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THE CONTACT BETWEEN
THE EARLY TRIBAL AFRICAN
EDUCATION AND THE
WESTERNIZED SYSTEM OF
MISSIONARY EDUCATION

An Inaugural Lecture
given in the University College of Fort Hare
on 31st March 1967

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by
D. F. VAN DYK
Professor of Historical Education



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The homelands of the early Southern Bantu assumed the shape of a horseshoe, running from the wooded Eastern Cape and Natal with its sub-tropical vegetation and good rainfall, through the grassy plains of the North-Eastern and Western Transvaal to the bleaker Northern Cape with its scanty rainfall. Their country embraced an area of more than 18,000,000 morgen or 64,348 square miles, and their most important activity was the raising of stock.

But this paper refers only to the study and investigation of the tribal education of the early Africans who inhabited the country in the Eastern Cape between the Fish and Umzimkulu Rivers, and to a westernized system of missionary education which was introduced among these tribes.

A. *THE EARLY AFRICAN TRADITIONAL SYSTEM OF EDUCATION:*

Before the missionaries introduced a western missionary education among the Africans, there was no need for an education in the western sense, moreover the African knew nothing about such an education. Yet, education is a universal phenomenon and the education of the African existed in its traditional form. This system of education, which was part of a particular culture, was continuous and incessant; and it was applied to the child from birth to the time he was granted full status as an adult in his society, and admitted as a full member of his tribe.¹ The indigenous education consisted of in-

¹Cf. Waterink, J., *Theorie der Opvoeding*, p. 15.

See van Dyk, D. F., *The Education of the Griquas, Coloureds and Bantu in East Griqualand—A Historical Survey, 1863-1892*, p.316; Unpublished D.Ed. Thesis, 1964, University of the Orange Free State.

numerable details of environment, physical and human, which influenced his behaviour, and in describing this education, generalization cannot be avoided where there were aspects of similarity amongst the various tribes of the early Africans.

1. *Informal education :*

The Africans were not ignorant about a system of education before the Europeans came. They had their own system of education adapted creatively to their environment and cultural development. Their children were brought up in a very specific social situation. The African home was the chief agency for instilling the right attitudes, knowledge and skills in the young. It induced the child to accept the system of values which prevailed in the particular society. Here the child was taught to respect his seniors irrespective of family ties, and to be helpful in the home and in the community.

A study of culture history shows not only early stages of education but may disclose the origins of education. The social life of early ancestors shows forces at work which are overlooked in later societies—many later practices were found at the level of early people, *inter alia*, appeal to voluntary obedience rather than corporal punishment and linking of lessons with children's play life.

The early education consisted in the transmission of the cultural values of the parental generation to the rising generation, in order that these might be retained and adapted to new circumstances.

The general education of the infants of both sexes from birth to the third year, which was considered as the weaning period in the life of the child, was practically the same for all the early tribes, except for details in the application of some rituals which differed from tribe to tribe. The family was the natural educational organism. The function of the educator was performed by the parents and contemporaries. Teaching was individual in

nature and adapted itself to the child's peculiarity. The didactical performance was not systematic but was derived from individual events so that the teaching remained concrete and practical. Children were considered as the most important objects of ritual. These rituals were performed at birth and when the child was being weaned. The chief custom at birth common to a number of tribes, was the passing of the child through the medicated smoke of a fire,² and the slaughtering of a goat called *imbeleko* as a thanksgiving to ancestral spirits. The skin of the goat, in most cases, was afterwards used as a sling for carrying the infant.³

The weaning period was the happiest and most care-free time in the life of a child. The child was kept in close contact with the mother, either tied to her back or lying asleep on the floor of the hut near her while she worked. During the first five months the children of certain tribes were given a face incision to mark the membership of the tribe. Failure to observe this custom, it was believed, would cause the ancestors to complain and bring sickness and even death to the child. At the age of a few months, the infant was left in the care of an older sister or other girl of the homestead, who acted as a nurse, and was responsible for his safety. From the time he had his second teeth, he was held responsible for his own behaviour, and if necessary was punished rigorously. At this stage the child would be taught to obey his elders and accept his food with both his hands cupped, as a mark of respect. He was further instructed not to sit on a log of wood reserved for the use of adults, nor was he allowed in the company of elders who might in any way influence his behaviour detrimentally.

Perhaps it may be stated in passing that the realization of the vital part which environmental influences play in education is of relatively recent date. Even in Europe

²Krige, E. J., "Individual Development." in Schapera, I., *The Bantu Speaking Tribes of South Africa*, (ed. 1937, p. 95). Cf. Duminy, P. A., *African Pupils and their Teachers*, Thesis in preparation of the Associateship of the Institute of Education, University of London, 1964, p. 24.

³Hammond-Tooke, W. D., *Bhaca Society*, p. 76.

and the United States of America it was only after the work of educationists like Montessori, Kerschensteiner, Dewey and others, that attention was given in this direction.

Early in their lives children were placed in situations where they had to work. Younger boys indulged in the same activities as their female age-mates. They might be engaged in sweeping the floor, fetching water and wood, and toddling about the village and around the hut. A consciousness of social differentiation between the sexes came at the time when they were cutting their second teeth (between the ages of six-and-a-half and seven-and-a-half years). At this stage the parents and members of the community helped them from all sides.

Education of boys:

The informal education of the youngsters was the same for all the tribes. The play life of the African child had its importance: The playful exercise of sensory and motor apparatus resulted in the adaptation of the child's organism to its physical environment. The toys of the boys consisted of pieces of wood, bamboo, maize husks, knuckle bones of sheep, goats, pigs and cattle. They were fond of modelling the animals in their environment in clay, and parents instructed the youngsters to play in and around the hut where sufficient vigilance could be exercised over them. In this play group, the African child built up a social order of his own, conforming in many ways to the adult pattern, but departing from it in significant respects. It was a symbolic world with a passing personnel and yet anticipatory of the real world into which the children would advance eventually.⁴

As soon as the young boy was able to leave home with his peers, the division of labour took place. This included the tending of his father's calves, as those of his neighbours. Achievement in this respect was encouraged through a system tantamount to promotion by results.

⁴Raum, O. F., *An Evaluation of Indigenous Education*, p. 1,—A paper read at the Educational Conference, Fort Hare, 15 Sept. 1966.

The child of the early African was known to possess a highly developed power of observation and imitation which allowed him to adapt himself to the practical demands of his environment. Stages in economic advance may be ritually emphasised. If he proved himself efficient, he was entrusted with the sheep and goats, and later with the responsibility of herding the cattle. The work reflected the culture of the tribe concerned: hunters taught boys the manufacture of bows, poisons, traps, tracking and dismembering of game. Nomads taught their sons the breeding and care of animals.

The knowledge transmitted by the "home school" was extensive and all-embracing. The observation of domestic and wild animals was placed at a premium, and similarly was a profound knowledge acquired of birds, reptiles, insects and the study of plants.⁵

There was little systematic teaching of processes and skills—the child participated in parental activities, first imitating the coarser movements and later putting in the more refined efforts.

The youngsters were seldom clad in skins, but they were left to walk about naked, the aim in this form of custom being to harden the boys against the elements of nature.

The early African education concentrated attention on the cultivation of sentiments. Thus patriotism came through stickplaying which gave exercise to the warrior. Moreover, this imitative play consisted in the reconstruction of the adult world. Standing rules of foul-play had to be observed at all times. In this training high estimation was placed on endurance, cunning and quickness. In fact it tested the physical, intellectual and social qualities of members of the play-group. The youths learned to sing harmoniously and to dance rhythmically, hence the expression *ungangeni emdudweni ngegqudu ingoma ungayivanga* (do not rush into the dance with your kierre held high without having felt the rhythm of the song).

⁵*Fort Hare Papers*, Vol. I, No. I, June, 1945, pp. 29-45.

The development of social and religious interests with boys, as well as with girls, took place through participation in ceremonial and ritual practices, which differed from tribe to tribe in smaller details such as those which were performed in ceremonies surrounding the life crises of death and confinement, *inter alia*.

Knowledge was passed on to youth through direct informal instruction, overt experience and through the instrumentality of riddles,⁶ fables, folk-lore, folk-fables and praisesong.⁷

Riddles were but a test of intellectual acuity necessary for the solution of peculiar problems introduced with a definite suggestion, that one should guess.

The Africans have evolved their own doctrine and personality. Their insight in the psychic development of man is profound. They do not lack their own philosophy of education which is expressed in proverbs and more systematic accounts.⁸

Customary usages were taught through participation in events from birth to maturity. The climax of all learning was reached at adolescence, the stage prescribed for learning formally even the secretly guided patterns of behaviour both public and taboo.

Education of girls:

The education of the girls had its roots deeply embedded in the home.⁹ Here too, the division of labour was based on age-grouping. The mother was the central person in the child's life. She first trained the girls with respect to their attitudes, knowledge, and skills pertaining to the running of the family. This teaching included the development of habits of cleanliness, the preparation and cooking of food, good manners and conduct, care of

⁶Engelbrecht, J. A., *Zoeloe-Leerboek*, pp. 61-62, contains adaptations of riddles also occurring in Xhosa;

⁷Cf. Seboni, M. O. M., *Diane Le Maele a Setswana*, pp. 191-206, and also *Bantu Studies*, Vol VI, No. 3, Sept. 1947, pp. 101-102; 117-120.

⁸Raum, O. F., *op. cit.*

⁹For a comparison see: "The Education of the Romans and Greeks" in Cumberley, E. P., *The History of Education*, pp. 22, 59.

babies, and, in circumstances where there were no boys, the herding of stock, and carrying out of duties usually performed by boys.

A girl learnt the various techniques of living by watching and doing. She played with dolls ingeniously devised of maize cobs. Other games consisted of singing and dancing. As the girl grew older the activities in the home played a more prominent part. In more developed cultures with specialized crafts, systematic training occurred such as pottery and weaving *inter alia*.

Although the methods used in teaching the youngsters varied, it was assumed that fertility and qualities required in life as an adult could be obtained only by the aid of rites, medicine and invocations to the ancestors for spiritual blessings.

2. Formal education:

The significance of initiation which is experienced in formal education, lies primarily in its function as a *rite de passage*, marking and effecting the transition from adolescence to adulthood.¹⁰ By this initiation tribal cohesion had been maintained and tribal traditions were handed down the generations. Moreover, it impressed reverence in the rising generation for the older generation. Their wisdom enabled them to be teachers and preservers of the cultural values of the tribe. Their methods of discipline and teaching were impressive.

The aim of this subdivision of education was the same for all tribes although the patterns differed from tribe to tribe.

Education of boys:

Among the most elaborate and important of all ceremonials¹¹ were those which served to transfer the boy, arrived at puberty, from the society of boyhood to the society of manhood and thus to adult membership

¹⁰Ashton, Hugh, *The Basuto*, p. 46.

¹¹Hollingworth, L. S., *The Psychology of Adolescent*, p. 40.

of the tribe. The content of instruction was wide and varied, including *inter alia* the learning of crafts, the use of the well-known *ukuhlonipha*¹² language of etiquette or respect, loyalty and patriotism.

Education of girls:

The initiation schools for girls served as a counterpart to those of boys. The mother undertook to tide the girl over difficulties at the pubertal stage, assisted her in her mental orientation in her search for a life philosophy, her desire for economic independence and her review of religious philosophies and doctrines.¹³ In their training the girls learnt to sing in harmony the songs which were the vehicles of all that was considered as sanctified knowledge worthy of the children of a self-respecting people.

The discipline in these schools was strict and rigorous in preparation for the duties of adult existence. The initiation was a tremendous pedagogic effort: The ritual isolation of the initiands, the appointment of requisite personnel, the economic preparations, various types of lessons used. Respect for elders, politeness, usefulness, especially to old age, and mothercraft, received special attention. In fact, the basis of all this activity was the transmission to the young of that knowledge which, throughout the ages, had contributed to the maintenance of social solidarity and a cultural heritage.

The education, as found in the tribal life of the early African, was a very effective system. The whole process and aim of this kind of education, was the preparation of the individual for the life which he was to lead as an adult and member of the tribe. In fact, every phase, from the time he was weaned to the time he was initiated into adulthood—*umfana*—was a new step in the life of the individual, in which an attempt was made to imbue in him the qualities and knowledge necessary for that stage. These qualities aimed at self-possession, strength,

endurance, confidence and ultimately, the ability to bear children. The teaching, however, was given in an atmosphere of such awe and respect for its significance that the psychological effect constituted merely an emphasis of the importance of inculcating obedience, discipline and good behaviour to fit the initiate for his future as a full member of the tribe.

B. MISSIONARY EDUCATION:

But, as White civilization spread through the southern part of Africa and extended its influence to the fallow fields of African life, new horizons were revealed to the early African people, thus creating new needs and ideals. Early missionaries representing a large number of Churches and religious societies, began to labour among the Africans with the primary aim of conversion. The logical step therefore was to teach them to read, write and calculate. In this connection E. P. Lekhela writes:

“.....conversion and education of the Bantu were synonymous. The two were interdependent. Whatever attempts were made by the Church at conversion implied some measure of education, and whatever attempts were made at education presupposed conversion.....Bantu education was Christianity and Christianity was education.”¹⁴

The missionaries formed the nucleus of a system of education which had the effect of confirming and perpetuating a prescribed curriculum in its bookish concentration on the three R's and which later came to be modified by State superintendence and assisted by grants-in-aid. Wherever the missionaries introduced this system of education, the European philosophical, psychological and pedagogical views of the 18th and 19th centuries, exercised direct influence on the education of the early African. Formalism and rationalism were characteristics of the European education during

¹²Doke, C. M., *Bantu Linguistic Terminology*, pp. 115-116.

¹³Hollingworth, L. S., *op. cit.*, pp. 19-57.

¹⁴*The Development of Bantu Education in North Western Cape, 1840-1947*, historical survey, M.Ed. Thesis, University of South Africa, 1958, p. 38.

this period as were advocated by the educationists John Locke, Rousseau and Basedow, amongst others.

Protagonists maintain that Locke set forth the disciplinary conception of the educational process by declaring that it was the process of learning that was important rather than the thing learnt. Locke writes: "We are born with faculties and powers capable of almost anything, such at least as would carry us farther than can easily be imagined: but it is only the exercise of those powers, which gives us ability and skill in anything. . . . as it is in the body, so it is in the mind: practice makes it what it is. . . ."¹⁵ Rousseau again, maintained that education should not aim to instruct, but simply to allow natural tendencies to work out their natural results, physically, intellectually and morally. Out of his teaching came the "new education" of the 19th century, which gave a direct impetus to the psychological, sociological and scientific tendencies in educational theory and practice. The first attempt to realize Rousseau's teaching in school practice were the philanthropists, the missionaries.

In introducing their system of education among the early Bantu, the missionaries experienced the greatest obstacles in endeavouring to bring about a change in the moral and social conditions of the early Africans as regards their customs, ritual practices, polygamy, dowry and their strong support of the indigenous education. Thus the first reaction to the education of the white man was one of deep-rooted resistance. This retarded the progress of the people and thwarted the missionaries in extending the influence of Christianity and promoting a western form of civilization. The presentation of both the Gospel and a missionary education was largely antithetical, that is, Christian truth, faith and a reading knowledge pitted against African indigenous education. In this connection an African minister declared: "The earlier missionaries did not try to understand the background of the Bantu, because they did not know that it

¹⁵*Of the Conduct*, p. 70.

was important that the children of their 'heathen' converts should know and have it."¹⁶

Education should never be considered apart from its cultural setting. It is culture that gives education its significance. Educational problems should constantly be viewed in relation to their social setting—the home, the environment and the community. The missionaries introduced a form of education which was not rooted in the national past of tribal life and tribal traditions. The conversion of the pre-literate to the Christian religion, and the acceptance of a westernized form of education had made the smooth-functioning of the original social institutions, such as the family and tribe, increasingly difficult—the informal and formal indigenous education given by the family and the tribe, was being challenged by the education which the African children saw in the home and school of the missionary in their midst, and this caused confusion in the minds of the Africans, who found it difficult to accept a break-away from their own traditions or found themselves unacceptable to those who would not embrace the foreign culture.

The Rev. S. M. Mokitimi, exModerator of the Methodist Church of South Africa, writes:

"The Church became to the new convert a new centre of loyalty and offered him a new fellowship. Around the little thatched mission church, clustered many tiny houses. a 'church village' had come into being."¹⁷

Many converts left their tribal homes and settled on the campus of the mission station. On the other hand, the other members of the tribe regarded membership of the church and learning to read and write, as outside tribal life and beyond its pole. Consequently the converts paid a tremendous price in the form of isolation from family ties.

¹⁶*The South African Outlook*, Sept. 1938, p. 2.

¹⁷*Handbook on Race Relations in South Africa*, p. 564.

Missionaries believed that it was quite feasible to lift an individual from one society and plant him in another, and that this process could be carried out on a large scale with happy results. They neglected to realize in their new educational system, that a child should not be brought into opposition to his home background, but that he should learn to apply his knowledge to, and to derive it from, as previously stated, his environment. These children had to make a tremendous leap from their cultural level and background, from their former family sub-ordination, to an advanced individualistically orientated independence in outlook and action. This meant cutting adrift from many of their old precepts founded on their indigenous education. Consequently family sanctions and tribal taboos were left behind, and the bonds of communal life and family discipline made place for an independent individualistic life. Moreover, the higher standard of living brought new cultural necessities, for the missionary education created visions and stimulated desires in the fulfilment of its aim to assist the people to achieve these ideals.

In the eyes of the missionaries there seemed no possibility of integrating the station and school with tribal life, and missionary education prevented Christian converts from restoring the earlier unity of the tribe, and these differences had immediate effects upon the schools, since these were under the direct control of the missionaries.

Yet it must be stated that the missionaries were the first men to bring a formal westernized education to the Africans. The dedicated work of the early missionaries, serving in remote rural areas, began to equip African tribesmen to play a worthy part, side by side with members of other races, in the development of the country they shared.

The first school in African territory was opened in 1799 by Dr. van der Kemp who had joined the London Missionary Society. He crossed the Fish River on an

evangelising tour, visited Ngqika (Gaika) at his *Great Place* on the Tyumie River, and started a small school in the Chief's territory. But after some months he returned to work amongst Hottentots at Bethelsdorp.

In 1816 the Rev. Joseph Williams crossed the Fish River and established the Kat River Mission about three miles from Fort Beaufort. Here he opened a school for children of the neighbourhood.

Rev. Williams passed away in 1818 and the Colonial Government, which had disagreed with the policies of certain representatives of the London Missionary Society, refused to allow the Society to send a successor to Joseph Williams. Instead, it appointed John Brownlee of the Glasgow Missionary Society to establish a mission. He was afterwards joined by William R. Thompson, John Bennie and John Ross.

These men opened two stations: one at Chumie and the other at Incehra, later called Lovedale near the present town of Alice.¹⁸

These facts are mentioned to indicate that a start had been made in the establishment of schools for the African towards the end of the 18th and beginning of the 19th centuries.

The year 1839 marked the institution of the post of Superintendent-General of Education, but it also marked the beginning of State-aided education under the direction of the missionaries in mission schools in the Cape Colony. These events were important because, for the first time in South Africa the education of all scholars, white and non-white was under the control of *one* man.

By the 1854 Constitution Ordinance Sir George Grey announced that the Government would subsidise missionary institutions which would undertake to train African youth in industrial occupations and to fit them to act as interpreters, evangelists and schoolmasters

¹⁸ *African Education—Some Origins, and Development until 1953.*

among their own people.¹⁹ This aid was received gratefully by missionary institutions in African territories under British rule. Hence missionary education was given a great fillip as the subsidies created possibilities for the establishment of more schools which later developed into large institutions amongst the Africans. In this connection a system of industrial teaching was initiated in these schools. Though Sir George Grey failed to achieve much in the development of this kind of learning in the institutions set up in African territories as a result of proper control and true understanding, it must be said to his credit, that he strongly encouraged industrial training among the Africans.

In 1859 Sir Langham Dale accepted the superintendence of the schools in the Cape Colony. Dale observed, and was enlightened about the indigenous education of the Africans. He advocated a policy of educating the African child along the lines of the European child's schooling. He summarily introduced the curriculum prescribed for European schools, in mission schools. This meant that the "subject matter of instruction in the first schools for Africans was almost entirely based on West-European cultural content and systems of thought..... Education dealt mainly with the remote and unfamiliarthe basic material of education.....was hardly ever mentioned within the classroom walls."²⁰

Dale envisaged a "civilized" or ethical and moral elevation of the African to the standard of living that would be conducive to the political security and social progress of the Colony. But Dr. Dale lost sight of the fact that education is concerned not only with the child's mental endowment but also with his cultural heritage and his place in society of which he was very proud.

The gulf between the world of the pre-school European child and the classroom within his own culture, as it was drawn from the background of western civilization,

¹⁹ *Report of the Commission on Native Education, 1949-1951*, par. 166.

²⁰ Duminy, P. A., *op. cit.*, p. 81.

presents a well-known problem of adjustment. How infinitely greater must have been the measure of adjustment required of the African child of those days? What confusion in the child's mind, steeped in the customs and beliefs of his centuries-old indigenous culture, must the imposition of a mechanically thrust, alien culture and formal education, not have caused? The result of the impact of the Western form of education on the indigenous education of the African, set up far-reaching discontinuities between the school and the rest of the African child's social and cultural environment.

To have educated the African child out of his culture which embodied tribal beliefs, ideals, values, organization and pursuits; and to have forced the child to adopt integrally the culture of a different race could only have brought frustration and confusion in the mind of the child.

Modern didactical research has revealed that the thoughts, emotions and actions of the young child, are mainly dependent on his environment:

"For true, meaningful learning to take place it is important that the subject matter is learned functionally.....Otherwise confusion prevails in the child's mind and the memorization of fragmentary facts in isolation from their setting and meaning is the result."²¹

Moreover, the imposition of an extraneous system of teaching removed the child's own tribal tradition, moral values and even practical skills, and contributed to disintegration of the African Society of the time, because it estranged a number of individuals from the traditions controlling the rest of the tribe.

When the Superintendent-General of Education introduced the European system of Education into the African schools founded by missionaries in territories subjected to British rule, the question arose: how was the

²¹ *Ibid.*, p. 80.

African child to secure a place in his society for which this education fitted him? In point of fact the new educational system should have aimed at linking up with the initial sociological endowment.

Malinowski maintains that the gap could have been bridged in an analysis of the way in which the child could have acquired some elements of the invading culture so that he might have had the maximum preparation for contact with the European community, namely, the new culture; and the European education should have enabled him to take full advantage of this cultural heritage in order to have helped him to retain his respect for his own tribal dignity and racial characteristics by assuming his natural place in his own society.²²

Dr. Dale aimed at raising the standard of living of the African, as well as developing his ambition and needs economically, politically and culturally, But he failed to realize that the adjustment to the new system of education which he thrust upon the African, with the aim of equipping them to meet the impact of the introduction of European civilization in Africa should have been founded on a respect for their own cultural values. Dale was opposed to creating an educated proletariat around the African education. He felt that he should rather wait for the spontaneous desire for Western education to be manifest among the people before leading them to consider the establishment of schools as a privilege for which they were to be prepared to make some sacrifice.

In prescribing the curriculum for African schools, Dr. Dale neglected to realize that the African child lived in a different environment, in that the African child had a totally different outlook, tradition and language from the white children; and that the African children were compelled to assimilate all this through a foreign language. The courses of study should have been based upon the peculiar instincts, interests, experiences and probable

²²Malinowski, B., "Education as a re-integrating Agency," in Malherbe, E. G. *Educational Adaptations in a Changing Society*, p. 424.

future of the pupils for whom they were intended. In this connection Loram writes:

"They must demonstrate clearly the well-thought out aims of the authorities, but these must be exposed in terms sufficiently broad to allow supervisors and teachers to adapt them to the needs of particular schools and pupils....."²³

From the African's point of view the position was unsatisfactory. They should have been allowed to develop along their own national and natural lines rather than to be forced into European moulds which did not suit them and tended to handicap them. The new approach demanded a new didactical re-orientation. Children came to lose interest in the reading they did not understand; thus in place of learning by understanding, came the mechanistic nature of teaching—the accentuation on the retention of the teaching material without considering the way in which it is known or learned. Children committed parts of the reading book to memory and recited the passages which were to be read. The instruction of English grammar was prescribed and not the grammar and structure of their own language. Later, when Bantu language was introduced in schools, it was taught as a separate subject.²⁴ Consequently many pupils did not understand what they read in their own language because their knowledge and vocabulary were limited. Dale placed emphasis on English as the medium of instruction, since the Bantu language had no commercial or literary value.

Dale failed in his task to devise ways and means of adapting a curriculum to African conditions of life so that the institutions might prepare teachers capable of co-ordinating school life with the home life of the child, by utilizing the child's home experience in his teaching, and by assisting him to apply to daily life what he had been taught in school.

²³*The Education of the South African Native*, p. 93.

²⁴Loram, C. T., *op.cit.*, p. 228.

The curriculum was introduced into the mission schools but the problem was the provision of teachers in these schools. No pretence was made of training teachers. As schools increased, the need for qualified teachers became more pressing, and this resulted in the employment of unqualified teachers. The authorities were well aware of the inefficiency of these teachers with the result that in 1872 the first step was taken to institute a training course for an Elementary Teachers' Certificate in the subjects: arithmetic, English, geography, and school management, with Dutch and the Bantu Language as optional subjects.

The aim of the Department of Education was an elementary form of education in the hope that this system should gradually reach the masses through the establishment of schools under the superintendence of the missionaries. The result was that large numbers of Africans accepted the new education, at first gradually but later to a greater extent, and together with it the gradual neglect and rejection of tradition and modes of living which had controlled social acceptances in their tribes for centuries.

Though this had been the case, the factual position remained that the African found himself in a new didactical situation in which he could not but favour an estrangement from tribal life and education. On the contrary, where this paper serves as an exposition of the historical events concerning the imposition of a westernized education on the early form of African indigenous education, it is difficult to predict how the African societies would have found an economic-administrative basis without the spread of Christianity, had the later education accepted by the Africans not been grounded in a curriculum of the three R's and a bookish system of education.

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