the cultivation of an appreciation of his own indigenous environment and culture as well as an understanding of the white man's civilisation, which includes not only the white man's ideals, e.g. Christianity, but also his methods of government, administration and commerce.

539. (2) In the second place, education should enable the Native to *control his environment* more effectively. The Native too often, owing to ineffective control of his immediate environment, particularly as an agriculturist, finds that his aim in life is to escape from that environment, and his schooling has often been rather an education for *escape* than for control.

For such effective control the Native needs tools: tools not only in the sense of occupational skills, but also the three R's. This principle, therefore, would justify vocational and industrial training as well as a general education. Literacy, for example, not only enables the Native to interpret his environment, but it also is the most effective single set of instruments by means of which he can to-day gain control over his material and social environment. Without these tools he is reduced to inferiority and powerlessness in the face of the complexities of European civilisation.

540. This formulation of the function of education in terms of *control* has two advantages:—

(a) Firstly, it stresses the *active* principle in man. It avoids that passivity and aimlessness often found in such formulations of aim as "adaptation to environment". The trouble with the Native, just as with the Poor White, is that he has too readily adapted himself to his own rural environment. Each in his own way becomes a victim of his environment because of mere passive adaptation to instead of *active control of and mastery over* that environment. To gain this control is for the Native in South Africa a particularly difficult task because the environment itself is changing so rapidly. Traditions and customs which were effective means of control under a previous régime are gradually discovered to be ineffective. This induces a feeling of helplessness and vulnerability which many Natives strive to

overcome. Here is one of the reasons why they so eagerly stretch out to grasp the white man's ways of doing things in the hope that by means of these new "tools" they will regain that lost control. This continual process of action and reaction involved in the cultural readjustment in Native life places heavy demands on the rising generation of the Native people.

By virtue of our position in South Africa it is our duty to assist them as far as we can by means of an education that keeps in view this rapidly changing background on which the Native has to operate.

541. (b) In the second place, this formulation preserves unity in the learning process by avoiding dissociation between school activities and life activities. The place of any particular school activity (or subject or treatment of a subject) is justified in the school primarily in proportion as it will enable the individual to control his environment more effectively. It avoids the dualism between vocational and general training. As far as possible the child's vocation in its broad sense should give direction, focus and meaning to his school work, particularly in the case of Native pupils whose schooling is of such short duration and who are already fairly mature. As far as possible the vocation* should constitute the solid vertebrae round which the body of a person's life is built up. This gives him a sense of achievement and personal worth. While the school cannot do everything, it can do much towards attaining these objects.

542. (3) Lastly, not only should education enable the Native to interpret and to control his environment, but it should also *enrich his environment by compensating him against the deficiencies of that environment.*

This principle is helpful in determining the content and methods of Native education. Because environments are different (e.g. between Native and Native as well as between European and Native), the known and the unknown elements in children's minds will be different in different places. The methods of approach and the selection of content will vary in consequence. Some things which have to be laboriously taught in certain environments can simply be taken for granted in others. What a mass of empirical knowledge concerning plants and animals and their habits the rural boy has to start with,—knowledge which the city boy has to acquire by study! Too often the interest in nature study is stifled in the rural school by the use of books and methods designed for city children. The school frequently lapses into trivialities because it does not sufficiently take account of the *incidental education* afforded outside the school and so wastes precious time. This utilisation of incidental education is, therefore, one useful application of this principle especially in view of the short time the Native spends in school.

543. The main point, however, is that the recognition in the educational policy of the country of this third principle of compensation should enable the Native to develop and to advance beyond his present state.

It is this function of the school that the Missions specially have all emphasised. At whatever stage they found the Native, whether as a heathen in the most backward tribe or as a detribalised urban dweller, the Missions have always made it their object to enrich his life by the compensating teachings of Christianity, thereby enabling him to gain that fullness of living which comes to the true Christian.

544. This principle also justifies the time spent in the Native school on the study of the official European languages—one or both, according to the particular needs of the community.

From the evidence before the Committee it seems as though this compensatory function of the school is most appreciated by the Native in respect of the learning of English. He does not get much opportunity of learning it in his own environment, and it is, therefore, one of the definite functions of education which the Native expects the school to perform. One of the Native witnesses expressed this attitude rather picturesquely as follows:—

"If I know only my own vernacular, I am no better than a fowl which is confined to its pen scratching in the ground. But if I know the European's language (English) I shall be able to soar like an eagle and to rise above the confines of my immediate environment".

545. Whatever criticisms have directly or indirectly been levelled at the educational system may be summed up in the helpful simile of Lord Eustace Percy who said of the school system in England that it operated in the past *more like a sieve than like an irrigation canal*. South African education in general with its emphasis on examinations, and Native education in particular has been mainly a selective or eliminative agency, generally more concerned with a few who survive than with the many who are eliminated. Education should be looked upon rather as an irrigation canal which, with its life-giving waters skilfully directed, will bring fertility and growth throughout the land irrespective of social or economic level.

* What is meant here by "vocation" is best expressed in the words of John Dewey: "A vocation means nothing but such a direction of life activities as renders them perceptibly significant to a person, because of the consequences they accomplish, and also useful to his associates. The opposite of a career is neither leisure nor culture, but aimlessness, capriciousness, the absence of a cumulative achievement in experience, on the personal side, and idle display, parasitic dependence upon the others, on the social side."

PART II.—SOME SPECIFIC ASPECTS.

THE SCHOOL AND THE COMMUNITY—THE "JEANES TEACHER" PLAN.

546. The functions of the school, according to the modern view, are not merely to provide for the instruction and training of children, but also to influence the whole life of the community which the school serves. Translated into practice, such a view places upon the teacher the duty of acquainting himself fully with the parents of his pupils and their ways of life, of observing the strengths and the weaknesses of the society from which his pupils are drawn, and of stimulating individual parents and the community to improve the conditions—material, intellectual and spiritual—in which they live. Ideally, therefore, the school is expected to be a community centre with interests stretching out to every home and into every phase of life of the area it serves.

547. Considered from the point of view of the members of a cultural and highly civilised social group, the enthusiastic teacher of their offspring, imbued with a burning desire for community service, may sometimes seem to be no more than an interfering and slightly ridiculous busybody. But there can be no doubt that in rural areas such as the Native Reserves of the Union, the need is only too evident of agencies—of which the school may well be one of the most effective—which will help to break down superstition, to promote better homes, to improve the health of the people, to secure the more wholesome use of leisure and to encourage greater efficiency in agriculture and stock-farming; and that in urban locations also there is equal need of agencies aiming at an improvement in the health, living conditions and ways of life of the Native population.

548. The Committee therefore endorses the view that teachers in Native schools should be keenly alive to every opportunity of serving, in the directions indicated, the communities amongst whom they are employed; and further considers that in the courses of teacher-training emphasis should be laid on the ideal of community service, and that experience should be afforded student-teachers in carrying out specific schemes of such service in the neighbourhood of the training school. To assist Native teachers already in service the Committee also considers that vacation courses for such teachers should be planned, at which should be provided instruction and guidance in the social implications of education and in practical methods of furnishing community service in Native areas.

549. In justice to the teachers it must, however, be emphasised that the duties which fall upon them in direct connection with their school work are often arduous and extensive. In addition to the preparation of class lessons and demonstrations and other duties immediately connected with the classroom, the teacher, in a mission system of education, is usually required to conduct a Sunday-school; he is or should be the director and guide of his pupils in their out-of-school games and sport; he has frequently to organise school concerts and to assist in the organisation of shows; and in many areas he must keep in constant touch with chiefs, headman and parents if he is to maintain interest and keep up the numbers in his school. Further, in rural areas he must find time for the care of his land and his stock on which he is dependent to supplement his usually scanty salary.

550. With these considerations in mind, and mindful also of the clear fact that *the teacher's first duty—and one which he often finds no light task—is to conduct his school work with efficiency and with the greatest possible profit to his pupils*, the Committee feels it necessary to say that the teachers cannot in reason be expected to effect, alone and unaided, early and substantial reforms in Native ways of life. To attack with any hope of success the problems of Native superstition, ignorance and fecklessness there are required in addition the services of a corps of specially trained and whole-time workers—agricultural demonstrators, home demonstrators, health workers, medical- and nurse-aids. Where such workers are functioning, the teachers should be expected and required to co-operate actively with them and to make the schools centres for many of their activities and for the organisations they may establish. Where no such special workers are available, the teachers should still be expected to endeavour by every means to aid and stimulate the adult community to improve their conditions and ways of life.

551. On the question of health work in Native areas the Committee desires to draw attention to a statement recently made by Dr. G. A. Park Ross at the Capetown Health Congress. Describing the campaign undertaken in the last few years against malaria in Natal and Zululand, Dr. Ross is reported as saying that "at the beginning they (i.e. the Health Department) were opposed by every obstacle which superstition, prejudice, witchcraft, apathy and active opposition could muster. They had broken that down, and the work of prevention was now carried out largely by Natives and partly paid for by them. Their malaria work had proved that the approach to the black man was by black men, supervised by the white, and also that the main attack must be education, and that it must be made from kraal to kraal. The people must be tackled in their homes by visiting and by demonstration."

552. In the Natal malaria campaign, it may be noted, the Native school teachers played and are playing no unimportant part. The emphasis placed by Dr. Park Ross upon the use of Native workers under European supervision, and upon the need of home demonstration in efforts at disease prevention, is significant; and his views on these questions, in the Committee's opinion, are entirely sound not only in regard to health work but equally in regard to the other branches of community work to which reference has been made above.

553. In this connection the Committee has carefully considered the possibilities of the so-called "Janes teacher" system of school supervision and extension work, in the working of which in the United States of America three of its members have had first-hand experience; and it has had before it the findings of the Inter-Territorial "Janes" Conference held at Salisbury, Southern Rhodesia, in June, 1935, which five of its members attended. The "Janes teachers" who serve in American Negro and also in several Central and East African Native school systems are itinerant Negro or Native teachers whose main function, apart from promoting improvement in class-room instruction, is to link up school and community in various forms of community service of the types referred to above. The number of schools served by a "Janes teacher" is limited to a maximum of about 20, so as to make it possible for him or her to keep in close and frequent contact with them all; if a man, he may largely concern himself with schemes centred on the school for the improvement of agriculture and stock-raising, for the provision of better roads, water supplies and sanitation, and for the prevention of disease; if a woman, the "Janes teacher" may devote much of her time in the same way to influencing and instructing the women of a community in matters of food selection and preparation, the nursing of the sick, child welfare and general home activities.

554. The Committee is of opinion that the rapid expansion of the system of employing agricultural demonstrators in Native Reserves in the Union, and of further promoting improved field and animal husbandry in these areas by means of agricultural schools which carry on considerable, though by no means sufficient, extension work amongst adults, may be expected to meet the need for expert guidance, help and advice for Native peasant-farmers in these branches of activity. It is therefore felt that the employment under the Education Departments of male "Janes teachers" in Native areas to exercise such functions as those described above would involve unnecessary duplication of service to the Native communities.

555. There appears to be greater scope for the employment of specially trained Native females as "Janes teachers" who might devote their efforts to improving the class instruction of younger pupils, to schemes for the betterment of the health of pupils and to such outside community activities as would be helpful to the people in matters of health, child welfare and general home activities. A beginning has been made in the Cape with the special training of selected teachers for work on the lines indicated, each of the teachers on completion of her training to serve a group of some ten or twelve schools.

556. The Committee accordingly recommends that *experiments on a small scale in the employment of specially trained Native females as itinerant teachers, with functions as indicated above, should be made in each Province, the extension of the system to depend upon the measure of success which may be attained in the various areas where these teachers operate.*

AGRICULTURAL TRAINING.

(a) General Consideration.

557. In spite of the fact that a large number of Natives have in recent years taken up permanent residence in the industrial centres of the Union, particularly on the Rand and at the ports, the Native population, as a whole, remains predominantly rural. The improvement therefore of agricultural methods, both in the tillage and conservation of the soil, and in animal husbandry is of vital importance to the Native people of the Union.

To help the Native to evolve a self-sufficiency on the land and thus to become economically independent of the towns, and also to enable him to increase the productivity of the soil and thus raise the agricultural efficiency of South Africa as a whole, are the aims which should be kept constantly in view in the teaching of agriculture.

558. It is common knowledge that from the earliest times the Native has regarded the cultivation of the soil merely as a means of supplementing his subsistence on the land. To him the care of stock, whether small or large, has been his main consideration. He has been, and is largely still, at heart a pastoralist, and views with distaste the manual labour entailed by the raising of crops.

His use of land based as it was in times past on long periods of fallowing, was extravagant to the point of wastefulness, and could only be carried on successfully while land was abundant and was to be had for the asking. When, however, the amount of land available became restricted, and even grazing grounds became limited, the baneful effects of the Native system of agriculture showed themselves in a great increase in the ravages of soil erosion due to overstocking, and in the great impoverishment of the cultivated lands, due to lack of any attempt to maintain the fertility of the soil either by crop rotation or manuring.

559. A fact that must be kept in mind in considering this problem, is the philosophy of the primitive Native in regard to success or failure in any agricultural undertaking. To him success or failure largely depends on whether he is at odds or not with the spirits of his ancestors. If he is on good terms with them, they will be able to protect him from the malign influences of any who may wish to harm him, and his crops will be a success. Should, however, failure overtake his agricultural efforts, he ascribes it to his neglect to appease the spirits.

560. One of the points of attack upon this attitude, in which the school may very materially assist, is the study of Nature. Once convince a pupil, by observation of its processes, that the growth of a plant is due to natural causes, and that the pests which attack it, may likewise be overcome by natural means, and his belief in the "supernatural" is largely shaken.

Agricultural experiments and demonstrations of the principles of agriculture are, therefore, very important methods in the education of the Native. For example, the value of kraal manure was not generally recognised by the Native, nor was the efficacy of winter ploughing or crop rotation appreciated, but demonstration has been responsible for a great change in the Native attitude towards these elementary truths of agriculture. No amount of class-room instruction or public lecturing could have achieved such results.

561. Another factor in the general situation is the tenure of land in the Native reserves. The great bulk of the land is held in community. The grazing grounds are all common. In the Cape Province, including the Transkeian Territories, arable holdings and residential sites in the surveyed districts are held under certificates issued and registered by the Magistrate in his office. While this gives individual tenure, the progress which might have been expected has, owing to tradition, custom and inertia, been disappointing.

In all the other parts of the Union holdings are allotted by the Chief without official registration, and may be withdrawn by him from their holders. Should a man enclose his holding or take other measures indicating that he regards it as his property, he may lay himself open to the ill-will of his fellow tribesmen and to the censure of his Chief.

(b) Relationship between Departments of Native Agriculture and of Education.

562. As has already been indicated in Chapter III the Committee is of opinion that Native agriculture should remain under the Department of Native Affairs.

There is scope for a great deal of co-operation between the Departments of Native Education and Agriculture, and it is desirable that they should work in the closest harmony; but the surest way of securing such co-ordination is to agree upon the fields in which each will operate.

563. The Committee is of opinion that the Education Departments should confine themselves to agricultural work in the primary and teacher-training schools, and that all post-primary training and adult education in agriculture should be the function of the Departments of Native Agriculture under the Department of Native Affairs. The advantage of their association with the Native Affairs Department would be apparent should the Directors of Native Agriculture wish to take any steps concerning the adult Native population involving administrative action.

564. The points at which co-operation might take place are (a) in the use of the demonstrator to advise and help the teacher in his agricultural work in the primary school; (b) in giving to the teacher-training courses a more definitely agricultural bias than they have at present; and (c) in the conduct of agricultural shows in which schools participate.

The first might be secured, when there are demonstrators available, by assigning a group of contiguous schools to the care, in matters agricultural, of a demonstrator, in addition to his normal duties amongst the adult population.

The second might be secured (i) by revising in consultation with the Department of Native Affairs, the present content of the agricultural curriculum of the teacher-training schools in such a way as to bring about more effective teaching of school gardening, or (ii) by arranging courses of

teacher-training for specialist teachers in such a way that at some stage in the course, such student teachers would be required to spend one or two years at one of the schools of agriculture conducted by the Departments of Native Agriculture.

The last can be secured by the officers of both Departments consulting one another as to the best means of securing the interest of teachers and pupils and of affording financial assistance to the show societies concerned.

565. The Committee recommends—

- (i) *that the conduct of the agricultural education of adults and of the schools of agriculture at which demonstrators are trained should remain in the hands of the Department of Native Agriculture;*
- (ii) *that the extent and nature of the co-operation between the Departments of Native Agriculture and Education should be a matter for consultation and adjustment between the respective heads of the Departments;*
- (iii) *that the Education Departments should continue to be responsible for instruction in elementary agriculture in primary schools and in teacher-training schools.*

(c) *Primary Schools.*

566. It has been accepted as axiomatic by the Education Departments of all the Provinces of the Union that wherever possible every primary school should have a suitable garden attached to it, in which the principles of agriculture may be practised and taught. Success or failure is dependent upon a number of factors:—

- (i) The first requirement is a sufficiently large and suitable piece of ground for the garden. In Native reserves it has generally been possible, by the good offices of the Native Commissioner concerned, to secure a reasonably good piece of land, but the fact that the site is usually registered in the name of a Mission Society, often sets up opposition on the part of the Natives to the alienation of ground even for this good purpose. Schools situated on land owned by Europeans sometimes experience difficulty in getting ground for gardening; and in urban areas land is seldom available.
- (ii) After the ground has been secured the next problem is that of fencing. To carry on gardening on ground that is not protected against animals is a most disheartening occupation. To have it securely enclosed is therefore an absolute necessity for success in any agricultural project.
- (iii) Then comes the question of tools. In order to hold the interest of the pupils, it is essential that all should be busy, and unless there are sufficient implements this is not possible. For half-a-dozen boys to wait their turn while one works with a spade or a hoe, not only destroys interest, but gives the impression that the subject is unimportant. The lack of adequate implements is a large factor in the comparative failure of gardening in Native schools in South Africa.
- (iv) Last, but not least, is the training and attitude of the teacher. Upon his knowledge and still more upon his enthusiasm rests the fate of the school garden. Many teachers have a real appreciation of the importance and value of agriculture to the Native people, and because they take this part of their work seriously, their gardens are an example to the countryside, and the children benefit by their instruction. On the other hand, there are others who do their work so badly, that they effectively turn their pupils against working with the soil.

567. Gardening in the hands of a skilful teacher may be so linked up with Nature study as to be a fascinating pursuit, and indeed the practical and experimental part of that study should as a rule be taken in the school garden. The growth of plant life, the effect of manure, the observation of insect life, the parts of a plant and their functions, the selection of seed, and hybridisation are only a few of the absorbing lessons that may be taken. Such lessons gain much in effectiveness if given through the medium of the home language of the pupil.

568. It is not to be inferred from the foregoing that children of tender years can be taught the principles of agriculture in the primary school; all that can be aimed at with such pupils is to create an interest in gardening and to connect the idea of working the soil with education. The age tables, however, show that there are large numbers of boys over fourteen years of age in all the classes of the school, even in the sub-standards, but especially in Standards III to VI. These boys, owing to their maturity, usually do not stay longer than two or three years at school, but they might be expected

to appreciate the economic value of training in agriculture, and to be physically able to undertake projects of a more arduous nature than are usually assigned in these classes to boys of normal age. Much importance should, therefore, be attached by teachers to the provision of adequate facilities for the practice of agriculture by this type of Bantu youth.

In that part of the primary school above Standard II, the boys, as has been indicated, are generally old enough and physically strong enough to extend the area cultivated, or to work on individual projects.

569. Two ways in which this may be carried out have been proposed: one is to do gardening at the school on an extended scale so that each boy has at least an eighth of an acre to work. This might mean that practical training would have to be on a field scale, and that animal traction would have to be used, in which case, unless the community were willing to help the school by doing the necessary ploughing for it, the expense would be prohibitive. The other method is to employ the "home acre" or other "home project" plan, by which the teacher arranges with the parents of each of the boys to allow them to cultivate a portion of their father's lands, preferably an acre in extent, and to raise a crop or crops thereon under the supervision of the teacher. Amongst other "home projects" are the care of a dairy cow, the keeping of pigs and the raising of poultry. This plan has the merit of being inexpensive, since the boy should be able to obtain the use of his father's animals and implements free. This has proved a very successful method of agricultural education in the United States of America.

570. Another aspect of school gardening which remains to be mentioned, besides the study of agriculture leading on to farming, is that of growing vegetables and fruit. Until recent times, the Native people have depended upon wild spinach and other plants for their supply of green food, but since over-stocking has taken place these supplies have been eaten out, and it is very difficult to discover any in the Reserves. The health of the people is thus endangered. It is, therefore, important that the keeping of a vegetable garden should be taught; and this instruction might very appropriately be imparted to the girls as well as the boys of the school.

571. It is a truism to say that the success of any system of education depends upon the quality of its teachers; the importance, therefore, of securing the right attitude towards agriculture on the part of the teacher can hardly be over-emphasised. It is important that the authorities of the training schools should make every endeavour to inculcate in the students a veneration for the soil and a desire to impart to Bantu youth such a knowledge of agricultural principles as will make it possible for more of them to live on the land.

572. The Committee recommends:—

- (a) *that gardening should be taught wherever possible in the Native primary schools of the Union;*
- (b) *that the syllabus in gardening should be correlated closely with Nature study;*
- (c) *that adequate tools should be supplied by the Education Departments;*
- (d) *that the local Native communities should be required to do their part by securely fencing in the garden;*
- (e) *that a specialist teacher of agriculture should be added to the staff of every training school, and that the Directors of Native Agriculture should be consulted in the drafting of agricultural syllabuses for student teachers designed to emphasise the importance of the subject;*
- (f) *that in higher primary classes (i.e. Stds. V and VI) experiments should be made in the teaching of agriculture on a field scale or alternatively in the introduction of the "home acre" or "home project" plans in certain selected areas;*
- (g) *that the teaching of vegetable gardening to girls in the primary school should be encouraged.*

INDUSTRIAL TRAINING.

573. The term "industrial training" is used in Native education in South Africa to describe a variety of occupations, and was found in the evidence given before the Committee to include the merely manual work of the primary school such as clay-modelling, grass-work, mat-weaving and wood-carving, the agriculture of both the primary and post-primary stages, as well as to describe the more definitely vocational training of boys in such trades as carpentry, blacksmithing and tailoring; and that of girls

in domestic work such as housecraft, cookery and laundry-work. It therefore becomes necessary to state clearly what is meant by the term "industrial training". In this section of the report it will refer only to post-primary training and will exclude all reference to primary work. Agricultural training in its post-primary stage will be dealt with separately, and will therefore also be excluded.

574. Instructors were unanimous in stating that some preliminary education was necessary before a student could fully benefit by a course of industrial training, and the majority agreed that the passing of Standard VI should be the minimum pre-requisite for such a course.

575. On the one hand it will be acknowledged that any rational system of education should make provision for vocational training leading on to occupations which will give employment and a source of livelihood to a considerable proportion of the population. On the other hand any such policy, pursued in a thorough-going manner, would in the present structure of South African economic conditions, lead to competition of Native tradesmen with Europeans, which is at present prohibited in certain areas, or to a dead-end of unemployment for the Native.

576. Having regard to the present attitude of the European towards the employment of Natives in industry, where skilled or even semi-skilled labour is used, it seems inevitable that the educationist in South Africa must pursue a "ca' canny" policy in regard to the training of Native boys and to this extent must turn his back upon sound educational principle.

577. A reference to the historical surveys of the Provinces in this report will show that industrial training was placed in the fore-front of all Government schemes of Native education. Thus in Natal we find the 1852-53 Commission recommending the establishment of Government industrial schools in each Native village; in the Cape in 1854 it was announced that the Government would be prepared to "subsidise missionary institutions that would undertake to train the Bantu youth in industrial occupations"; in the Transvaal, Ordinance No. 7 of 1903, and in the Orange Free State, Ordinance No. 27 of 1903 both made provision "to promote the industrial and other education" of non-Europeans. Various references, too long for quotation here, emphasising the importance of industrial training were made in reports. For instance, the South African Native Affairs Commission 1903-05 recommended (Section 342) "that special encouragement and support by way of grants-in-aid be given to such schools and institutions as give efficient industrial training".

578. The idea that industrial training should occupy an important place in the curriculum for Native schools is widespread amongst the European public to-day, and that the Native "should be taught to work with his hands" was regarded as desirable by many of the witnesses who gave evidence before the Committee. In fact, the comparative absence of this type of training from the present systems of education in the Provinces gives rise to much criticism from the general public.

579. Under examination, however, it became clear that the criticism was largely uninformed and arose from a confused idea of the meaning of industrial training. Some appeared to think that it did not mean the gaining of any particular skill, but rather the acquisition of a liking for manual labour for its own sake. Many too, who advocated industrial training had not thought out the implications of a policy of unlimited training of this type.

580. That a good trial has been given to industrial training for Natives, a perusal of the reports of the Superintendents of Education for the four Provinces will show. From 1854 onwards determined efforts were made both in Natal and the Cape to establish it on a firm footing, by giving it extraordinarily liberal Government support, and by withholding grants from schools which did not offer some form of industrial training. Yet it cannot be claimed that this policy has even to-day produced any very adequate or satisfactory results.

581. A study of educational records reveals quite a number of schools which have set out to provide industrial training for Natives but have either closed down or changed the character of their work. Amongst the former may be mentioned the ill-starred Zwartkop Industrial School for boys in Natal and the Moroka Industrial School for girls in the Orange Free State. Amongst the most notable of the latter is Healdtown in the Cape. The following figures relating to schools in the Cape, the only Province concerning which figures are available, show that comparatively little increase

in the number of pupils taking carpentry, the most popular of the occupations, and some of the other trades has been made in the last fifty years* :—

Year.	Black-smithing.	Book-binding.	Carpentry.	Masonry.	Printing.	Shoe-making and Leather Work.	Wagon-making.	Tailoring.	Total.
1882.....	6	1	119	—	8	24	16	—	176
1905.....	—	5	188	23	15	12	9	—	252
1912.....	2	5	162	26	16	22	11	4	248
1922.....	3	—	118	20	12	13	7	15	188
1932.....	21	2	192	35	10	28	4	27	319

* Figures taken from an unpublished thesis by A. D. Dodd on "Native Vocational Training in the Cape Province". Page 20.

582. The foregoing facts suggest that there is need for an investigation of the causes of lack of growth in this field. Amongst others, the Committee was impressed with the cogency of the following factors:—

- (a) The relatively high cost of this type of education. In spite of the fact that the Missions provide the workshops, the materials and sometimes also the tools and equipment, the cost to the State is £16 per pupil in the Union. For European vocational schools the cost is £56 per pupil—the latter includes the cost of boarding, which in the case of Natives varies from £10-£14 per annum and is not included in the State-cost.
- (b) The difficulty of finding employment. Here the law of supply and demand is in operation, and there is no question that if the demand for skilled Native men and women increased, the supply would be forthcoming.
- (c) The tendency on the part of European employers not to recognise the value of training. Thus the wages offered to men and women who have taken courses of training are very little better than those of the untrained.

583. As far as restrictions against their employment in European areas are concerned, these do not operate so severely in the case of girls as they do in that of boys, for the occupations of trained Native women do not clash with those of Europeans.

584. In all the Provinces, except the Orange Free State, institutions for girls beyond the primary stage are found, and the training includes two or three of the following:—Dressmaking, spinning and weaving, knitting, upholstery, laundry-work, cookery, rug-making, gardening and housecraft. These occupations are generally accompanied by some instruction of a scholastic nature. The practical advantage of the courses to the girls in after life varies in the different institutions. In some of the places visited by the Committee a very favourable impression of the value of the course given was carried away.

585. It should, however, be noted that in the training of Native girls in domestic economy, the aim may be twofold. In one case it may be to prepare girls to raise the level of Native home life, by instructing them in the more skilful use of such simple equipment as might be within their reach, by teaching the application of hygienic principles to the conduct of an ordinary Native home, and by demonstrating the preparation of the staples of Native diet in an appetising manner.

586. In the other case the aim may be to train the girls for domestic service in European homes, in which a higher level of domestic economy, both in household management and cookery, will be demonstrated. In urban areas such a school would meet a great need, especially if day scholars were allowed to attend.

587. It seems necessary, however, that the two aims mentioned should be kept distinct, and that no attempt should be made to achieve both in the same course of training. The aims of the courses should be made clear to parents and pupils, for much disappointment is caused when, after a course of two or three years designed to raise the level of Native home economics, the girls fail to get employment in European homes.

588. The Committee is of opinion that the training of Native girls in post-primary industrial courses should be continued, and as the demand increases extension should be provided for.

589. As has already been stated, it is in regard to the vocational training of boys that the greatest difficulties are met with, difficulties apparently so great that in two of the Provinces no institutions exist for this type of

training. In the Cape and Natal, however, courses which cover one or more of the following, are offered:—

Carpentry, blacksmithing, wagon-making, building construction, tailoring, tanning, leatherwork (saddlery, shoe, harness, kaross making and repairs), motor mechanics, and commercial work (shorthand, typing and book-keeping).

590. There are three types of curriculum which are in operation to-day:—

- (a) A five-year or four-year specialised course which aims at producing a skilled craftsman.
- (b) A three-year course designed to produce a semi-skilled artisan capable of doing such work as would be needed in Native home conditions.
- (c) A handyman's course designed to produce a certain amount of skill in several of the occupations mentioned and to be used chiefly as a preparation for farming operations.

591. Evidence showed that, owing to the small numbers involved it had been possible for almost all of the products of these courses (including those from Basutoland) to find employment in the Union.

592. There is a difference of opinion as to the relative merits of the three-year and five-year courses. The pros and cons may be set forth here, taking carpentry as an illustration. Any Native who succeeds in securing the certificate awarded at the end of a five-year course is a skilled craftsman in that particular trade, and he can make a living only by being employed at it. The Native who takes up the three-year building construction course does not reach the perfection of the five-year apprentice, but he succeeds in becoming moderately proficient in masonry, bricklaying, carpentry, plumbing and painting. His course enables him to do any of the work required in building a simple Native house and to make the furniture needed for it. His opportunities of employment are greater than those of the five-year man, for he can turn his hand to any of the branches of his craft mentioned above. He is more suited to the needs of his own people, and he often finds employment in urban centres. The length of the specialist five-year course also militates against its successful completion and a large proportion of boys do not finish it. All three-year industrial courses suffer from the defect of producing men, who cannot be termed craftsmen, but having regard to the economic position of the Native they are probably the courses most suited to his requirements in the Reserves.

In all types of courses, however, it was felt that more emphasis should be placed upon training in estimating and costing.

593. The following table gives the number of students enrolled during 1935 in the various courses and also shows the stage which their training had reached:—

Number of Men Students in Training in Native Industrial Schools and Departments.

Trades.	Length in Years of Full Course.	Cape.						Natal.				Grand Total.
		1st Year.	2nd Year.	3rd Year.	4th Year.	5th Year.	Total.	1st Year.	2nd Year.	3rd Year.	Total.	
Building and Masonry....	4	5	3	—	4	—	12	—	—	—	—	12
Building and Carpentry...	5	1	2	5	4	5	17	—	—	—	—	17
	3	—	—	—	—	—	—	16	15	16	47	47
Building Construction....	5	6	4	5	3	1	19	—	—	—	—	19
	3	—	—	—	—	—	—	1	—	—	1	1
Carpentry.....	5	35	28	14	22	14	113	—	—	—	—	113
	4	7	7	3	5	—	22	—	—	—	—	22
	3	10	—	—	—	—	10	4	7	4	15	25
Commercial.....	2	—	—	—	—	—	—	25	11	—	36	36
Handyman.....	3	10	7	7	—	—	24	—	—	—	—	24
	4	3	6	1	2	—	12	—	—	—	—	12
Printing and Compositing.	5	12	4	—	4	1	21	—	—	—	—	21
Printing and Carpentry...	5	8	5	—	—	—	13	—	—	—	—	13
Leather Work.....	3	—	—	—	—	—	—	11	9	4	24	24
Tailoring.....	4	11	9	5	8	—	33	—	—	—	—	33
	3	—	—	—	—	—	—	18	8	9	35	35
Tanning.....	3	—	—	—	—	—	—	—	1	1	2	2
Tanning and Leather Work	4	7	4	1	2	—	14	—	—	—	—	14
Leather Work.....	4	2	5	1	3	—	11	—	—	—	—	11
Tinsmithing.....	4	1	2	4	5	—	12	—	—	—	—	12
Basketry, Madeira Furni- ture.....	3	3	3	2	—	—	8	—	—	—	—	8
Motor Mechanics.....	3	—	—	—	—	—	—	24	8	6	38	38
Wagon-making and Black- smithing.....	3	—	—	—	—	—	—	2	1	1	4	4
TOTALS.....	—	121	80	48	62	21	341	101	60	41	202	543

It will be noted from the above (a) that 256 of the 543 students were taking the building and carpentry courses; (b) that 111 had reached the end of these and other courses upon which they had embarked; (c) that these figures are relatively small when the needs of the Native population are considered.

It should be mentioned that the three-year handyman's course included carpentry, blacksmithing and agriculture and the four-year course added bricklaying and plastering as well as soldering to these occupations.

594. Many witnesses held that there should be employment for a large number of Native artisans in the Native reserves and that, therefore, there should be no necessity for them to come into competition with Europeans. The facts, however, show that there are great difficulties in the way of a Native artisan who attempts to make a living in the Native reserve; the reasons being the barter economy of the people, and the low standard of their housing and living conditions. The fact that the Native artisan has no capital with which to make the initial outlay involved in building, and even in stocking the timber and other materials needed for such orders as he might receive (wedding boxes, windows, simple furniture, doors, coffins) is also an important factor in his failure to maintain himself in the reserve.

595. It was found in the Transkei that in many cases he attaches himself to a European trader in the reserve, by whom he is employed, and who supplies the materials and then reaps the profit which lack of capital prevents the artisan from making for himself.

596. In the purchase of his materials the Native artisan has to deal with a cash economy, whereas in selling his wares he is confronted with a subsistence and barter economy. It is the clash of these two systems, which makes his position almost untenable. Yet as will be shown later he is making determined efforts to overcome these obstacles.

597. A recent investigation * has shown that the Native artisan prefers to work in rural areas amongst his own people if he can find employment there. In the small European towns and villages the application of the Colour Bar is not so rigid and there he sometimes succeeds in establishing himself.

Tiger Kloof, which keeps records of its apprentices, published in 1931, the following information:—Of the 124 former apprentices then working at their trades, 59 were in rural areas and small towns, 52 in urban areas and 13 were trade instructors in missionary institutions.†

At Lovedale, a "random selection" in 1935 of 23 tradesmen working at their trades, showed that 17 rural Natives were working in rural areas, 3 urban Natives were working in urban areas, and 3 rural Natives were working in urban areas. In this case the "drift to the towns" is represented by only 13 per cent. of the total.‡

598. Information supplied by the Engineer, Native Affairs Department, Natal, was to the effect that twelve skilled men, all of whom had served a definite period of training in building construction work (including carpentry, bricklaying and other similar work) at recognised institutions were employed by his Department in work of various kinds in the Native reserves. He went on to state that, "during the last five years, twenty-eight workmen have been tried out at various periods, but owing to the fact that a limited number only could be employed, a general sifting out was necessary, and only the best have been retained. Of the workmen at present being employed, three have been with this Department since the inception of the scheme . . . as far as my present team is concerned almost every man is reliable and dependable and only too willing to improve".

The foregoing quotations go to prove that the Native artisan is not averse to working in rural areas. His chief difficulty is to establish himself permanently, and in this regard something might be done by the institutions to help Native tradesmen to get on their feet.

599. The Committee is of opinion that a survey, in which the interested institutions might be invited to assist, should be carried out with a view to ascertaining the prospects of Native tradesmen (carpenters, bricklayers, masons, shoemakers, blacksmiths, motor-mechanics, tailors, tanners, etc.), making a living in Native reserves and urban locations, and further that where it is found that the prospects are encouraging, ways and means of starting them in business should be explored.

600. There is little doubt that as soon as the demand for the services of Native tradesmen grows the number of youths desiring training will also increase, but until the economic level of the Native people as a whole rises, great expansion of industrial education for Natives will not be warranted.

* "Native Vocational Training in the Cape Province", by A. D. Dodd.

† "The Bantu in Industry", by A. J. Haile, (S.A. Outlook, May 1st, 1931).

‡ "Native Vocational Training in the Cape Province", by A. D. Dodd, page 67.

VOCATIONAL GUIDANCE AND EMPLOYMENT BUREAUX FOR NATIVE JUVENILES

601. The need for some form of after-care and guidance of Native juveniles in urban areas was often expressed in evidence before the Committee. Most of these children leave school at the fairly advanced age of sixteen to nineteen years with too little general education to be of much value to them in obtaining employment and with no vocational or industrial training whatever. Under the disintegrating influences of urban life, parental authority and Native family life as a discipline have lost their power over the adolescent boys and girls. They have nothing with which to occupy themselves and roam the streets and fall into delinquency.

602. Employment is sought in a purely haphazard way. There is no agency which bridges the perilous gap between leaving school and securing employment. The schools give no vocational guidance and are not much concerned about pupils when once they have left.

There is an absence of vocational training and aftercare in rural areas also but there, though the position is unsatisfactory, the situation is not as complex and dangers are not so great as in the towns where according to a number of witnesses the position is very serious and steps should be taken to remedy it.

603. According to the Native Commissioner of Johannesburg there are no fewer than 50,000 Native juveniles in and about Johannesburg. A small but unknown proportion of these are in employment and registered under Section 12 of the Native Urban Areas Act. The majority of these juveniles have been born and brought up in Johannesburg, being the children in many instances of parents born on the Rand. Some 7,000 of these are at school where most of them remain up to the ages of 14 upwards, depending on the parents' ability to continue to pay school fees.

According to the evidence submitted by the Native Commissioner:—

“ The problem with these juveniles is to know what to do and how to deal with them between school-leaving age and their obtaining employment in town. There is nothing for them to do. They spend their time running about town and get up to all sorts of mischief; petty thefts from motor-cars and from open markets stalls are mostly due to them. The children of even Natives of the best character, fall into bad company.

Gambling is rife among the young males. Frequently they are brought before the Courts, and are sentenced to short terms of imprisonment. The juvenile court can deal with only a very small proportion of them. There is no separate accommodation in prison for Native juveniles. They go to prison, mix with all classes of Native offenders, and many are undoubtedly led into a life of crime by their early association with prison and the Natives they meet there.”

While the problem of dealing with delinquents does not fall within the terms of reference of this Committee, it feels nevertheless that much may be done to prevent Native juveniles from becoming delinquents, and that voluntary agencies and municipalities should co-operate with the schools in checking this evil at its source.

604. The Committee, therefore, recommends that some agency similar in its objects to the Juvenile Affairs Boards for Europeans should be established wherever there are large congregations of Native population. This agency should not only be a kind of employment bureau where juveniles obtain assistance in securing work, but it should also interest other social agencies in the problem and provide community centres where Natives can attend extension classes for improving their general education as well as receiving training in some practical work. These employment bureaux and the centres working in conjunction with them should be financed jointly by the respective municipalities, voluntary agencies, e.g. Churches, and the Education Departments, and they should be administered by boards consisting of representatives of these three groups of organisations. By means, for the time being, of the inspectors of schools, and later on through *ad hoc* officers appointed for the work there should be a living contact between the boys and girls in school who are just about to leave, and these boards and employment bureaux, so as to minimise the wastage in human resources which goes on in this intervening period between leaving school and finding employment.

605. Further, the Committee recommends that special research be conducted into the possible avenues of employment for Natives, both within and without the Native territories; at the present moment there is hardly any information of this nature on which any scheme of vocational guidance can be based.

ADULT EDUCATION.

606. There are numbers of adult Natives who have not enjoyed the benefits of school education and feel the need for learning to read and write, so that they may be able to correspond with their relatives and friends when they leave their homes, as they often do, for employment, and also that they may become more efficient in the work in which they are employed and may thereby earn a better wage.

607. In Durban and Pietermaritzburg the Municipalities meet the expenditure in connection with night schools, but their organisation and supervision are carried out by officers of the Natal Education Department. The following are the figures for 1934:—

Place.	Number of Schools.	Enrolment.	Number of Teachers.	Expenditure.
Durban.....	23	1,811	45	£ s. d. 1,034 1 1
Pietermaritzburg.....	6	437	18	488 16 6
TOTAL.....	29	2,248	63	1,522 17 7

In the Cape night schools exist in some of the larger towns. These schools are aided by the Education Department and inspected in the same way as the aided day schools.

In various parts of the Union there are night schools which are neither aided nor supervised by the State.

608. The Committee wishes to express its appreciation of what Durban and Pietermaritzburg Municipalities are doing for the education of their adult Native population and commends their example to other Municipalities.

609. In the opinion of the Committee the institution of night schools is desirable and should be encouraged.

LIBRARIES.

610. Although the authorities of Native training institutions and secondary schools, have, with the limited means at their disposal, done something towards providing the students in their institutions with books and reading matter, the need has been by no means adequately met. In very few primary schools are there any library facilities whatever.

611. The Committee recommends *that in teacher training institutions, secondary schools and higher primary schools, State grants towards the purchase of library books be made on the pound for pound system.*

612. The Native section of the Natal Education Department has built up a teachers' library at its head office of which good use is being made by teachers. The Committee recommends *that teachers' libraries be established in the other provinces on the same lines as in Natal.*

613. There also exists a system of travelling libraries for non-Europeans initiated with the help of the Carnegie Corporation. The Committee considers that in the absence generally of public library facilities for non-Europeans, the scheme of travelling libraries should be further extended.

THE CINEMA.

614. What an extensive influence the cinema is becoming in Native life in South Africa may be gauged from the following table giving the results of a question put in connection with the Committee's test survey of Native students in Standard VI and above:—

*Have you ever been to the bioscope? If so, how many times?
Replies from Native students in Standard VI and above.*

Number.	Percentage.	
3,046	28.3	Those who have never seen a bioscope.
1,442	13.3	" " " seen it only once.
2,849	26.4	" " " seen it a few (i.e. 2-4) times.
3,321	32.0	" " " seen it many (i.e. 5 and more) times.
TOTAL.	10,658	100.0

The corresponding percentages for European children gathered from a survey of 15,000 white pupils (mostly primary) in the Union are: 20 per cent. never; 11 per cent. once; 18 per cent. 2-4 times; 51 per cent. many times. In European rural areas in the Cape and Transvaal the percentage of primary school children who had never seen a bioscope varied from 40 to 50 per cent.*

* Carnegie Report, Vol. III: Education and the Poor Whites, p. 343.

615. The cinema depicting mostly European and American scenes and life may become one of the most powerful means of interpreting European civilisation to the Native. In fact, where one has to do with a mass of people, 90 per cent. of whom are illiterate, the cinema can become a more potent instrument for mass education than either the school or the press. Unfortunately the cinema as it reaches the Native to-day does not always, in spite of censorship, depict the most desirable aspects of European life. Censorship at best can only be negative in its effect. Something more positive is needed, because, while a film may not actually be morally bad, it may just be poor and conducive to the lowering of a person's general sense of values.

616. If Plato was right in saying that he who makes a nation's songs exerts a greater influence than he who makes a nation's laws, then it will certainly not be far wrong to say that he who controls a people's films exerts a greater influence for good or ill, than he who makes the country's laws. The way in which a people seeks its recreation and entertainment is of great importance, and the purveyors of amusement by means of the film have a responsibility the significance of which they do not always realise.

The white race of this country which is entrusted with the government and the education of the black race is also responsible for the type of amusement and instruction provided for Natives through films.

617. In this connection should be mentioned the "Bantu Educational Kinema Experiment" which is being conducted in Tanganyika Territory under the auspices of the Department of Social and Industrial Research of the International Missionary Council.

618. The aim of the experiment is to find out how best the cinema may be used for the following purposes:—

- (1) "To help the adult African to understand and to adapt himself to the new conditions which are invading and threatening to overwhelm him.
- (2) To re-inforce the ordinary methods of the class-room and lecture hall.
- (3) To conserve what is best in African traditions and culture by representing these in their proper setting as stages in racial development and as an inheritance to be cherished with pride.
- (4) To provide recreation and entertainment."

619. The directors hope through this experiment to discover the African's preference in films—which pictures interest him, which amuse him, which stir his emotions. They are making pictures in which the Africans themselves are the actors, and themes common to all the world, such as patriotism, bravery, love, hunting, crops, stock-raising and trading are dealt with in a real African setting. The two fundamental conations in life, viz. food-getting and sex are being used in many ways to motivate instruction to adults by means of the film. The films are produced in such a way that the accompanying sound commentary can be made in any language, so that they will have more than a local application.

620. The Committee is of opinion that in view of the fact that the cinema is a powerful means of assisting the Native in making as safely as possible the difficult transition from his own tribal life to the complex life of civilisation, something more than a negative policy of film censorship should be adopted; and that the Missions and Education Departments should evolve a constructive programme of providing for Natives films of an instructive and elevating character, depicting scenes from their own life and interpreting phases of European life.

EDUCATION OF NATIVE CHIEFS.

621. In the seventies an institution under the name of the "Kaffir College" was established at Zonnebloem, Capetown, by the Church of England, with the avowed aim of educating Native chiefs. Very few sons of Native chiefs actually attended the school, and the original aim with which it had been established was abandoned. The school has since developed into one of the largest secondary and training institutions for Coloured persons in the Cape Province.

622. The next attempt to afford training to Native chiefs was the establishment by the Native Affairs Department in August, 1918, of a Government institution at Nongoma in Zululand near the "Great Place" of the Paramount Chief of the Zulus. The aim of this institution was to provide instruction of an academic and agricultural nature, as well as courses in Native law and administration, for sons of chiefs and indunas. It catered for two types of students, viz. those who had had little or no previous school education; and were too old to traverse the whole field of elementary education, and those who at the time of their entrance to the institution were

young enough to take the elementary course prescribed for the Native primary schools in Natal up to and including Standard VI. The institution was placed in the charge of a clergyman of the Church of England as principal. Comparatively few chiefs availed themselves of this opportunity. Originally no charge at all was made for board, lodging or tuition, and even clothing in the form of a uniform was supplied free to students; and when, in 1933, on account of the general financial stringency, a charge of £10 per student per annum was made, the number of students in the institution dwindled from a maximum of 60 to 22, of whom only 12 were sons of chiefs. This brought the unit cost per pupil up to approximately £100 per annum and, for this and other reasons, the institution was closed down at the end of 1934.

623. Evidence before this Committee brought out the fact that many Native chiefs are uneducated and have little knowledge of modern methods of administration and cannot, therefore, adequately serve their people. It was further revealed that the establishment of schools is often hampered by conservatism and lack of enlightenment on the part of chiefs, and it was urged that the education and the training of chiefs should receive the serious consideration of the Government.

624. Accounts and reports of the attempts made in East Africa to train Native chiefs at institutions specially established for this purpose and admitting only sons of chiefs, serve to show that such institutions failed to maintain their character as exclusive training schools for chiefs. A more recent attempt near Zomba in Nyassaland, where the courses of training for chiefs are attached to and correlated with the broader courses of training for "Jeanes Workers", is reported to be meeting with greater success.

625. The majority of witnesses, who dealt with the question of the training of chiefs, expressed the opinion that the sons of chiefs should receive their elementary education at home and side by side with the children of their own tribe, in order that the close contact with their own people, so necessary for the success of their work, should be preserved and strengthened.

626. As regards post-elementary education of chiefs the majority of witnesses favoured the establishment of classes and the introduction of suitable courses at some existing institutions, rather than the establishment of special schools for the training of chiefs. The main reason for this view is that one of the essentials of the training of prospective chiefs is that as students they should come into contact with young men who are being educated for other walks of life, so that their general outlook may be broadened.

627. The Committee shares these views and recommends—

- (a) *that, in order to facilitate the elementary education of sons of chiefs, provision should be made, wherever such does not exist, for a good primary school at or near every chief's village, and that every effort should be made to induce chiefs to send their sons, especially those who are likely to succeed to positions of authority in the tribe, to this school in order to complete the full primary course;*
- (b) *that provision be made at selected schools or institutions of post-primary grade, for suitable courses for the training of chiefs.*

MEDICAL INSPECTION.

628. In the field of education of European children in the Union, and in the Cape also of Coloured children, the principle of medical inspection of school children has been fully admitted, and an extensive programme of medical inspection is carried out in all the Provinces by staffs of Medical Inspectors and School Nurses. Medical inspection of school children was begun in 1914 in the Transvaal and by 1920 it had been introduced in all the Provinces. In 1934 the total expenditure by the State on this service was £34,896 for the Union and the staff employed consisted of 11 medical officers and 36 school nurses. In addition aftercare treatment is rendered by others. As a rule each pupil is examined twice during his school career, the first examination taking place on admission to the school at the age of 7-8 years and the second at the age of 13-14 years, more or less at the end of the primary school course. Any pupil may be examined during the visit of a medical inspector if the principal of the school considers that an examination is necessary.

629. Medical inspection has revealed that a great number of pupils are handicapped in their school work by such deficiencies and physical defects of a remediable nature, such as malnutrition, defects in teeth, nose and throat, eyes and vision, skin diseases, heart trouble and anaemia. The detection of these defects by the medical inspector usually leads to medical

treatment of the ailments and in some areas to visits by the school nurses to the homes of the children concerned, on which occasion the parents of such children receive advice and instruction, not only in regard to the specific ailments of their children, but also on health matters generally. This has led to improvement in the health of the pupils concerned and has thereby raised the level of general efficiency in education.

Nothing of this nature is being done for pupils in Native schools.

630. Statements by medical authorities with wide experience show that health conditions amongst Natives are generally poor, and in some areas serious enough to cause alarm. Although there is no statistical evidence as to the occurrence and incidence of physical defects amongst the pupils in Native schools, it is common knowledge that such defects are prevalent even to a larger extent than in the European schools, for Natives, as a rule live under conditions hygienically inferior to those of Europeans.

631. The Committee urges that attention to this very important service in Native education should not be deferred any longer, and recommends *that action be taken as soon as possible by the appointment of Medical Inspectors and trained nurses. The Committee is further of opinion that in this field the employment of Native medical officers and Native nurses would be advantageous.*

632. The question of following up the medical inspection with the necessary treatment of the defects found, will cause serious difficulties for medical service in many parts of the reserves is not easily obtainable and even when such service is available, Natives, both in reserves and in urban areas, are seldom able to pay for treatment. It is felt, however, that much could be achieved if a system of close co-operation could be evolved between the Education Departments and the authorities in charge of the hospitals and clinics that have been established for Natives.

THE SELECTION AND TRAINING OF TEACHERS.

633. In order to render any system of education effective, whatever may be its range, it is of the first importance that the teachers to be employed should receive a sound general education and a careful and thorough training in teaching methods and school organisation.

634. At the present stage of advancement it is doubtful whether any Union-wide raising of the standard of general education (Std. VI) required of Native candidates for admission to the lower teacher-training course, can yet be contemplated. In Natal and the Orange Free State and to a lesser degree in the Transvaal, there is still a high proportion of untrained or only partially trained teachers employed in Native schools, who, as funds permit and the supply of fully-trained teachers available is increased, should be replaced as rapidly as possible by fully qualified teachers. Even in the Cape where the entrance qualification has for 35 years remained unchanged, the number of Native students who annually complete the Junior Certificate secondary course is still far too small (it is only about 100 to 120) to justify the raising of the entrance standard to that level; while the alternative of Std. VII as an entrance standard would involve the institution of yet another external examination for secondary pupils at that stage, and probably necessitate the framing of a Std. VII course of a different type from that of the first half of the Junior Secondary two-year course at present in force.

635. The steps which have been taken by certain Missions in Natal and the Orange Free State towards insisting, on their own initiative, on a preparatory or Standard VII year of study for Native students who desire to take up teacher-training, though well-intentioned, appear to be premature. The immediate and urgent need of both these Provinces is a larger supply of fully-trained teachers. The requirement that students shall take four years to cover approximately the same range of studies as has hitherto been covered in three years is likely merely to lessen than increase the annual number of teachers emerging with full qualifications from the training institutions.

In the Transvaal and Orange Free State no provision is at present made for the training of Native teachers for the Primary Higher Certificate. It would appear that facilities for such training will soon be required for both these Provinces.

636. The Committee is of opinion that there is need of co-ordination of the teacher-training courses for Natives in the four Provinces, and of a uniform policy in regard to the standard of general education required of candidates for admission to such courses. This task, it is felt, should be a function of the Union Department of Native Education, and that Department should in due course also take over the examination and certification of all Native teachers throughout the Union.

637. In regard to the staffing of Native training schools, the Committee desires to endorse the finding of the Inter-Territorial Jeanes Conference at Salisbury (1935) that the European staffs of such schools ought, as far as possible, to be selected with special reference to their knowledge of Native life and conditions, and of the vernaculars. The Committee is further of opinion that recognition, by way of an allowance, of a diploma in Bantu studies or a similar course, should be made in the salary scales for European teachers in Native training schools.

638. A further phase of Native teacher-training which requires attention is the distribution of training centres, with particular reference to the needs of different Bantu language areas. A survey of the training centres from this angle, with a view to the prevention of inefficiency of training in class-teaching due to language difficulties, and of undue duplication of teacher-training services for merely denominational reasons should be undertaken by the Union Department of Native Education.

STAFFING QUOTAS FOR NATIVE SCHOOLS.

639. As has been shown elsewhere * there are variations—though these are not of a serious nature—in the staffing regulations for various types of schools in the four Provinces. Further, owing to financial stringency the regulations have not for some years past been applied when additional staff was required in the schools. The extent to which understaffing prevails to-day in three of the four Provinces—and most acutely on the Witwatersrand—may be judged from the following figures showing the additional staff required in 1935 in Government and Government-aided Native schools:—

Transvaal.....	701 additional teachers required.
Cape.....	450 " "
Natal.....	312 " "
TOTAL.....	1,463

The Committee is of opinion that uniform staffing regulations for various types of Native schools in the Union should be laid down by the Union Department of Native Education, and that the adequate staffing of the Government and Government-aided Native schools already in operation should be a first concern of that Department.

TEACHERS' SALARIES AND ALLOWANCES: PENSIONS.

640. Full particulars of the scales of salary at present in force for teachers in Native schools have been given in Chapter II. The evidence presented to the Committee on this question—apart from that of one or two Native teachers' organisations which showed more optimism than judgment in their proposals—went to show that the salary scales for *Native* teachers (primary and post-primary) are regarded as on the whole—with minor exceptions on points of detail—fair and reasonably adequate, *if only they were fully applied*, that is, if the teachers were placed each on his appropriate notch of the scale warranted by his years of service, and were assured of annual increments subject to efficient service.

641. In this connection the Committee finds it necessary to comment on the procedure adopted in regard to the so-called Native Affairs Department scales of salary and allowances for Native teachers, which, on the initiative of that Department, were accepted by the various Provinces in 1928. Though these scales were drafted by the Native Affairs Commission, officially issued to the Provincial Administrations and thereafter in all good faith fully published for general information by the various Provincial Education Departments, yet it appears that no adequate preliminary investigation was made into the vital question as to whether funds could be found for the application of the scales. Actually it has never been found possible to do more than place each teacher on the minimum notch of the scale applicable to him; no proper recognition of past service for salary purposes could be allowed; and regular annual increments have never, owing to lack of funds, been authorised.† The whole procedure in this matter was such as to place the Provincial Administrations in an embarrassing position; to raise doubts in the minds of Native teachers as to the good faith of the educational authorities; and generally to provoke suspicion and dis-satisfaction amongst teachers, in some cases leading to legal action or threats of such action against the Provincial Administrations. The history of the scales referred to and of their—as events have proved—entirely premature publication as accepted scales, without due consideration of their financial implications, is a sad commentary on the administrative dangers of dualism in the control of an educational system.

642. In regard to the salary scales for European teachers employed in post-primary Native schools, a feature of the scales adopted in 1929, also on the initiative of the Native Affairs Commission, was that the European teacher employed, say, in a Native High School, was to be paid salary on a lower

* See paragraph 209.

† See, however, paragraph 192 in regard to increments granted in 1932.

scale than he would have received for doing identical work in a European, Coloured or Indian school. The Committee can find no justification whatever for such differentiation. The suggestion that such an arrangement ensures that the European teachers employed in Native schools will be possessed of that missionary spirit so much to be desired, hardly merits serious consideration: the obvious result ultimately to be expected from such differentiation against the European teacher in a Native school, must inevitably be to make posts in Native schools acceptable to competent European teachers generally only if no other posts can be obtained, and to encourage the not uncommon view of the thoughtless that Native schools may very suitably form a refuge for the maim, the halt and the blind of the teaching profession.

643. On the salary question the Committee accordingly recommends as follows:—

A. PROPOSED SCALE OF SALARIES AND ALLOWANCES FOR TEACHERS
IN NATIVE PRIMARY SCHOOLS.*

	<i>Men.</i>	<i>Women.</i>
	£	£
Professionally unqualified.....	36	30
Lower Primary Certificate—		
One year of training.....	42 - 3-48	36 - 3-42
Two years of training.....	54 - 3-66	42 - 3-54
Full certificate.....	66 - 3-120	54 - 3-108
Higher Primary Certificate.....	84 - 3-138	72 - 3-120

Cost of Living Allowance.

Additional to scale salaries: payable to teachers employed in schools situated in urban areas.

To male married teachers; and to widowers or widows, if supporting a family.....	£24 per annum.
To all other teachers.....	£9 per annum.

Head Teachers' Allowance.

Additional to scale salaries: payable only if at least one approved assistant is employed on the staff of the school.

<i>Average Attendance.</i>	<i>Allowance.</i>
	£
40-90.....	6
91-150.....	12
151-250.....	18
251-500.....	24
501-700.....	36
Over 700.....	48

Practising School Teachers' Allowance.

Additional to scale salaries: payable to assistant teachers in Practising Schools.

<i>Male.</i>	<i>Female.</i>
£18 per annum.	£12 per annum.

(NOTE.—Principal Teachers (European or Native) of Practising Schools to be paid on the scale applicable to assistant teachers in Training, High or Secondary Schools with an additional allowance of £36 per annum for men and £24 per annum for women).

Allowances for Special Qualifications.

Such allowances to be granted at the discretion of, and at rates laid down by the Union Director of Native Education.

B. PROPOSED SCALE OF SALARIES AND ALLOWANCES FOR NATIVE TEACHERS
EMPLOYED IN TRAINING, SECONDARY AND HIGH SCHOOLS.†

	<i>Men.</i>	<i>Women.</i>
	£	£
(a) University Degree and Post-matriculation professional training.....	180 - 9-306	120 - 5-204
(b) Matriculation (or Senior Certificate) and post-matriculation professional training...	144 - 9-270	96 - 6-180
(c) Matriculation (or Senior Certificate) and Native Lower or Higher Primary Certi- ficate.....	108 - 9-234	84 - 6-168
(d) Native Higher Primary Certificate.....	90 - 9-144	76 - 6-124
(e) Native Lower Primary Certificate.....	72 - 9-126	58 - 6-112
(f) Professionally unqualified.....	60-108	40-72

(at discretion of the Union
Director of Native Education).

[NOTE.—Native teachers employed in industrial schools or departments, or as specialist teachers (in woodwork, housecraft, etc.), in training, secondary or high schools to be graded (d), (e) or (f) according to qualifications as equated by the Union Director of Native Education.]

* The present number of teachers to whom this scale would apply is, 7,525.
† The present number of teachers to whom this scale would apply is 142.

Native Head Teachers' Allowance.

Additional to scale salaries for assistants.

Average Attendance in Training School or Secondary Classes.	Allowance.	
	Men. Per annum.	Women. Per annum.
150 and over.....	£90	£60
100-149.....	72	48
Under 100 (payable only if at least one approved assistant teacher is employed on the staff)....	54	36

644. C. In regard to the scales of salaries to be paid to European teachers in Native training, secondary or high schools the Committee recommends—

that a Union scale for such teachers should be drawn up by the Union Director of Native Education.

In drafting such a scale the Director should take into account the scales of salary paid to European teachers in secondary and high schools in each Province. The scale adopted should provide, as far as possible, for equality of salaries for teachers in these types of Native schools with those for teachers in European secondary or high schools in the same Province. Teachers in Native training schools should for salary purposes be regarded as doing work of the same grade as teachers in secondary or high schools. European teachers employed in Native industrial schools or departments or as specialist teachers (of woodwork, housecraft, etc.) in Native training, secondary or high schools, should be paid on the scales applicable to teachers doing the same grade of work in the schools and institutions of the Union Education Department.*

645. In regard to the cost of applying the various scales of salaries and allowances suggested in this and the last two paragraphs, the Committee is satisfied that the total expenditure involved will be very little if at all greater than that which would be incurred if the corresponding scales of salaries and allowances for teachers in Native schools laid down by the Native Affairs Department in 1928 and 1929 were to be fully applied.

646. Uniform scales of salaries and allowances applicable to those specialist supervisory officers known as Instructors and Instructresses should be laid down by the Union Director of Native Education, due consideration being given to the scales at present in force for these officers in the various Provinces.

For Native Supervisors of schools the following scales are recommended:—

	£
(a) Degree and professional qualification.....	225 - 9-333
(b) Professional qualification without a degree.....	144 - 9-225

Subsistence Allowance.

5s. per day or part of a day when absent from headquarters.

Transport Allowance.

Rates should be laid down by the Union Director of Native Education with due attention to the varying transport requirements of supervisors in different parts of the country.

TEACHERS' PENSIONS.

647. The survey made in Chapter II of the present position of teachers in Native schools in the matter of pension rights shows that there are considerable differences of conditions in the various Provinces, and that, except in the Cape, the great majority of teachers in such schools have no pension rights.

In regard to those teachers at present employed in Native schools who have pension rights, it will be necessary that the Union Department of Native Education take over the responsibilities of the Provincial Administrations or Pension Funds in respect of such pension rights on such terms as can be arranged.

648. Further, the Committee is of opinion that the Union Department of Native Education should institute a suitable pension or provident fund scheme for teachers, European and Native, employed in Native schools, and that the principle of Government contribution to a Pension or Provident Fund should be accepted.

* The present number of teachers to whom the scales proposed in this paragraph would apply is 282.

649. In regard to salaries, allowances and pensions, teachers in Native schools in the service of the Provincial Education Departments immediately prior to their being taken over by the Union Department of Native Education or its sub-departments should be protected in the rights and privileges they then enjoyed; but on the application of the proposed amended scales of salaries and allowances for teachers in Government or Government-aided Native schools, the Good Service Allowance at present paid in the Cape to certain classes of teachers should not continue to be paid as an addition to scale salary. Any teacher, however, whose salary at the date of his being taken over by the Union Department of Native Education or one of its sub-departments is, with Good Service Allowance, higher than the salary to which he would be entitled on the Union scales proposed, should be protected in that salary until such time as his salary, with increments, on the Union scale equals his "protected" salary.

CHAPTER VII.

ADMINISTRATIVE AND FINANCIAL IMPLICATIONS OF THE
COMMITTEE'S RECOMMENDATIONS.

650. If the central control of Native education is to be taken over by the Union Education Department, and if the Committee's proposals in regard to the system of administration are adopted, it will be necessary to provide for—

- (a) a Union Head Office in Pretoria with a Director of Native Education and adequate staff; and
- (b) four sub-offices of the Union Head Office, one in each of the Provinces, with a Superintendent of Native Education and adequate administrative, accounting and inspecting staff at each.

651. In regard to the situation of the sub-offices, these will in three of the Provinces naturally remain at the present centres of administration, namely Pietermaritzburg, Pretoria and Bloemfontein; and the present special staff of inspectors and other supervisory officers for Native schools will function as hitherto in these Provinces, except that this staff as well as the administrative staff employed will cease to be under the Education Departments of the Provincial Administrations and will be directly under the immediate authority of the Superintendents of Native Education.†

652. The position in the Cape is somewhat different, for the present Head Office of the Education Department at Capetown is situated some 800 miles away from the main Native areas of the Province; and further there is no separate European inspecting and supervisory staff employed in the Cape solely for Native education.

The Committee is of opinion that the sub-office of the Union Department of Native Education for the Cape should be situated at a centre on the Border, preferably at East London; and that by arrangement with the Cape Provincial Executive a staff of thirteen of its Inspectors of Schools should be transferred to the new Union Department of Native Education for service in the Cape Province.* The present Native staff of Departmental Visiting Teachers (Supervisors) in the Cape will also naturally come under the Cape sub-department of the Union Head Office, and this staff should be increased from 7 to 13 so as to provide one Departmental Visiting Teacher for each European Inspector's circuit. In regard to specialist officers (Instructors and Instructresses) for the supervision of needlework, housecraft, music, woodwork and trade-training, it is probable that the transfer of at least two Instructresses could be effected by arrangement with the Cape Provincial Executive. The full staff of Instructors and Instructresses required will be, the Committee considers, a minimum of five; three in needlework and housecraft, one for woodwork and trade-training and one for music. It is probable that at least three of these posts will have to be filled by means of new appointments.

653. It is felt that inspectors of Native schools should be specially selected and that they should have a high degree of training and general educational experience. *The grading of such posts*, it is recommended, *should be the same in regard to salary maxima as that of inspectors of European schools.* The Committee is strongly of opinion that discrimination against these officers as compared with their colleagues in European education is wholly unwarranted.

654. In regard to administrative staff at Pretoria and at each of the four sub-offices proposed, most of the staff required will naturally be secured by transfer of officers at present employed in the Native branches of the Provincial Education Departments. Some additional staff will also be required, particularly in the Cape sub-office, and the grading of the senior clerical officers at each sub-office will require to be raised substantially, in view of the fuller responsibility attaching to these posts.

Office accommodation and equipment for the staff administering Native education at each of the provincial capitals is at present provided by the Provincial Administrations without charge to the Native Development Account. The cost of such accommodation and equipment at each of the proposed sub-offices of Native education and at the Head Office would presumably, under Union control, be a charge against the Native Education Fund. (See par. 304 *et seq.*)

* With this inspecting staff, an average of 135 schools and 13,200 pupils will be in the charge of each inspector.

† See par. 320.

655. It has to be pointed out that apart from the expenditure incurred on Native education and met from the Native Development Account, the Provinces are to-day from their own funds meeting the cost of the following items:—

Cape:

- (a) Office accommodation and equipment.
- (b) Practically the whole cost of inspection and supervision of schools by Europeans, including the salary of the Chief Inspector for Native Education.
- (c) The whole cost of head office administration, including accounting, stationery and publications.
- (d) Practically the whole cost of all teachers' pensions based on Good Service Allowance.

Transvaal:

- (a) Office accommodation and equipment.
- (b) The greater part of the cost of head office administration.
- (c) The greater part of the cost of inspection of schools by European Inspectors of Schools.

Orange Free State:

- (a) Office accommodation and equipment.
- (b) Part of the cost of head office administration.

Natal:

- (a) Office accommodation.
- (b) Part of the cost of head office administration.

656. The Committee with the help of the Provincial Departments of Education has prepared an estimate of the cost of operating the existing systems of Native education if these are transferred to the central control of the Union Education Department without changes or improvements other than the purely administrative changes outlined above. The total expenditure based on the 1935-36 figures is estimated to be £713,265; and as the average attendance in Government and Government-aided Native schools for the year 1935 was 277,168, the per caput cost based on average attendance would therefore be £2. 11s. 6d.

657. Fuller particulars for each Province appear in the following table:—

Column (a) represents the estimated expenditure on Native education from the Native Development Account for the year 1935-36.

Column (b) represents additional administrative and other expenditure, much of it at present provided from Provincial Revenue, which under the proposed system of Union control will also have to be met from the Native Education Fund.

Column (c) is the total of (a) and (b).

Column (d) is the average attendance of Native pupils in all Government and Government-aided Native schools for 1935.

Column (e) is the estimated cost to the State per pupil in average attendance.

Province.	(A).	(B).	(C).	(D).	(E).
	£	£	£		£
Cape.....	368,535	26,000	394,535	131,438	3 0 0
Natal.....	128,191	1,500	129,691	54,499	2 7 7
Transvaal.....	123,725	8,500	132,225	67,000*	1 19 6
Orange Free State	49,814	1,000	50,814	24,231	2 1 11
Union Head Office	—	6,000	6,000	—	—
TOTAL (UNION)...	670,265	43,000	713,265	277,168	2 11 6

* Estimated.

658. A subsidy based on the Union per caput rate shown above will provide funds sufficient only to operate the present systems as they are and to effect quantitative extension, i.e. in number of schools and teachers, as enrolment increases. The Committee, however, in the course of this report has drawn attention to certain defects in the Native educational system which are of a serious nature, and has made recommendations for their rectification, which will necessitate considerably increased State expenditure. The most important of those recommendations are in regard to—

- (a) the seriously inadequate staffing of existing Government and Government-aided Native schools in all Provinces except the Orange Free State. As has been shown, additional teachers to the number of nearly 1,500 are required in these schools to provide for their staffing in accordance with the regulations in force in the various Provinces;
- (b) the payment of teachers in Native schools—particularly Native teachers in primary schools—on a definite and reasonably adequate salary scale according to qualifications and service. Definite scales of salary drawn up by the Native Affairs Department have been in nominal force since 1928, but the great majority of teachers have never been and are not being paid on those scales;
- (c) the abolition of school fees in Native primary schools,* and the assumption of at least partial responsibility by the State for the furnishing and equipping of such schools and for the provision of school books and requisites at reduced rates. In three of the four Provinces this responsibility is at present borne by the Missions or other local controlling bodies who are expected to find the necessary funds from the school-fee income;
- (d) the establishment of a Pension or Provident Fund scheme for teachers in Native schools, to which contributions should be made from State funds. At present only a small minority of teachers in Native schools are enabled to procure a pension on their retirement from the teaching service.

659. The Committee in the limited time at its disposal has, with the aid of the Provincial Education Departments, prepared rough estimates of the cost of each of these improvements, and these are given in the following table:—

Column (a) shows the estimated cost of providing for the adequate staffing, according to the regulations in force, of existing Government and Government-aided Native schools in the four Provinces.

Column (b) shows the estimated cost of paying all teachers in Native schools on the scales proposed in paragraph 643 above.

Column (c) shows the estimated cost of providing school furniture, equipment, books and requisites on the bases laid down in paragraphs 381 and 385 above.

Column (d) shows the estimated cost of the proposed State contribution to a Pension Fund for teachers in Native schools, at the rate of, say, 4 per cent. of each teacher's salary.

Column (e) shows the estimated cost of providing the full salaries (instead of only two-thirds grants) of teachers in Native secondary and high schools in the Cape Province, and of paying allowances to Managers of Native Schools, as recommended in paragraphs 357 and 375 above.

Province.	(A).	(B).	(C).	(D).	(E).	Totals.
	£	£	£	£	£	£
Cape.....	27,000	58,700	13,500*	14,400	4,300	117,900
Natal.....	16,000	20,400	14,000	5,700	500	56,600
Transvaal.....	33,500	33,600	19,400	6,200	500	93,200
Orange Free State.....	Nil	17,400	7,200	2,300	250	27,150
Union.....	78,500	130,100	54,100	28,600	5,550	294,850
Additional Cost per Caput...	5s. 6d.	9s. 5d.	3s. 10d.	2s. 1d.	0s. 5d.	21s. 3d.

* The cost of these services in the Cape is supposed to be met by the State; but the funds provided have been for many years past quite inadequate to meet the needs of the schools. The amount shown is the additional amount estimated to be required to provide adequately for these services.

660. It will thus be seen that if provision is to be made for the more urgent improvements recommended by the Committee in this report, the per caput cost of Native education will be increased by £1. 1s. 3d. The full Union rate recommended by the Committee is, therefore, £2. 11s. 6d. plus £1. 1s. 3d., or £3. 12s. 9d. per pupil in average attendance.

COLOURED PUPILS IN NATIVE SCHOOLS.

661. In all the Provinces, and particularly in the Cape, there are numbers of Coloured pupils who attend Native schools; and not uncommonly also there are, in the Orange-Free State and Cape, Native pupils enrolled in Coloured schools.

* See paragraph 372.

In some villages, particularly in these two Provinces, there may be a group of Native and a group of Coloured inhabitants neither of which, or only one of which, has sufficient children to permit of the establishment of a Government or Government-aided school for that group. In circumstances such as these it is not unusual for the Education Departments to grant aid at such a centre to a Non-European school which is attended by both Coloured and Native pupils, the school being classified as Coloured or Native according as the majority of pupils are either Coloured or Native.

In larger centres, where both Coloured and Native schools may be available, the presence of Coloured pupils in Native schools or, less commonly, of Native pupils in Coloured schools is generally due to denominational influences, though sometimes the factor of the relative accessibility of the two types of school also operates.

662. The Committee is of opinion that, generally speaking, the presence of Coloured pupils in Native schools and of Native pupils in Coloured schools is neither desirable nor in the best interests of the pupils themselves; but in particular areas, where only one non-European school is in operation, and no school for a minority group (Coloured or Native) can be made available within three miles, it would be unduly harsh to insist on the exclusion of Coloured children from a Native school or of Native children from a Coloured school. Modification of the general principle enunciated above may also be justifiable in special cases owing to language factors in the situation. There are, for instance, numbers of Native children in certain urban areas whose home-language is Afrikaans, and who have no knowledge of any Native language; similarly in most of the Reserves there are numbers of Coloured children whose home-language is a Native language. For such pupils attendance at a Coloured school in the former case and at a Native school in the latter case may often be educationally justifiable.

663. The Committee is therefore of opinion that a census of Coloured pupils enrolled in Native schools and of Native pupils enrolled in Coloured schools should be taken by the Education Departments concerned; that the question of policy in regard to the admission of such pupils to schools not intended for them should be discussed, and uniform regulations on the matter be laid down by agreement between the educational authorities concerned; and that if necessary, a basis of financial adjustment as between the Provincial Administrations on the one hand and the Union Department of Native Education on the other should be arrived at by agreement between these departments.

664. The administration, inspection and supervision of the Coloured schools of the Orange Free State is at present undertaken by the Native Education staff of the Provincial Education Department. It will be necessary, under the Committee's proposed system of administration for Native Education, that other arrangements be made by the Provincial education authorities for the administration and inspection of these schools.

W. T. WELSH, *Chairman.*
G. H. FRANZ.
HERMAN F. G. KUSCHKE.
D. M. MALCOLM.
E. G. MALHERBE.
G. H. WELSH.

J. F. VENTER, *Secretary.*
Pretoria, 21st March, 1936.

O.F.S. EDUCATION DEPARTMENT—NATIVE EDUCATION.

AGREEMENT to amalgamate Native Schools at.....

We, the undersigned, ministers (or accredited representatives) of the.....

the.....

the.....

the.....

at.....hereby agree to amalgamate

the Native schools under our control at.....
under the following conditions :—

1. This school shall be called " The.....
United Native School."

2. (a) All instruction shall be in accordance with the syllabuses issued by the Orange Free State Education Department and the instructions and regulations issued from time to time by the Department.

(b) Religious instruction remains outside the scope of the amalgamation and under the control of the respective denominations concerned in the amalgamation.

3. Any one of the denominational schools combining to form the amalgamation shall be at liberty to withdraw on giving six months' notice in writing, with a statement of reasons, to the other schools and to the Education Department.

Any schools so withdrawing shall be entitled to re-open independently and to such grants as are provided for in the then existing regulations.

4. The party that withdraws from the amalgamation shall have no claim to any property belonging to the United School.

5. All the property belonging to any of the denominational schools before the amalgamation shall remain the property of that denomination after the amalgamation, irrespective of the building in which it may be housed or used ; but any equipment or other property bought with the funds of the United Schools shall be the property of the United School in whichever building it may be housed or used.

6. The buildings in use by the denominational schools before the amalgamation are to be used by the United School as classrooms unless the Executive Committee, hereinafter mentioned, can make other satisfactory arrangements.

7. The School Committee shall consist of the fully accredited responsible minister of each of the denominations above-mentioned (or his duly appointed deputy, who may be either a European or a Native), who shall be ex-officio members of the Committee, and in addition.....European or Native members, two being nominated or chosen by each of the contracting parties.

8. The ex-officio members shall elect one of themselves to be Chairman of the Committee, another official Manager of the school and Secretary-Treasurer of the Committee, subject to the approval of the Education Department. The office of Manager-Secretary-Treasurer must be held by a European.

9. It is understood, however, that the position of Chairman or Manager-Secretary-Treasurer shall not be held by a representative of the same denomination for more than one consecutive year, unless unanimously agreed upon by the Executive Committee hereinafter mentioned, and subject to the approval of the Education Department.

10. (a) The above-mentioned ex-officio members shall constitute a Board of Appeal for the settlement of difficult cases, and the final decision in the appointment and dismissal of teachers rests with them.

(b) The ex-officio members shall form the Executive Committee which shall have power to take action in urgent cases.

11. (a) As far as the staffing regulations will allow, each of the denominations combining to form the amalgamation shall be represented by one teacher on the staff for the sake of the religious instruction and each denomination shall nominate the teacher by whom it is to be represented.

(b) These teachers are to be regarded as belonging to the denomination that nominated them, as well as to the United School.

(c) Where the number of teachers on the staff is larger than the number of denominations represented on the Committee, the additional teachers shall be appointed by the Committee, as a whole and the church membership of these additional teachers shall not be considered provided that their character is satisfactory.

(d) Whenever a vacancy occurs on the teaching staff, the body by whom the retiring teacher was nominated shall have the right and duty of nominating a successor. If it can be avoided, the principal shall not be nominated by a denomination.

(e) If any denomination is dissatisfied with its own teacher on moral or religious grounds, it may demand his dismissal; but should illegal dismissal be proved by the teacher, the denomination which made the demand shall be held responsible.

(f) All appointments shall be made on contract and the Secretary shall sign such contracts on behalf of the Committee. The Committee shall be bound by his signature, except in cases falling under Section 11 (e).

12. Not less than half an hour each day shall be devoted to religious instruction. The minister of each denomination shall either conduct this religious instruction himself for the children of his own denomination or arrange for it to be done by some person he approves, preferably the teacher representing his denomination on the staff. Religious instruction shall be given throughout the school at the same time.

13. Every minister of the denominations uniting to form the amalgamation has the right of entry during the religious lesson, and may enter at other times provided he enters the visit into the school log book.

14. There shall be no attempt at proselytising. When a scholar joins the school, the name of the denomination to which his parents belong shall be entered in the register after his name and the scholar shall attend the religious lesson of that denomination. When a scholar joins, whose parents do not belong to any of the denominations uniting to form the United School, the parents of that child shall be asked to which denomination they wish the child to go for religious instructions. It shall be the duty of the teachers to send out of the religious classes which they conduct, any children who do not belong there.

15. The Committee shall meet at least once a quarter, and one-half of the members plus one shall form a quorum. The Chairman shall have a deliberative and a casting vote.

16. At its first meeting the Committee shall consider the status of the teachers of the amalgamated school, i.e. who shall be principal, first assistant, etc., and make recommendations to the Department, and the Department shall have the right either to act upon these recommendations or to decide upon the status of the different teachers independently.

17. A copy of this agreement shall be kept by the minister of each of the denominations represented and one copy is to be sent to the Education Department and one to the governing body of each of the denominations concerned.

Addenda.....
.....
.....

Signed on behalf of.....
.....
.....
.....
.....
.....

At.....
Date.....

NATIVE DEVELOPMENT ACCOUNT.

Appendix B.

Statement of operations on Development "A" Account for period 1/1/26—31/3/36.

REVENUE.

YEAR.	General tax £1 per annum. 4s. due to Development Account, from 1/1/26 to 31/3/35; 7s. from 1/4/35 to 31/3/36, and 8s. from 1/4/36 onwards.					From Consolidated Revenue.	(A) Miscellaneous Revenue.	(B) Fort Cox School.	(C) Interest.	Total Revenue.
	Cape.	Natal.	Transvaal.	O.F.S.	Union.					
	£	£	£	£	£	£	£	£	£	£
1926-27.....	87,000	64,917	60,614	20,817	233,348	340,000	6,412	—	2,996	582,756
1927-28.....	85,802	61,161	63,913	22,070	232,946	340,000	8	3	7,670	580,627
1928-29.....	88,917	62,224	64,799	21,323	237,263	340,000	29	—	11,470	588,762
1929-30.....	90,841	65,051	67,145	22,267	245,304	340,000	669	—	13,211	599,184
1930-31.....	92,718	65,181	69,419	21,338	248,656	340,000	444	949	14,094	604,143
1931-32.....	82,472	56,034	67,143	21,449	227,098	340,000	96	2,204	12,492	581,889
1932-33.....	77,815	51,360	61,667	19,821	210,663	340,000	206	2,672	10,712	564,253
1933-34.....	80,647	53,741	63,208	16,992	214,588	340,000	1,367	2,277	6,998	565,231
1934-35.....	93,021	60,775	70,057	22,559	246,412	340,000	51,996	2,093	7,034	647,535
1935-36.....	147,500	114,000	103,500	30,000	395,000	340,000	360	2,106	3,000	740,400
TOTAL.....	926,733	654,444	691,465	218,636	2,491,278	3,400,000	61,527	12,298	89,677	6,054,780

EXPENDITURE.

YEAR.	EDUCATION GRANTS TO PROVINCE.					(D) Treasury Loan Repayments.	(E) Agricultural Education.	(F) Fort Cox School.	Miscellaneous Expenditure.	(G) Hospital Grants.	Losses on Realisation of Investments.	Total Expenditure.
	Cape.	Natal.	Transvaal.	O.F.S.	Union.							
	£	£	£	£	£	£	£	£	£	£	£	£
1926-27.....	298,385	71,561	61,450	18,313	449,709	44,728	1,327	5,635	300	—	—	501,699
1927-28.....	303,324	79,428	70,998	21,142	474,892	25,560	3,772	1,593	72	—	—	505,889
1928-29.....	319,067	91,963	78,884	30,405	520,319	25,560	5,286	8,292	1,139	1,050	—	561,640
1929-30.....	331,156	103,118	92,051	35,999	562,323	25,560	6,766	15,401	293	450	—	610,793
1930-31.....	342,687	110,018	98,978	39,223	590,906	25,560	10,283	10,119	94	2,655	—	639,617
1931-32.....	342,986	107,324	100,898	39,372	590,569	25,560	12,126	6,482	—	3,585	6,371	644,693
1932-33.....	334,976	104,002	92,728	39,892	571,598	—	11,461	5,273	2,637	3,280	13	594,262
1933-34.....	333,573	104,559	92,202	36,950	567,284	—	12,794	5,715	35	3,294	—	589,122
1934-35.....	336,935	107,417	97,268	36,946	578,566	51,116	13,725	7,343	122	4,630	—	655,502
1935-36.....	368,535	128,191	123,725	46,650	667,101	—	28,779	6,948	2,855	6,000	—	711,683
TOTAL.....	3,311,622	1,007,581	909,172	344,892	5,573,267	223,644	106,319	72,801	7,547	24,944	6,384	6,014,906

NOTES:—(A) MISCELLANEOUS REVENUE: Includes items such as Fines, Transvaal School Fees, Sale of Equipment. In the amount of £51,996 is included a special grant of £51,116 from the Union Government for the repayment of the balance of the Treasury Loan.

(B) FORT COX: Includes items such as Sale of Produce and Livestock, House Rent, Boarding Fees.

(C) INTEREST: Being interest earned on unexpended balances invested with the Public Debt Commissioners.

(D) TREASURY LOAN REPAYMENTS: The Treasury advanced £223,644 prior to 1926 to the Provinces for improvement of Native Teachers' salaries. The balance of £51,116 was repaid in 1934-35. See (A) above.

(E) AGRICULTURAL EDUCATION: Salaries and allowances of Agricultural Supervisors and Demonstrators.

(F) FORT COX: Includes expenditure on Lands, Buildings, Livestock, Equipment and Salaries of Staff.

(G) HOSPITAL GRANTS: Grants made to hospitals in terms of Union Circular No. 31/1929.

NOMINATION OF A MANAGER OF SCHOOLS.

- 1. Nominating Church or Missionary Society.....
- 2. Full Name of Proposed Manager.....
- 3. Full List of Aided Schools proposed to be placed in charge of Managers :—
.....
.....
.....
.....
.....
- 4. Date from which duty as Manager is to be assumed.....
- 5. Particulars as to Proposed Manager :—
 - (a) Postal and Telegraphic Address.....
 - (b) Date of Birth.....
 - (c) Where educated and academic qualifications.....
 - (d) Details of Service as a Missionary/Minister of Religion and/or in educational work (if any).....

6. FORM OF CERTIFICATE.

(To be signed by the responsible Church authority, e.g. the Bishop of a Diocese, the Chairman of a District (Methodist Church), etc.]

..... is hereby nominated as a Manager of Schools by the..... Church/Missionary Society, and he is recommended as a competent and suitable person to act as a Manager of Schools.

I undertake on behalf of the..... Church/Missionary Society that any financial liability to the..... Education Department which..... may incur in his capacity as a Manager of Schools, if not met by him within a reasonable period, will be accepted as a liability against the..... Church/Missionary Society.

Signature.....

Designation.....

Address.....

Date.....

THE BANTU LANGUAGES AFFECTING THE NATIVE SCHOOLS OF THE UNION.

Group.	Languages Studied and Used as Medium.	Standardisation.	Areas of Prevalence.	Remarks.
Sotho...	Southern Sotho	Has been fully standardised	Basutoland, Transkei (along borders of Basutoland), Eastern and Northern Orange Free State, Southern Transvaal and enclaves in Natal	Major dialects: Tlhaping, Rolong, Furuetsi, Ngoato, Kgatla, Koena.
	Tsoana or Western Sotho	Two sets of publications in different orthographies by the London Missionary Society and the Hermannsburg and Dutch Reformed Church Missions respectively.	Western Transvaal, Bechuanaland Protectorate, Bechuanaland, Griqualand West, Western Orange Free State, Thaba Nohu	
	Transvaal Sotho or Northern Sotho	Almost fully standardised	Exclusively in Eastern and Northern Transvaal	
Nguni...	Xhosa.....	Has been fully standardised	Transkei and Ciskei, Griqualand West and Capetown, enclaves in Orange Free State and Transvaal	Chief dialects are Ndebele and Swazi.
	Zulu.....	Has been fully standardised	Natal and Zululand, South-Eastern Transvaal, North-Eastern Orange Free State (along the Natal border)	
Thonga...	—	Has been almost fully standardised	North-Eastern Transvaal bordering on Portuguese East Africa	
Venda....	—	Has been fully standardised	Northern Transvaal up to Rhodesian border (Zoutpansberg)	

VERNACULAR LITERATURE AVAILABLE FOR SCHOOL USE.

(Compiled Mainly from "Bantu Studies".)

SOUTHERN SOTHO.

1. Grammar and Language	1. Jacottet, E.....	<i>Grammar e nyenyane ea Sesotho.</i>
	2. Mabile, A.....	<i>Sesuto-English Dictionary.</i>
2. School Readers.....	Anon.....	<i>Paliso tsa Sesotho (B-Std. V.).</i>
		<i>Sepeleta se Secha.</i>
	Franz, G. H.....	<i>Buka ea bana ea ho qala 'Mula-khoro.</i>
3. General Reading—		
(i) Poetry.....	Mangoela, Z.....	<i>Lithoko tsa Marena a Basotho.</i>
	Bereng, D. C. T.....	<i>Lithothokiso tsa Moshoeshoe le tse ling.</i>
(ii) Prose.....	Sekese, A.....	<i>Mekhoe le maele a Basotho.</i>
		<i>Pitso ea Linonzana.</i>
	Mongoela, Z.....	<i>Har'a libatana le linyamatsane.</i>
	Motsamai, E.....	<i>Mehla ea Malimo.</i>
	Mofolo, T.....	<i>Moeti oa Bochabela.</i>
		<i>Pitseng.</i>
		<i>Chaka.</i>
	Segoete, E.....	<i>Monono ke moholi, ke mouane.</i>
		<i>Raphepheng.</i>
	Duby, S.....	<i>Ruthe oa Moabe.</i>
	Bunyan, J.....	<i>Leeto la Mokreste (translation).</i>
History.....	Jacottet, E.....	<i>Bukana ea Histori ea Lesotho.</i>
	Ellenberger, D. F.....	<i>Histori ea Basotho.</i>
		<i>Histori ea Bakhothu.</i>
Geography.....	Duby, S.....	<i>Tsa Leholimo le tsa Lefatše.</i>
Hygiene.....	Macvicar, N.....	<i>(Trs. Mahase) Paballo ea ' mele.</i>
	Anon.....	<i>Thuso ea pele kotsing.</i>
Agriculture.....	Huss, B.....	<i>Temo har'a ba batso ba South Africa.</i>

TSOANA (WESTERN SOTHO).

Grammar and Language .	Wookey, A. J.....	<i>Secwana Grammar</i> (written in English on the basis of the Tlhaping dialect).
	Brown, K.....	<i>Secwana Dictionary</i> (L.M.S. orthography).
School Readers.....	Sechuana Readers (L.M.S.) A, B, I, II.	
	Hermannsburg and Dutch Reformed Church, A, B, I.	
	Muller, E.....	<i>Tsala ea me.</i> (A. and B.)
General Reading—		
(i) Poetry.....	Behrens, W.....	<i>Harpe ea Sekolo.</i>
	D.R. Church.....	<i>Lifela tsa Sione.</i>
(ii) Prose.....	Wookey, A. J.....	<i>Dicò tsa Secwana</i> (L.M.S.)
	Brown, J. Tom.....	<i>Dilo tse di chwanetseng go itsiwe.</i>
	Anon.....	<i>Litiragala tsa Bibela</i> (Hermannsburg Mission).
	Wookey, A. J.....	<i>Maran</i> (L.M.S.)
	Brown, J. Tom.....	<i>Botshelò you ga Yesu oa Nasaretha</i> (L.M.S.)
	Price, R.....	<i>Loeto loa ga Mokeresete</i> (L.M.S.)
	Plaatje, S. T. (trsl.)..	<i>Diphòshò-phòshò</i> (Comedy of Errors).

TRANSVAAL SOTHO.

Grammar and Language..	{ Schwelnus, P. E.....	<i>Tlhalosa—Poléló.</i>
	{ Franz, G. H.....	<i>Motsoša—Lenyòra I and II.</i>
School Readers.....	C. L. D.....	<i>Puku ya pele—Puku ya boselèla</i> (6 books).
	Berlin Mission.....	<i>Padišò Sub-A—Std. II</i> (4 books).
		<i>Padišò III</i> (Historical Reader).
General Reading—		
(i) Poetry.....	Phala, D.....	<i>Kxomo e a xama.</i>
	Berlin Mission.....	Collection of school songs both secular and spiritual.
	Schwelnus, P. E.....	<i>Rèta Moréna.</i>
(ii) Prose.....	Schwelnus, P. E.....	<i>Ditaba tsa Kèrèké ya kxalé.</i>
		<i>Swara O tlišé.</i>
	Ramaila, E. M.....	<i>Bophelò bya Abraham Serote.</i>
History.....	Schwelnus, P. E.....	<i>Tša Mazoši le Dilete.</i> (<i>Padišò III</i>).
	Ramaila, E. M.....	<i>Ditaba tša South Africa.</i>
Hygiene.....	Jaques, A. A. and Moagi, R. M.	Hygiene (English and Sotho).

XHOSA.

Grammar and Language..	McLaren, J.....	<i>Grammar of the Xhosa Language</i> (in English).
	McLaren, J.....	<i>A Concise Xhosa-English Dictionary.</i>
	Kropf, A.....	<i>A Kafir—English Dictionary.</i>
School Readers.....	Lovedale Stewart	Xhosa Readers, A-VI (8 books) and Advanced Reader.
	Longmans, Green and Co.	<i>The Healdtown Xhosa Readers, A-III</i> (5 books).
	Lovedale.....	<i>Imibengo (An Anthology of Xhosa Poetry and Prose)</i> edited by W. G. Bennie, B.A.
General Reading—		
(i) Poetry.....	Ndawo.....	<i>Izibongo zenkosi zamaHlubi nama-Baca.</i>
	Mqayi.....	<i>Imihobe nemibongo.</i>
	Rubusana.....	<i>Zemk' Inkomo, Maqwalandini.</i> (Includes notes on history and proverbs—in prose.)
(ii) Prose.....	Mqayi.....	<i>Ityala lamaWele.</i>
	Mqayi.....	<i>UDon Jadu.</i>
	Mqayi.....	<i>UBomi bukaBokwe.</i>
	Ndawo.....	<i>UHambo lukaGqoboka.</i>
	Ndawo.....	<i>UNolishwa.</i>
	Ndawo.....	<i>Inzenye Yentsomi Zasezweni.</i>
	Soga, T. B.....	<i>UBomi bukaTiyò Soga.</i>
	Soga, T.....	<i>UHambo LomHambi</i> (Part I) (trn.).
	Soga, J. H.....	<i>UHambo LomHambi</i> (Part II) (trn.).
	Soga, J. H.....	<i>Inlalo kaXosa.</i>
	Sinxo.....	<i>UNomsa.</i>
	Sinxo.....	<i>Umfundisi waseMtuqwasì.</i>
	Sinxo.....	<i>Umsalì Wolahleko.</i>
	Jolobe.....	<i>UZagula.</i>
	Bokwe.....	<i>UNtsikana.</i>
	Guma.....	<i>UNomalizo.</i>

(ii) Prose.....	Kakaza.....	<i>UTandiwe wakwzGcaleku.</i>
	Ross.....	<i>Imiteto nezinye Ingxozo.</i>
	Ross.....	<i>Umzi Ontsundu.</i>
	Owen.....	<i>Umzingisi akanaShwa.</i>
	Makalima.....	<i>UNtsizi.</i>
	Mzimba.....	<i>UBomi bukaMzimba.</i>
	Zibi and Jabavu.....	<i>UKayakulu.</i>
	Jabavu.....	<i>EYerusalem.</i>
	Mlotywa.....	<i>UNozipo.</i>
History.....	Cingo.....	<i>Ibali LabaTembu.</i>
	Cingo.....	<i>Ibali LamaMpondo.</i>
	Kawa.....	<i>Ibali LamaMfengu.</i>
	Victor Poto Ndamase	<i>AmaMpondo—Ibali Nentlulo.</i>
Agriculture.....	Mazwai.....	<i>Incwadi YabaLimi.</i>
	Mqayi.....	<i>ULimo. (trn.)</i>
Hygiene.....	Soga, J. H.....	<i>Imzimba Yetu. (trn.)</i>
Geography.....	Tyamzashe.....	<i>Abantu BaseAfrika. (trn.)</i>
		<i>Abantu Bamanye Amazwe. (trn.)</i>

ZULU.

Grammar and Language..	Stuart, P. A.....	A Zulu Grammar for Beginners.	} Written in English.
	Suter, F.....	Lessons in Zulu.	
	Doke, C. M.....	Text Book of Zulu Grammar.	
	Doke, C. M. and Grant, E. W.	Graded Zulu Exercises	
	Doke, C. M.....	The Phonetics of the Zulu Language.	
	Kempe, A. R. and Leisegang	Ingrama Lesizulu.	
	Colenso, J. W.....	Zulu-English Dictionary.	
	Wanger, W.....	Catholic Zulu Terminology.	
School Readers.....	Ukucathula (Ebenezer Press).		
	Mbata and Mdhladhla	<i>uQedizaba.</i>	
		<i>uChakijana Bogcololo.</i>	
	Malcolm, D. McK....	<i>Ezasekyaha.</i>	
	Dube, V.....	<i>uWozanazo.</i>	
	Stuart, J.....	<i>uVulingqondo.</i>	
		<i>Kwesukela.</i>	
		<i>uVusezakiti.</i>	
		<i>uTulasizwe.</i>	
	Molife.....	<i>uSambulele.</i>	
	Dlomo, R. R.....	<i>Izikhali Zanamuhla.</i>	
		<i>uDingane.</i>	
	Dube, J. L.....	<i>Ukuziphatha Kahle.</i>	
General Reading—			
(i) Poetry.....	B. W. Vilakazi.....	<i>Inkondlo yakwaZulu.</i>	
(ii) Prose.....	Faye, C.....	Zulu References.	
	Mpanza, M. J.....	<i>uGugabadele.</i>	
	Dube, J. L.....	<i>Insila kaTshaka.</i>	
		<i>Isita Esikulu Somuntu.</i>	
		<i>Omanyama Nguye Uqobo Lwake.</i>	
	Ntuli.....	<i>Umbuso kaShaka.</i>	
	Stuart, J.....	<i>uHlangakulu.</i>	
		<i>uBaxozele.</i>	
		<i>uKulumetule.</i>	
	Zungu.....	<i>uSukabekhuluma.</i>	
	Lamula, P.....	<i>Isabelo SikaZulu.</i>	
Physiology and Hygiene..	Bryant, A. T.....	<i>Ukupila Kwomzimba.</i>	
Agriculture.....	Bryant, A. T.....	<i>Imisebenzi Yamapulazi.</i>	

VENDA.

Grammar.....	Schwellnus, P. E.....	Venda Grammar written in the language.
Readers.....	Giesekke, E.....	Readers A. and B.
	Schwellnus, P. E.....	Std. I.

THONGA.

Grammar.....	Junod, H. A.....	<i>Vuvulavuri bya Sithonga.</i>
Science.....	Junod, H. A.....	<i>Vutivi.</i>
	Jaques, A. A.....	<i>Buku ya Hygiene.</i>
General.....	Jaques, A. A.....	<i>Šibukwani ka milawu ya šitshavo ya Šilungu.</i>

TABLES SHOWING AGES OF NATIVE PUPILS ENROLLED IN GOVERNMENT AND GOVERNMENT-AIDED SCHOOLS ON OCTOBER 31st, 1935.

1. Showing ages of pupils enrolled in the different classes on October 31st, 1935, in the Cape.

Age Last Birthday.	PRIMARY.								SECONDARY OR INTERMEDIATE.				TOTAL.
	Sub-Std. A.	Sub-Std. B.	Std. I.	Std. II.	Std. III.	Std. IV.	Std. V.	Std. VI.	Std. VII.	Std. VIII or J.C.	Std. IX.	Std. X or Matric.	
Under 7 years.....	8,336	190	13	—	—	—	—	—	—	—	—	—	8,539
7 years.....	13,039	1,325	184	15	—	1	—	—	—	—	—	—	14,564
8 years.....	11,688	3,267	884	146	12	—	—	—	—	—	—	—	15,997
9 years.....	9,249	4,526	2,289	608	84	4	—	—	—	—	—	—	16,760
10 years.....	7,874	5,168	3,729	1,659	464	74	4	—	—	—	—	—	18,972
11 years.....	4,916	4,004	3,810	2,568	1,154	273	34	4	—	—	—	—	16,763
12 years.....	4,115	3,903	4,147	3,486	2,160	847	220	33	—	—	—	—	18,911
13 years.....	2,547	2,654	3,347	3,359	2,846	1,483	564	115	4	1	—	—	16,920
14 years.....	1,576	1,874	2,408	2,771	2,758	1,813	992	330	21	3	—	—	14,546
15 years.....	844	1,047	1,390	1,722	2,119	1,620	1,131	730	66	7	—	1	10,677
16 years.....	384	510	729	985	1,295	1,248	1,010	931	68	16	1	—	7,175
17 years.....	218	251	366	502	725	804	801	921	84	27	1	1	4,701
18 years.....	123	125	159	231	333	420	509	643	67	23	5	3	2,841
19 years and over.....	78	99	118	144	199	292	487	723	150	124	20	28	2,462
TOTAL NUMBER OF PUPILS....	64,987	28,943	23,573	18,196	14,149	8,877	5,752	4,430	460	201	27	33	169,628
Median Age in years.....	8.95	11.0	12.21	13.19	14.13	14.95	15.94	16.08	18.0	19+	19+	19+	—
Percentages.....	38.34	17.06	13.89	10.73	8.34	5.23	3.39	2.61	0.27	0.11	0.01	0.2	—

2. Showing ages of pupils enrolled in the different classes on October 31st, 1935, in Natal.

Age Last Birthday.	PRIMARY.								SECONDARY OR INTERMEDIATE.				TOTAL.
	Sub-Std. I.	Sub-Std. II.	Std. I.	Std. II.	Std. III.	Std. IV.	Std. V.	Std. VI.	Std. VII.	Std. VIII or J.C.	Std. IX.	Std. X or Matric.	
Under 7 years.....	2,997	36	—	1	—	—	—	—	—	—	—	—	3,034
7 but not yet 8 years.....	4,495	536	29	2	—	—	—	—	—	—	—	—	5,062
8 but not yet 9 years.....	4,532	1,610	342	19	—	—	—	—	—	—	—	—	6,503
9 but not yet 10 years.....	3,563	2,303	1,061	219	38	2	—	—	—	—	—	—	7,186
10 but not yet 11 years.....	3,014	2,216	1,697	674	187	33	1	—	—	—	—	—	7,822
11 but not yet 12 years.....	1,712	1,645	1,598	1,046	483	152	14	—	—	—	—	—	6,650
12 but not yet 13 years.....	1,691	1,393	1,567	1,289	938	431	106	11	—	—	—	—	7,426
13 but not yet 14 years.....	1,016	996	1,080	1,058	983	722	281	44	2	—	—	—	6,182
14 but not yet 15 years.....	602	575	637	707	858	731	492	290	29	2	—	—	4,883
15 but not yet 16 years.....	303	296	321	346	446	584	428	326	65	7	—	—	3,122
16 but not yet 17 years.....	105	102	121	124	182	294	301	328	121	21	2	—	1,691
17 but not yet 18 years.....	20	28	35	37	42	74	181	247	107	30	5	—	806
18 but not yet 19 years.....	9	10	8	11	19	32	74	150	71	26	8	—	418
19 years and over.....	6	—	4	4	18	13	40	75	97	48	28	—	333
TOTAL NUMBER OF PUPILS....	24,065	11,746	8,500	5,537	4,194	3,108	1,918	1,381	492	134	43	—	61,118
Median Age in years.....	10	11-18	12-07	13-63	14-46	15-28	16-15	17-34	18-38	19+	10+	—	—
Percentages.....	39-39	19-22	13-92	9-06	6-86	5-08	3-13	2-25	0-80	0-22	0-07	—	—

3. Showing ages of pupils enrolled in the different classes on October 31st, 1935, in the Transvaal.

Age Last Birthday.	PRIMARY.								SECONDARY OR INTERMEDIATE.				TOTAL.
	Sub-Std. A.	Sub-Std. B.	Std. I.	Std. II.	Std. III.	Std. IV.	Std. V.	Std. VI.	Std. VII.	Std. VIII or J.C.	Std. IX.	Std. X or Matric.	
Under 7 years.....	3,282	36	2	—	—	—	—	—	—	—	—	—	3,320
7 years.....	5,723	276	35	4	—	—	—	—	—	—	—	—	6,038
8 years.....	5,949	795	140	33	—	1	—	—	—	—	—	—	6,918
9 years.....	5,120	1,417	483	159	19	2	—	—	—	—	—	—	7,200
10 years.....	5,364	2,077	1,119	508	128	18	—	1	—	—	—	—	9,215
11 years.....	3,679	1,723	1,401	809	344	79	18	1	—	—	—	—	8,054
12 years.....	3,763	1,991	1,657	1,362	743	285	69	7	—	1	—	—	9,878
13 years.....	2,713	1,606	1,522	1,374	1,129	669	257	75	—	—	—	—	9,345
14 years.....	2,087	1,242	1,322	1,299	1,232	949	440	188	—	—	—	—	8,759
15 years.....	1,140	762	818	842	976	940	581	364	5	6	—	—	6,434
16 years.....	726	478	521	535	569	621	518	417	14	5	—	—	4,404
17 years.....	336	268	260	249	301	335	302	357	4	5	—	—	2,417
18 years.....	183	141	113	148	181	181	183	243	10	3	—	—	1,386
19 years and over.....	131	84	110	133	159	237	224	322	4	17	—	—	1,421
TOTAL NUMBER OF PUPILS....	40,106	12,890	9,503	7,455	5,781	4,317	2,592	1,975	37	37	—	—	84,780
Median Age in years.....	10	12.06	12.93	13.62	14.43	15.17	15.88	16.69	17	18.5	—	—	—
Percentages.....	47.41	15.21	11.23	8.79	6.82	5.09	3.05	2.32	0.04	0.04	—	—	—

N.B.—This table does not include the 1,250 pupils of the Pimville Government School which was inadvertently omitted when the forms were sent out.

4. Showing ages of pupils enrolled in the different classes on October 31st, 1935, in the Orange Free State.

Age Last Birthday.	PRIMARY.								SECONDARY OR INTERMEDIATE.				TOTAL.
	Sub-Std. A.	Sub-Std. B.	Std. I.	Std. II.	Std. III.	Std. IV.	Std. V.	Std. VI.	Std. VII.	Std. VIII or J.C.	Std. IX.	Std. X or Matric.	
Under 7 years.....	650	30	11	1	—	—	—	—	—	—	—	—	692
7 years.....	1,395	82	26	—	—	—	—	—	—	—	—	—	1,503
8 years.....	1,592	328	64	6	1	—	—	—	—	—	—	—	1,991
9 years.....	1,519	499	224	43	14	—	—	—	—	—	—	—	2,299
10 years.....	1,465	760	434	145	29	4	—	—	—	—	—	—	2,837
11 years.....	1,019	692	526	249	95	26	2	1	—	—	—	—	2,610
12 years.....	976	729	697	417	244	76	15	5	1	—	—	—	3,160
13 years.....	655	610	593	467	341	185	61	14	1	—	—	—	2,927
14 years.....	485	508	483	399	376	253	124	33	1	—	—	—	2,662
15 years.....	284	313	392	317	303	275	179	107	15	—	—	—	2,185
16 years.....	129	162	210	192	214	226	160	128	28	—	—	—	1,449
17 years.....	85	92	141	128	146	135	109	124	36	—	—	—	996
18 years.....	46	52	84	76	88	78	65	100	43	1	—	—	633
19 years and over.....	30	49	52	66	83	76	115	137	86	8	—	—	702
TOTAL NUMBER OF PUPILS....	10,330	4,906	3,937	2,506	1,934	1,334	830	649	211	9	—	—	26,046
Median Age in years.....	10·01	12·09	12·98	14·39	14·88	15·39	16·28	17·30	18·56	19+	—	—	—
Percentages.....	38·77	18·42	14·79	9·41	7·25	5·00	3·11	2·43	0·79	0·03	—	—	—

5. Showing the ages of all Native pupils enrolled in the different classes on October 31st, 1935, in the Union.

Age Last Birthday.	PRIMARY.								SECONDARY OR INTERMEDIATE.				TOTAL.
	Sub-Std. A.	Sub-Std. B.	Std. I.	Std. II.	Std. III.	Std. IV.	Std. V.	Std. VI.	Std. VII.	Std. VIII or J.C.	Std. IX.	Std. X or Matric.	
Under 7 years.....	15,265	292	26	2	—	—	—	—	—	—	—	—	15,585
7 years.....	24,652	2,219	274	21	—	1	—	—	—	—	—	—	27,167
8 years.....	23,761	6,000	1,430	204	13	1	—	—	—	—	—	—	31,409
9 years.....	19,451	8,745	4,057	1,029	155	8	—	—	—	—	—	—	33,445
10 years.....	17,717	10,221	6,979	2,986	808	129	5	1	—	—	—	—	38,846
11 years.....	11,326	8,064	7,335	4,672	2,076	530	68	6	—	—	—	—	34,077
12 years.....	10,545	8,016	8,068	6,554	4,085	1,639	410	56	1	1	—	—	39,375
13 years.....	6,931	5,866	6,542	6,258	5,299	3,059	1,163	248	7	1	—	—	35,374
14 years.....	4,750	4,199	4,850	5,176	5,224	3,796	2,048	751	51	5	—	—	30,850
15 years.....	2,571	2,418	2,921	3,227	3,844	3,419	2,319	1,527	151	20	—	1	22,418
16 years.....	1,344	1,252	1,581	1,836	2,260	2,377	1,989	1,804	231	42	3	—	14,719
17 years.....	659	639	802	916	1,214	1,348	1,393	1,649	231	62	6	1	8,920
18 years.....	361	328	364	466	621	711	831	1,136	191	53	13	3	5,078
19 years and over.....	245	232	284	347	459	618	866	1,257	337	197	48	28	4,918
TOTAL NUMBER OF PUPILS....	139,578	58,491	45,513	33,694	26,058	17,636	11,092	8,435	1,200	381	70	33	342,181
Median Age in years.....	9.31	11.22	12.33	13.22	14.11	14.91	15.80	16.91	17.83	19+	19+	19+	
Percentages.....	40.79	17.09	13.31	9.84	7.61	5.15	3.24	2.46	0.35	0.12	0.02	0.01	—

ARITHMETIC AND VOCABULARY TEST RESULTS OF NATIVE PUPILS IN STANDARD VI AND ABOVE.

TABLE I.

		Median Scores in the Arithmetic Test with Total Number of Native Pupils Tested in each Province.									
		II.	III.	IV.	V.	VI.	VII.	VIII.	IX and X.	N.P.L.	N.P.H.
Cape.....	{ Number of Pupils.....	—	—	—	—	2,739	206	68	31	1,438	51
	{ Median.....	—	—	—	—	83.0	109.4	120.7	123.8	103.5	124.2
Natal.....	{ Number of Pupils.....	—	—	—	—	1,255	520	246	19	537	48
	{ Median.....	—	—	—	—	66.5	82.6	101.6	115.8	91.3	110.0
Transvaal.....	{ Number of Pupils.....	—	—	—	—	1,695	158	52	12	823	—
	{ Median.....	—	—	—	—	69.1	93.2	109.4	125.0	88.5	—
Orange Free State.....	{ Number of Pupils.....	—	—	—	—	577	79	23	13	120	—
	{ Median.....	—	—	—	—	64.2	74.2	86.3	98.8	95.7	—
All Provinces.....	{ Number of Pupils.....	—	—	—	—	6,266	963	389	75	2,918	99
	{ Median.....	—	—	—	—	74.3	88.6	103.9	119.6	97.5	116.8
European Norms.....		32	55	74	95	112	130	146	170	—	—

TABLE II.

		Median Scores in the Vocabulary Test with Total Number of Native Pupils Tested in each Province.									
		II.	III.	IV.	V.	VI.	VII.	VIII.	IX and X.	N.P.L.	N.P.H.
Cape.....	Number of Pupils.....	—	—	—	—	2,736	356	103	55	1,655	122
	Median.....	—	—	—	—	5·9	14·8	19·5	27·7	12·8	22·1
Natal.....	Number of Pupils.....	—	—	—	—	1,290	483	237	17	537	47
	Median.....	—	—	—	—	6·1	8·9	12·7	23·0	11·6	22·5
Transvaal.....	Number of Pupils.....	—	—	—	—	1,640	229	61	12	865	—
	Median.....	—	—	—	—	6·8	13·6	21·0	27·3	11·4	—
Orange Free State.....	Number of Pupils.....	—	—	—	—	574	80	5	12	120	—
	Median.....	—	—	—	—	9·4	10·5	13·5	21·3	16·3	—
All Provinces.....	Number of Pupils.....	—	—	—	—	6,240	1,148	406	96	3,177	169
	Median.....	—	—	—	—	6·4	11·5	15·1	25·8	12·4	22·2
Afrikaans-speaking Pupils (European, poor)	Number of Pupils.....	362	571	677	628	531	131	—	—	—	—
	Median.....	3·4	4·4	5·9	7·0	9·6	13·8	—	—	—	—
European Norms (English-speaking pupils only)...		6·4	9·8	14·3	18·3	21·7	24·0	26·6	28·7	—	—

WHY NATIVES DESIRE EDUCATION.

In conjunction with the general inquiry relating to Native education, questionnaires were submitted to pupils in Standard VI and above in all Native schools in the Union. The replies to the various questions asked may form the subject of bulletins to be issued by the National Bureau of Educational and Social Research at some future date, but the following is a summary of a report, written by Dr. F. Brümmer of the Bureau, based on the analysis of the replies to one of the items contained in the questionnaire, viz. "Why do I desire an education?"

The method employed (i.e. making inquiries by means of written questions and answers) has serious limitations which must be borne in mind in the interpretation of the data obtained. Motivation is extremely complex and to a considerable extent subconscious. The circumstances under which the pupils were expected to explain their reasons were such that a very concise statement after a short period of thought was likely to be made. As a matter of fact no statement consisted of more than twenty words, while the majority were couched in three to six words. It is evident that such a statement can hardly do justice to a very complex matter.

Concise replies tend to be generalised and it is therefore difficult to determine their significance. Most of the replies received were of such a generalised nature. It is not legitimate, however, to conclude from this fact that Native pupils have only a vague conception of why they desire education. Nor is the preference for generalised replies a proof that those which appeared with the greatest frequency are necessarily the most significant.

Another limitation is provided by the various attitudes of the children toward the questionnaire itself. Children may, for various reasons, deliberately express opinions which do not correspond with their real beliefs. Such expressed opinions may be affected by a desire to please, to conform to a standard or to avoid criticism. Conscious motives of extreme significance may therefore have been suppressed, while on the other hand replies which appear very seldom may be most important.

To gain a more intimate understanding of educational motivation amongst Natives, a more searching study of individual pupils would have been necessary, but such an undertaking would have taken considerably more time than the Committee had at its disposal. An independent standard whereby the results of this report may, however, be measured is furnished by Mr. H. Jowitt in his book "Principles of Education for African Teachers".

THE DATA.

Replies were received from a total of 12,553 pupils comprising 2,619 or 20.86 per cent. in Natal; 2,904, or 23.12 per cent. in the Transvaal; 6,453, or 51.37 per cent. in the Cape and 577, or 4.59 per cent. in the Orange Free State. Of these 3,036, or 24.17 per cent., are in teacher-training institutions, 524, or 4.17 per cent., in junior or senior matriculation classes, while the balance of 8,993, or 71.58 per cent., are mostly in Standard VI. The reasons given by the 9,517 school children numbered 16,804 and those of the 3,036 student teachers totalled 5,713. The majority of the replies mentioned one reason only but in a number of cases two, three and even four reasons were given.

The reasons given were classified according to a list comprising 130 items. In the final tables relative items were combined under single heads and all items grouped under larger qualifications, such as employment and religion. In this way a list of thirteen main reasons why Natives desire education was arrived at. The grouping was made on logical rather than statistical grounds, certain items having a low frequency being retained as individual items, while others with a high frequency were combined.

The following table presents the list of reasons deduced from replies received and the frequency with which these reasons appear in the replies in each group of cases. The coefficients of correlation between the frequencies in each group range from 0.75 to 0.92, from which may be deduced that on the whole there is a great consistency between the replies obtained from the children in the various groups. It would appear that sex differences, geographical location and educational progress have little effect upon the attitude of Native pupils towards their educational ideals and it may be inferred that a multiplication of cases would in no way add to the reliability of the results obtained by the method adopted.

TABLE.

Appendix H.

FREQUENCY AND PERCENTAGE OF REFERENCES MADE UNDER MAIN HEADS RELATING TO REASONS WHY EDUCATION IS DESIRED BY ALL NATIVE SCHOLARS COVERED BY SURVEY, AND PERCENTAGE FREQUENCY OF REFERENCE MADE BY CERTAIN SELECTED GROUPS OF THESE CHILDREN.

(December, 1935.)

CLASSIFICATION OF REASONS GIVEN.	FREQUENCY OF REASONS, GIVEN BY—										
	All Scholars Covered in Survey.		All Scholars excluding Teachers in Training.	Teachers in Training.	Boys.	Girls.	Std. VI Scholars.	Natal Scholars.	Transvaal Scholars.	Cape Scholars.	O.F.S. Scholars.
	Number.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.
1. Education improves one mentally and physically.....	6,033	26.79	27.11	25.85	27.77	28.33	29.26	30.46	32.90	21.43	28.50
2. Through education better employment opportunities become available, especially in face of present day economic competition.....	4,336	19.25	20.79	14.75	22.53	22.00	23.10	20.30	21.29	26.80	24.85
3. To help and to improve the Nation demands education.....	3,342	14.83	12.39	22.05	9.43	7.43	4.93	7.61	5.48	9.87	5.59
4. The educated person is greatly in demand as a help to his less fortunate fellows..	1,895	8.41	7.77	10.33	8.12	5.50	5.24	6.35	7.10	7.05	6.84
5. The educated Native group enjoys social prestige and the child desires to become identified with this group.....	1,651	7.33	7.82	5.86	9.17	10.45	8.32	12.27	5.29	10.15	6.16
6. Reading, writing and a knowledge of English are an essential asset in society..	1,513	6.72	7.56	4.24	8.91	7.98	12.01	5.92	14.84	7.61	7.75
7. Education of the child will be of direct benefit to his family.....	1,575	6.99	7.10	6.69	3.93	11.28	7.30	6.77	3.87	9.31	5.59
8. A knowledge of Christian principles and the acquisition of a Christian spirit may be achieved through education.....	836	3.71	3.65	3.96	3.67	2.75	3.70	4.65	3.74	3.10	5.36
9. The uneducated, the savage, heathen and superstitious are inferior, as is the culture of the forefathers. Through education this inferiority may be avoided..	510	2.64	2.19	2.40	2.36	1.65	2.16	1.99	1.78	1.95	3.53
10. The uneducated person is dependent upon the help of others, Education will remove such dependence.....	376	1.67	1.65	1.73	1.83	1.38	1.85	1.40	2.32	1.50	1.37
11. Education is the basis of European superiority. Equality may be obtained through education.....	271	1.20	1.12	1.45	1.30	0.83	0.62	1.52	1.03	0.73	0.68
12. To maintain oneself in the face of exploitation by the educated demands education	158	0.70	0.75	0.56	0.79	0.55	1.54	0.64	0.90	0.48	3.19
13. No clear conception of an educational objective actuates the child.....	21	0.09	0.11	0.05	0.80	0.17	0.25	0.17	—	0.14	0.68
TOTAL OF REASONS GIVEN.....	22,517	100	100	100	100	100	100	100	100	100	100

Item 1 in the table presents, from the point of view of frequency, the most important reason why education is desired. It represents approximately 26 per cent. of all the reasons given, a percentage consistent in all the groups analysed. In many cases the replies consisted of a simple statement: "I desire education because I want knowledge", "I desire education because I want to improve myself". Reference is made to a preference shown for certain school subjects such as history, geography and hygiene. In practically no case is a direct reference made to an interest in mathematics. Other items under this head which occur quite infrequently appear to have greater significance. "Knowledge is power" and "Education is a permanent asset" are statements of which it is doubtful whether the pupils realised the full significance, but it does seem that these motives are fundamental to all the others under this head.

That many of the replies are actuated by a belief that education in itself holds the key to all the superiorities of knowledge, wisdom, health and happiness to an immeasurable degree, is an inescapable inference to be drawn from the tenor of the statements made under this as well as other heads. It is, therefore, a belief in the magic of education itself to raise the individual into a higher and rarer atmosphere of the gods that may be looked upon as one of the most important motives actuating the Native in his desire for education.

The large majority of the statements made under *item 2* refer to the specific vocational purpose for which education is desired. About 35 per cent. of these replies refer to specific professions, teacher, nurse, doctor, lawyer, carpenter, shopkeeper, minister, clerk, typist, musician, dressmaker, poet, being mentioned. A fair number of replies specify the advantages to be gained in the employment field through education. These include high wages, easy work, larger choice of work, work more easily obtained and retained in face of competition.

In comparing various groups it may not be without significance that Standard VI pupils refer less to high wages than do teachers in training; on the other hand the former are more convinced of the easy nature of educated work than the latter who probably realise the difficulties involved.

Under *item 3* it is especially noteworthy that the teacher-in-training group is greatly imbued with the desire to be helpful on a national scale. Here the influence of the missionaries may be discerned, as it is probably the motive most universally stressed by them in their teaching.

A real desire to be helpful to others is also the motive underlying the statements under *item 4*. Admiration of persons like Dr. Aggrey and Booker T. Washington is expressed and the desire to follow in their footsteps is manifest.

While the majority of replies received under *item 5* fall under the general desire to be civilised, cultured and polite, there is nevertheless an undertone which expresses a high regard for the educated and cultured Native. It is noteworthy that where the largest group of educated non-Europeans are probably to be found, namely in the Cape and Natal, a higher percentage refers to this ideal. The Cape Coloured people in the Cape and the Indians in Natal are apparently an object lesson to the young Native demonstrating that civilised standards are attainable by Natives also.

In approximately 40 per cent. of the statements under *item 6* the practical desire to read and write their own letters, read newspapers, consult time-tables or read the Bible are expressed. The impression is conveyed that the Native feels a very definite helplessness in adjusting himself to the demands of his social environment without knowledge of reading and writing.

The same applies to a further 40 per cent. of the replies under this head which refer to the need of being able to speak English. It is noteworthy that the need for speaking Afrikaans is referred to in very few cases. Where reasons for the necessity for speaking English are given its use in employment under Europeans is most generally mentioned. The significant variations requiring comment are the relatively small percentage of teachers in training and the high percentage of Transvaal scholars referring to it.

In Johannesburg probably a disproportionately large number of new-comers from the country districts and reserves cannot, read, write or speak English. While the school children have probably not experienced this difficulty to the same extent as their parents, they have in the parents' example a powerful stimulus to study.

Items 9 and 11 reflect two supplementary aspects of a fundamental attitude. On the one hand, overshadowing the whole outlook of the Native is the example of European civilisation, which has attained in the Native mind an exaggerated value. In contrast to this superiority is a profound sense of Native inferiority. Ignorance, stupidity, fear and ill-health are all ascribed to this cultural backwardness. It is therefore not surprising that through education the Native hopes to gain the real and imagined advantages accompanying the knowledge and power of the dominant race.

As the Native finds himself forced to adjust himself to European standards, for which his own traditional background does not prepare him, he feels a helplessness in proportion to his lack of knowledge of European conditions of life. This helplessness and vulnerability to exploitation—which are reflected in *items 10 and 12*—are borne in upon him in his work, in his trading and for that matter in all his social relations, especially where his desires are in conflict with European wishes, to which he usually submits.

The low percentage of references to these motives must not be interpreted as necessarily indicating their unimportance. Even more so must caution be exercised in interpreting the low frequency of references under *item 13*. Mr. Jowitt has drawn attention to the influences of external circumstances, imitation and other ulterior motives which motivate school attendance. It is probable that a considerable percentage of Native children have no educational objective, but the extent to which this is the case cannot be determined by the method adopted in this survey.

LIST OF WITNESSES WHO APPEARED BEFORE COMMITTEE AND/OR WHO
SUBMITTED WRITTEN STATEMENTS.

- Achterberg, Mr. N. D. (Inspector of Native Schools, South-Western Circuit, Transvaal).
 Afrikaanse Nasionale Studentebond (Messrs. F. S. Steyn and D. van der Merwe).
 Afrikanerbond vir Rassestudies (Major A. G. O. Coertze, Dr. P. J. de Klerk, Mr. D. de V. Nel).
 Agricultural Union, Natal (Mr. W. E. Elliot, President).
 Aitken, Dr. R. D. (of Sibasa).
 Amor, Father A. (Warden, Modderpoort Schools).
 Anglican Church, Natal (Rev. C. D. Robinson).
 Arndt, Professor W. F. C. (Professor in Mathematics, University of the Orange Free State).
 Ballenden, Mr. G. (Manager, Johannesburg Municipal Native Affairs Department).
 Bapedi Tribes (Messrs. D. Mmole, F. Mmole, P. Phokanoka).
 Basson, Rev. G. J.
 Bechuanaland and Griqualand West Advisory Committee on Coloured and Native Education (Rev. Z. Mahabane, Archdeacon J. W. Mogg, Rev. J. P. Dundon).
 Bennie, Mr. W. G. (ex-Chief Inspector of Native Education, Cape Province).
 Benoni Joint Council of Europeans and Natives (Mr. P. W. Pougnet).
 Berlin Mission (Rev. J. Baumbach, Rev. W. Krause, Rev. P. E. Schwellnus).
 Bisset, Mr. J. L. (M.P.C., Kingwilliamstown).
 *Bloemfontein Inhabitants (Memorandum submitted by a number of inhabitants of Bloemfontein).
 Bloemfontein Location Advisory Board (Messrs. S. Elias, J. Gonyane, J. Lobese, Rev. J. Majodina, J. Mpinda, H. N. Selothelo, J. Sobela).
 Bloemfontein Town Council (Messrs. L. Nathan, R. C. Streeten).
 Bond, Mr. W. P. (ex-Inspector of Schools, Cape Province).
 Bosman, Professor J. C. (Professor in Education, University of Pretoria).
 Botha, Professor M. C. (Secretary, Union Education Department).
 Bowes, Mr. J. H. (Principal, St. John's College, Umtata, and President of the Association of European Teachers in Native Institutions in the Cape).
 Bredell, Mr. C. (Inspector of Schools, O.F.S. Education Department).
 Brookes, Dr. Edgar H. (Principal of Adams College).
 Bruechner, Dr. K. R. (Vice Principal of Adams College).
 Bull, Mr. O. B. (Director of Education, Basutoland).
 Cape Advisory Board on Native Education (Rev. A. J. Haile, Principal of Tiger Kloof Native Institution, Mr. D. D. T. Jabavu, Lecturer in Bantu Studies, South African Native College, Fort Hare).
 Cape African Teachers' Association (Messrs. S. P. Akena, D.D.T. Jabavu, E. Majombozi and P. Mosaka.)
 Cape Provincial Administration (Dr. W. de Vos Malan, Superintendent-General of Education, Mr. J. H. Reeler, Accountant, Cape Provincial Administration).
 Catholic—(Natal) Bishops and Missionaries in Natal and Zululand (Father J. Kerautret, O.M.I., Natal Vicariate; Father W. Kick, R.M.M., Mariannahill Vicariate; and Father Th. Schall, O.S.B., Zululand Vicariate).
 Catholic—(Natal) Native Catholic Teachers' Association (Messrs T. Carey, H. Jack, Z. A. Kumalo and B. Malinga).
 Catholic—Federation of the Transvaal (Professor J. P. Dalton; Rev. L. Muldoon; Advocate H. J. B. Vieyra and the Rev. P. Whelan).
 Catholic—Transvaal Catholic Native Teachers' Union (Mr. B. W. Vilakazi).
 Catholic—Church of the Orange Free State (Rev. Brother Adalbeaud; Rev. F. Forgar; Rev. Father J. Herting).
 Champion, Mr. A. G. W. (General Secretary, I.C.U., Natal).
 Cingo, Mr. R. (Principal, Bantu United School, Kroonstad).
 Ciskeian General Council (Mr. J. S. Mphuting).
 Ciskeian Missionary Council (The Rev. A. A. Wellington, Rev. D. E. Carr; Rev. A. E. Jingiso).
 Cooper, Mr. J. R.
 *Cawley, Mr. G.
 Dent, Mr. G. R. (Inspector of Native Schools, Natal).
 Dent, Mr. S. R. (Inspector of Native Schools, Natal).
 de Villiers, Professor W. P. (Professor in German, University of Pretoria).
 Dingemans, Professor G. F. (Professor in Netherlands and Afrikaans at Rhodes University College).
 Dovey, Mr. J. M. (Departmental Instructor in Manual Work, Cape Education Department).
 Dumbrell, Mr. H. J. E. (Director of Education, Bechuanaland Protectorate).
 du Plessis, Professor L. J. (Professor in Politics and Public Administration, Potchefstroom University College).
 Durban Chamber of Commerce (Messrs A. M. Nielson, President; D. R. McIntosh, vice-President, and W. E. C. Buchan, Secretary).
 Durban Delinquency Committee (Mr. M. Webb, Chairman, and Mr. E. B. Shepstone.)

- Durban Joint Council of Europeans and Natives (Rev. F. M. Caluza and Mrs. T. Sililo).
 Dutch Reformed Church and Mission, O.F.S. (Rev. J. H. Loots; Rev. J. Strydom;
 Rev. J. P. Wessels; Rev. G. Willemse).
 Dutch Reformed Church Mission, Transvaal (Rev. J. Louw; Rev. J. Reynecke).
 Dutch Reformed Church, Union of S.A. (Native Affairs Committee of the Federated
 Churches).
- East London Joint Council of Europeans and Natives (Mr. M. Wilson, Chairman;
 Mr. H. C. Peacock, Secretary).
 Eiselen, Dr. W. (Professor in Social Anthropology, Stellenbosch University).
 *Engcobo Native Teachers' Association, Cape.
- Federasie van Afrikaanse Kultuurvereniginge (Mr. O. W. Spruyt).
 Fick, Dr. M. L. (Psychologist: National Bureau of Educational and Social Research).
- Greyling, Dr. E. (Algemene Sondagskool Sekretaris).
- Handhawersbond (Rev. G. H. van Rensburg).
 Healdtown Native Institution (Rev. A. A. Wellington, Principal; Mr. G. Caley, Principal
 Teacher in the Secondary School; Mr. W. R. Caley, ex-Principal Teacher in the
 Training School; Mr. J. Dugard, Principal Teacher in the Training School; Mr. E.
 Holloway, Principal Teacher in the Practising School).
 Hermannsburg Mission (Rev. F. Dehnke).
 Hoernlé, Mrs. A. W. (Senior Lecturer, Social Anthropology, Witwatersrand University).
 Hoernlé, Professor R. F. A. (Professor in Philosophy, Witwatersrand University).
 Hofmeyer, Rev. H. Murray (Principal, Stofberg Gedenkskool).
 Hofmeyer, Mr. W. A. (Inspector of Schools, Kokstad).
 Houghton, Mr. K. A. H. (Inspector of Schools, Cape Education Department).
 Hunt, Major D. R. (ex-Additional Native Commissioner, Sekukuniland).
- Johannesburg, Diocese of (Rev. S. Carter; Rev. R. Raynes and Mr. H. Madibane).
 Jones, Mr. J. D. Rheinallt.
 Jones, Mrs. J. D. Rheinallt.
 Jowitt, Mr. H. (Director of Education, Uganda).
- Kerr, Mr. A. (Principal, South African Native College, Fort Hare).
 Keyter, Dr. J. de W. (Lecturer in Education, University of the Orange Free State).
 *Khomo, Mr. J.
 Kumalo, Chief Walter.
 Kumalo, Mr. F. (Supervisor of Native Schools, Zululand).
 Lekgetha, Mr. J. M. (Supervisor, Native Schools, Northern Circuit, Pretoria).
 Lestrade, Professor G. P. (Professor in Bantu Languages, University of Capetown).
 Lewis, Colonel C. W.
 Liebenberg, Mr. H. (Inspector of Native Schools, Northern Circuit, Pretoria).
 Linton, Mr. A. (M.P.C., Port Elizabeth North).
 Lovedale Missionary Institution (The Rev. Dr. A. Wilkie, Principal; Mr. W. G. Bennie,
 Member, Governing Council; Major W. L. Geddes, Boarding Master; Mr. T. Gibb,
 Industrial Departments; Miss E. M. Grieve, Lady Superintendent; Mr. D. Hunter,
 Secretary, Lovedale Governing Council; Mr. M. L. Kabane, representing African
 Staff; Mr. J. W. Macquarrie, Head of Training School; Dr. N. McVicar, Member
 Governing Council; Mr. C. A. Pilson, Head of the High School; Miss G. Rogers,
 Girls' Industrial Department; Rev. R. H. W. Shepherd, Chaplain and Director
 of Press).
 Lugg, Mr. H. C. (Chief Native Commissioner, Natal).
- MacCrone, Dr. I. D. (Senior Lecturer in Psychology, University of the Witwatersrand).
 Makiwane, Mr. T. M. (Umtata Native Welfare Society).
 *Makoala, Mr. K. R.
 Malcomess, Mr. C. H. (M.P.C., Kingwilliamstown).
 Marwick, Mr. J. S. (M.P.).
 Matthews, Mr. Z. (Principal, Adams High School).
 Meaker, Mr. R. (Magistrate and Native Commissioner, Thaba 'Nchu).
 Meaker, Mr. W. (M.P.C., Tembuland).
 *Methodist Church of South Africa (Transvaal and Swaziland).
 Methodist Union of South Africa (Rev. E. Bottrill).
 Meyerowitz, Mr. H. E.
 *Molife, Rev. G. B.
 *Mothoa, Mr. A.
 Msimang, Mr. H. Selby.
- Natal Advisory Board on Native Education (Venerable Archdeacon Lee).
 Natal Bantu Teachers' Union (Messrs. A. J. Luthuli, President; Z. Matthews; C. J.
 Mpanza, Hon. General Secretary; S. D. B. Ngcobo).
 National Council of Women of the Orange Free State (Mesdames R. H. Daneel, H. G.
 Duthie, N. L. Marquard, F. W. Storey).
 *Ndabezita, Mr. N.
 Nicholls, Mr. G. Heaton (M.P.).
 North-Western Districts Teachers' Union (Messrs. G. T. Makoloane, L. J. Mokgeledi
 and E. Tsenyego).

- Orange Free State African Teachers' Association (Messrs. P. J. du Plessis, M. Mochochoko, J. Nhlapo).
- Orange Free State Advisory Board on Native Education (Archdeacon F. H. Hulme, Mr. S. M. Mokitini, Rev. E. Müller, Rev. G. Willemse).
- Orange Free State European Teachers' Association (Dr. C. F. Visser).
- Orange Free State Native Itinerant Headmasters (Messrs. A. M. Letlabika, C. R. Moikango, S. Mothibeli, W. G. Taylor).
- Orange Free State Provincial Administration (Mr. S. H. Pellisier, Director of Education).
- Oranje Vrystaat Vroue Sendingbond (Mesdames L. Pienaar, J. Strydom).
- Ortlepp, Mr. D. J. (Inspector of Native Schools, O.F.S. Education Department).
- Palmer, Mrs. M.
- Parker, Bishop W. (Bishop of Pretoria, Anglican Diocese).
- Pescod, Mr. W. (Chairman, Kimberley School Board).
- Pitso, Rev. A. P.
- *Pietersburg Joint Council of Europeans and Natives.
- *Pretoria, Afrikaanse Kultuurraad van.
- Pretoria Native Welfare Society (Professor J. Boxwell, Mr. W. B. Ngakane).
- Puxley, Mr. H. W. (Headmaster of Kilnerton Native Training Institution).
- Raath, Mr. M. H.
- Reinecke, Mr. T. G. W. (Union Director of Native Agriculture).
- Ross, Mr. J. C. (Inspector of Schools, Umtata).
- Ross, Mr. J. J. (Inspector of Native Schools, O.F.S. Department of Education).
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- Steytler, Mr. F. A. (Inspector of Schools, O.F.S. Education Department).
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- Suid-Afrikaanse Onderwysersunie (Dr. G. Celliers, Professor in Education, Stellenbosch University; Mr. R. Jooste).
- Superintendents' Association (Rev. A. A. Junod; Rev. G. C. Olivier).
- Thaba 'Nchu Native Reserve Board (Dr. J. S. Moroka and Mr. J. Nhlapo).
- Theunissen, Mr. S. B. (Inspector of Native Education, Natal).
- *Thom, Rev. G. (Greytown, Natal).
- Thompson, Mr. F. R. B. (Director of Native Agriculture, Transkeian Territories General Council).
- Tigerkloof Native Institution (Rev. A. J. Haile, Principal; Mr. Wright, Principal Teacher of the Training School; Mr. G. Sneesby, Principal, Secondary School; Mr. G. Papp, Principal of the Girls' Industrial Department).
- Transkeian Missionary Conference (Canon C. R. Ledley Brown, Rev. R. Floweday, Dr. W. Gavin, Rev. C. C. Harris, Rev. A. A. Hoadley, Rev. W. Mears, Rev. R. Muir, and the Rev. G. de C. Murray).
- Transkeian Territories General Council (European members: Messrs. E. G. Lonsdale, Chief Magistrate; R. Fyfe-King, Magistrate Umtata and Assistant Chief Magistrate; N. W. Pringle, Secretary and Treasurer of the T.T.G.C.) Native members: Mr. L. Bam; Chief J. Moshesh; Mr. E. Qamata and Mr. C. Sakwe).
- Transkeian Territories Native Teachers' Association (Mr. J. P. Hermanus).
- Transvaal African Teachers' Association (Messrs. T. P. Mathabathe; H. V. Nyati and L. Radebe).
- Transvaal Missionary Association (Rev. E. Carter, Rev. S. Carter, Rev. J. E. Hallendorff, Dr. D. Taylor and Messrs. H. Madibane, E. R. Motsisi).
- Transvaal Native Supervisors' Association (Messrs. T. H. Twala, E. R. Motsisi).
- Transvaal Provincial Administration (Messrs. G. A. C. Kuschke, Director of Education, Transvaal, H. H. G. Kreft, Secretary, Transvaal Education Department, H. M. Burrough).
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- *Umtata, Prefect Apostolic.
- van Warmelo, Dr. N. J. (Union Ethnologist).
- von Rapacki, Baron H. M. (Boy Scouts and Pathfinders Movement).
- Wesleyan Methodist Synod of Natal (Rev. A. W. Cragg; L. S. H. Wilkinson; James Xaba).
- Witziesshoek Native Reserve Board (Rev. J. F. Linde; Chief C. Mopeli).

* Witnesses who did not appear in person, but who submitted written statements

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