REPORT OF ZANZIBAR GOVERNMENT DELEGATES

to the

JEANES CONFERENCE

held at

SALISBURY, SOUTHERN RHODESIA.

27th May — 6th June 1935.
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PART I.

The Origin and Scope of the Jeanes System, its Introduction and Growth in Africa up to the present time.

Thirty years ago Miss Virginia Randolph, a negro teacher working single-handed in a small rural school in Virginia, attracted the sympathetic attention of her Superintendent of Education on account of her practical efforts to make her school a living integral part of the community and an influence for the improvement of social conditions in the neighbourhood. This was an entirely new, and a rather startling, conception of the functions of a village school for till then white and negro rural schools alike had been content to provide the orthodox type of academic education, of rather poor quality, and quite unrelated to the practical needs of a struggling rural population. Miss Randolph brought to those dry academic bones the vitalizing breath of life.

2. Miss Anna T. Jeanes, a Quaker lady of Philadelphia, was so deeply impressed by the potentialities of this new educational outlook that in 1907 she bequeathed one million dollars to promote work on similar lines throughout the rural schools for the coloured people of the Southern States, and this fund was used to pay the salaries of selected teachers who were to spend their whole time visiting groups of rural schools preaching the new gospel to teachers and parents alike, and encouraging co-operation in every possible way between school and community in the execution of varied projects for social and economic betterment. It is hardly likely that either Virginia Randolph or Anna T. Jeanes foresaw at the time that they had founded a movement which was destined in due course to produce a new philosophy of rural education,
and profoundly to influence negro rural communities not only in the States but throughout Africa as well.

3. The Phelps-Stokes Commission which visited Africa in 1924 was impressed by the need for bringing African village schools into touch with the life of the rural communities and of educating the adult population with a view to improving health, agriculture and social and economic conditions generally. The Jeanes principle had not been introduced into Africa at that time and there was no general appreciation among African educators of the need to vitalize village schools by the introduction of the new teaching.

4. With the financial assistance of the Carnegie Corporation the first Jeanes school in Africa was opened at Kabete (Kenya) in 1925 as an outcome of the visit of the Phelps-Stokes Commission, and with the approval of the Education Department and the Government of Kenya which contributed from the beginning towards the cost of this experiment.

The staff consisted of the Principal (Rev. J. C. W. Dougall), one European assistant-master, and a European matron. Fifteen married teachers were admitted with their wives and families for the first training course.

By 1928 the number of men, women, and children at Kabete had increased to 140 and the staff had been strengthened by the addition of a second assistant and of a lady doctor (since withdrawn).

5. The pioneer work of Mr. Dougall and his staff was by this time attracting the attention of educational authorities in other territories and what had already been accomplished at Kabete was so full of promise that the Governments of Nyasaland and Southern Rhodesia decided to follow the example of Kenya. Consequently in 1929 a Jeanes Training Centre was opened at Zomba for married teachers and their wives while in
Southern Rhodesia a Jeanes school for male teachers, (preferably married) was opened at Domboshawa, near Salisbury, and another for the training of women at Hope Fountain near Bulawayo.

In 1930 Northern Rhodesia followed suit by opening a Jeanes school at Mazabuka for men and in the same year, with the help of the Phelps-Stokes Fund, a similar institution was opened under American missionary auspices at Kambini in Portuguese East Africa and is doing valuable work.

More recently Nyasaland has added a Jeanes Women's Training Centre close to Blantyre.

It is likely that the Jeanes system will shortly be introduced into Uganda also.

6. In order to assist Governments to establish these schools the Carnegie Corporation, when satisfied with schemes proposed, has shown itself ready to bear half the recurrent expenditure involved during the first five years.

Subject to the favourable recommendations of the Salisbury Conference the Corporation is understood to be willing to lengthen the period of assistance in the case of the Zomba Centre in order to permit of further extensions.

A condition of grant from the Corporation is that Government shall expend annually a sum not less than the amount of the grant.

7. As has been indicated in paragraphs 1 and 2 the Jeanes plan is specifically designed to bring the teaching and the influence of the school into direct touch with the needs of the community in the varied aspects of social and economic life and thus to make the village school the centre from which beneficial influences may radiate outwards eventually permeating the whole structure of society and creating an environment favourable to intellectual, moral, and material progress.
8. The adoption of the Jeanes principle involves the provision of a variety of special courses to train men and women workers for the field. The varieties of training now being given in the schools referred to in paragraphs 4 - 5 may be classified as follows:

(a) **Courses for Jeanes visiting teachers.** The aims in all schools are:

1. to refresh in the minds of the students the subject matter taught in village schools:

2. to increase their knowledge of, and interest in, previously neglected subjects related to the needs of the community e.g. health and practical hygiene, village crafts, better methods of cultivation etc.:

3. to bring their knowledge of teaching methods up-to-date and to foster the awakening of realisation of the need for a rural education for a rural population:

4. to introduce to them various types of enterprise which might be undertaken for village betterment including recreational activities, co-operation, and the adaptation of native customs to the needs of a modern African civilisation.

In Kenya and Nyasaland simple book-keeping and economics are added to ordinary subjects of teacher training.

Concurrently the wives of the teachers receive training to fit them to maintain village homes which may be models to their neighbours, and also that they may be able to assist their husbands by working
among the women of the community. This training includes child-welfare, sick-nursing, hygiene, housecraft, and simple instruction in midwifery.

Owing to the varying standards of literacy among the women the instruction is mainly practical.

In Kenya and Nyasaland only married teachers who have already had successful teaching experience are accepted for Jeanes training and the conference supported this principle of selection.

(b) **Courses for Home Demonstrators.** At Hope Fountain there is a special course to prepare women, other than wives of Jeanes teachers, to be community workers attached to missions. This course lasts two years and includes training in midwifery, home nursing, first-aid, and all homecrafts which will be of benefit to women living in the kraals.

(c) **Courses for Health Workers** were begun at Kabete in 1929 under the auspices of the Medical Department. Sanitation and hygiene are their specialities. The health worker pivots around the dispensary. He follows up sick people to their homes, shows them how to build better houses and grain stores, how to prevent outbreaks of plague, and how to secure clean water supplies.

(d) **Courses for Agricultural Demonstrators** were first established at Domboshawa in Southern Rhodesia in 1926 for the Agricultural Department and to-day there are 50 demonstrators in the field supervising 1787 demonstration plots which are owned and cultivated by private individuals. There are 34
further men in training at Domboshawa where there is an Agricultural Officer on the staff. The course lasts three years and includes field agriculture, vegetable gardening, forestry, animal husbandry, poultry raising, and farm building.

It is hoped to start similar training in Nyasaland shortly.

(e) Courses for Community Demonstrators. The work for which this training at Domboshawa fits men is to guide and assist in such enterprises as establishing community tree plantations, planning villages, sanitation, care of water supplies, road making, house and cattle kraal construction etc. Four men have recently gone into the field and in the course of their work model villages are being planned and established.

(f) Courses for Native Authorities. A Jeanes course for Chiefs was inaugurated in April 1934 by the Rev. E.D. Bowman at the Zomba Centre and will be referred to in more detail in Part 3 of this report. It is an experiment of the greatest interest and may prove to be the most valuable contribution yet made towards the achievement of the Jeanes ideal in African village education.

9. A distinctive and essential feature of a Jeanes training school is that it must itself be a complete community of men, women and children. The Jeanes school creates its own village and becomes an integral social unit - a model microcosm of African society.

10. It is obviously necessary to guard against the Jeanes teacher becoming a jack-of-all-trades. The evidence of the Salisbury Conference showed that this danger has been
appreciated by those striving to develop the Jeanes system in Africa. The safeguard is clearly enough to be found in training such specialist workers as agricultural and home demonstrators and health workers.

It would be quite impossible for a Jeanes teacher to undertake all the manifold activities which are necessary for a full realisation of the Jeanes ideal of community education. Where it is not possible to train specialist workers it becomes necessary to modify the programme and a selection has to be made. In territories which are fortunate enough to have the specialist worker care has to be taken to avoid overlapping between him and the Jeanes supervising teacher whose function, in these circumstances, as far as community betterment work goes, is to co-operate with the specialist worker without initiating rival schemes. Through the medium of the school such an alliance should be of inestimable value.

11. In Zanzibar where all parts of the islands are readily accessible we consider that the medical and agricultural departments should be directly responsible, through their own officers, for the types of work referred to under (b), (c), (d) and (e) of paragraph 8.

12. Hence the type of Jeanes training which we consider essential for all Zanzibar rural teachers is that outlined in 8 (a), i.e. a training directed to ensuring the right outlook and a readiness to co-operate with the specialist workers referred to above, and for shahas as in 8 (f) in order to secure their active assistance in all practical forms of community service.

13. Even though health workers and agricultural demonstrators are to work under their respective departments there are definite advantages in centralizing the training of all at the Jeanes school.
PART II.

Findings of the Salisbury Conference.

The Jeanes Conference was convened by the Carnegie Corporation with a three-fold object:

(a) To review the progress of the Jeanes movement in Africa during the first decade since its inception at Kabete.

(b) To assess the value of what has been accomplished.

(c) To consider in the light of the experience gained during the past ten years how "Jeanesism" may be further developed and applied so that the African community as a whole may derive the maximum benefits from the village schools.

2. The Conference, which was presided over by Dr. C. T. Loram, was attended by Principals of Jeanes schools, Jeanes workers in the field, government and missionary delegates from all the principal British territories of South, Central and Eastern Africa while the Gold Coast sent its Deputy Director of Education. In most cases Government Education Departments were represented by the officers in charge of native education. Mr. Jackson Davis, Associate Director of the General Education Board, New York, represented the Jeanes teachers of America, while Dr. F. P. Keppel, President of the Carnegie Corporation, attended on behalf of that great Corporation whose generosity and active interest in the progress of Africa and its people, has played an important part in the introduction and development of "Jeanesism" in the "Dark Continent". The Conference was, in fact, thoroughly representative of African educational interests. Consequently its findings cannot be disregarded by those responsible for educational policy in the various African territories.
5. A report of the proceedings in extenso will be published in due course. In the meantime relevant findings are given in Appendix 1. In the interpretation of the findings it has to be borne in mind that Zanzibar was the only Muhammadan country among the territories represented, and that in the majority of territories education, while controlled and partly financed by governments, is almost entirely in the hands of Christian missions.

A further difference is that the Zanzibar native is more sophisticated, yet probably less receptive of new ideas, than the average East African native, and less energetic than either South or East Africans.

For these reasons some of the papers to be published in the report are not directly applicable but nearly all contain points for comparison.
PART III.

The Zomba Jeanes Training Centre.

The work which is being accomplished by the Rev. E.D. Bowman and his staff at the Zomba Jeanes Training Centre is of great interest and value and received warm support from the Conference, the most remarkable activity of all being undoubtedly the Jeanes courses for Chiefs which are a distinctive feature of the Zomba Centre.

2. Mr. McGeagh had an opportunity of visiting this school before the Conference, while Mr. and Mrs. Johnson were so deeply interested by what they heard at the Conference that they travelled over to Zomba afterwards and spent two inspiring days with Mr. Bowman and his staff.

3. The Zomba Jeanes Training Centre is of such interest that a brief description seems appropriate. The school, which is a Government institution, came into being in 1929 as a result of the recommendations of the Phelps-Stokes Commission and with the generous assistance of the Carnegie Corporation which offered the Government an annual grant of £1000 for 5 years on condition that Government itself contributed an equal amount. Before starting this work Mr. Bowman had spent about 20 years as a missionary in Nyasaland and had distinguished himself by his broad, practical outlook. A site 10 miles out of Zomba was selected because:

(a) there is a considerable population in the vicinity and a number of villages which afford scope for the development of project work in rural service.

(b) the area is broken by stony outcrops and swamps providing opportunities to cope with these typical difficulties, and to improve the soil by contour terracing, drainage, crop rotation, and modern
methods generally.

(c) an abundant perennial water supply is available from the Domasi River which passes through the Centre.

(d) the administrative capital is easily accessible.

5. The necessary buildings were got ready in advance and included suitable housing of native type for the students and their families because from the beginning preference was given to married men with suitable wives.

6. Mr. N.D. Clegg was transferred from the Agricultural Department as an assistant to Mr. Bowman. Mr. Clegg had previously been sent to America for a year to study agricultural methods in the Southern States with special relation to cotton and other economic crops suitable for Nyasaland.

Mr. Clegg is the ideal assistant for not only can he teach agriculture and build dams and bridges, but he can turn his practical hand successfully to any of the technical activities of the school.

7. The first course, opened officially by Sir Charles Bowring, showed the necessity of appointing a lady to work among the women, and in 1930 an assistant mistress was appointed but after two years of devoted service she succumbed to cerebral malaria.

A trained nurse, born of missionary parents in Nyasaland and educated at home, was appointed in her place and is doing invaluable work.

8. During the second and third courses Sir Shenton Thomas visited the Centre on several occasions and at the end of 1931 wrote a letter of appreciation to the Director of Education from which the following interesting paragraph is culled:

"I came away this morning with a feeling of hopefulness. We cannot foresee the fruits of our
labours, but it seems to me that in the Jeanes Centre a practical effort is being made to teach native men and women how to make more of their lives. The work is bound to have its disappointments, and there will no doubt be failures, but I firmly believe that the method is good and that in the end success will be achieved even though we ourselves may not see it.

9. By 1931 a dispensary and a clinic for child welfare, maternity, and other women's work had been added, together with the necessary additional quarters.

10. In 1933 Sir Hubert Young was so impressed by the value of the work which was already being accomplished that he gave instructions that arrangements be made for selected chiefs to visit the Centre. Five District Commissioners with thirty chiefs consequently visited the school and the Jeanes ideals were explained to them. At the conclusion of the visit the chiefs asked that they and their families might be given similar training. This request was welcomed by Government and accommodation for six chiefs and their families was put in hand without delay so that it was possible by March 1934 to start the first four-months course for chiefs.

11. At that time Sir Hubert Young again visited the school and delivered the following encouraging speech:

"With the exception of one village school the Jeanes Centre is the only Government school in the country, and it is the policy of the Government to regard it as the nucleus of a system of higher education of the African along lines that will lead to the development of all that is best in his national life and the infusion of all that is best in modern civilization. The system by which the young chiefs or those who are to become chiefs are given an opportunity of
spending some time at this Centre has been instituted with this object, and I hope that it will soon be possible to extend it by the inauguration of a central agricultural course in close association with the Department of Agriculture.

I am anxious to enlist the co-operation of the newly established Native Authorities in this scheme which may, if it is successful, be further developed at a later stage by the addition of central courses in medical and technical subjects in association with the departments concerned.

Another valuable function of the Jeanes Centre is to set a standard of African housing not only to the people of the country but also to the Government, to Municipalities and to private employers of labour.

A distinguished educational authority who recently visited Nyasaland told me that he was much impressed with the policy pursued by the Centre in this important respect.

The model village here is a true model not merely of what every village in this country ought to be, but of what, under the guidance of the Native Authorities, every village in this country could easily become.

It is a striking example of severely practical education, and proves that the guiding principle of those who direct this Centre is not to set up an unattainable ideal but to show what really can be done and how it should be done.

I have not visited the Centre as often as I should have liked to do, or as often as I should like others to do, but I have flown over it five times, and each time I have thought what an admirable thing it would be if all the villages in the Protectorate
presented from the air the same delightful aspect of cleanliness and order.

They will never do this until not only every Native Authority but every man in the country has learned what cleanliness and order mean, and the men will never learn this until the women have learnt it."

12. Since that speech was delivered the experiment in the education of native authorities seems to have established itself. The agricultural course has taken form and proposals have been submitted for the approval of the Secretary of State whereby village demonstrators are to be trained on a small holding, while the Agricultural Department has agreed to train a number of supervisors whose duty will be to advise, and co-operate with, groups of village demonstrators. The D.M.S.S. is carrying out a medical survey through the Centre and plans for the development of medical work are understood to be under consideration. The model village is an inspiration - a place of real beauty! Lack of education is the only reason why every African village is not similar.

13. The Centre to-day consists of the following buildings:

(a) Quarters for Principal, Assistant and Nurse.
(b) Quarters for two native teachers.
(c) Class-rooms.
(d) Clinic and Welfare Centre.
(e) Dispensary and dispensers' quarters.
(f) Twenty-three houses for students and their families.
(g) Carpentry shop.
(h) Community goat-kraal.
(i) Community grain-store.
(j) Community banda for gatherings.

The total cost of these buildings was £5093 including clearing, draining, afforestation and water-supply.

The six houses for chiefs were paid for by the Native Authority Central Fund.
The dispensary was built by the Medical Department out of grants from the Colonial Development Fund which also defrayed part of the cost of the water supply.

14. The recurrent expenditure in 1934 was £2,497.

15. There are at present two courses only, i.e. the Jeanes Teachers' Course and the Chiefs' Course, but interwoven with both is the very important work of training the wives.

16. The training given to Jeanes Teachers is that detailed in Part 1, paragraph 8 (a) at its best.

17. Candidates for admission to the course must:

(a) be married men of good character and personality.

(b) possess as a minimum educational qualification the Government vernacular teachers' certificate.

(c) have had practical teaching experience in village schools.

18. The course lasts for two years.

19. Candidates for the chiefs' course are selected by District Commissioners. The object of the training given are:

(a) to instil in the chiefs a sense of responsibility for the welfare of their people and encourage a more direct interest in their social and economic welfare.

(b) to lead the chiefs to a realisation of the fact that they can raise the standard of living in the villages and make a great improvement in social amenities.

(c) to encourage them to co-operate with the Jeanes teachers and support the latter in their work both in school and village.

20. The course lasts for 4 months and includes agriculture, hygiene and sanitation, rudimentary economics, Jeanes community work, a little arithmetic and book-keeping, instruction in the rights and duties of citizenship in relation to the rights and duties of chieftainship, the evolution of government and taxation,
and how the present day government of the Protectorate works.

21. Both Seanes teachers and chiefs have opportunities to study projects for village improvement through their own village as well as in neighbouring villages. They further organise, through elected village committees, community meetings at which they deliver suitable lectures preparing the ground for proposed project work and thus they become familiar with the practical application of the necessary principles, and of the difficulties to be overcome in actual village conditions.

22. The interior organisation of the village is as follows:-

All the students' interests at the Centre are organised and supervised by the students themselves through an elected headman and counsellors, with four executive committees to superintend the various branches of their activities.

The School Committee is responsible for the care and maintenance of schools and equipment therein, and for arranging the rotation of students, teachers and supervisor required to operate the Practising School.

The Sports Committee organises sports and competitions of one sort or another and is responsible for the upkeep of the sports ground and equipment etc.

The Village Committee is responsible for the proper care, maintenance and inspection of the village, and its houses, latrines etc., and the organising and conducting of the weekly community meetings.

The Agriculture Committee is responsible for the proper care and maintenance of the "home acres", school gardens, and community orchards.
The Chief and 3 Counsellors are responsible for the coordination of the work of the various committees and arrange for the performance of duties which are not normally or obviously the duties of any particular committee.

It is their duty to make any rules found necessary for the benefit of the community, to settle disputes, and to ensure that communal duties are fairly divided and properly executed.

The membership of all these committees, including that of the headman and his advisers, is changed by ballot every quarter so as to ensure that each student obtains practical experience in the organization and supervision of the various types of work during the two years he is in residence.

During the four months when the native authorities are at the Centre the elected student village headman becomes a counsellor and his place as village headman is taken by one of the native authorities who is elected to the post in monthly rotation by his fellow chiefs in residence.

This is done to encourage the native authorities to take an active and intelligent interest in the community welfare side of the training while still maintaining their dignity as native authorities; it also provides excellent training in co-operation between the chiefs and James students under model village community conditions.

Instruction is given in the formation and organisation of boys' and girls' agricultural, handwork, and sports clubs etc., and the students gain the necessary practical experience by organising such clubs amongst the children of the practising
school (most of whom are members of their own and the chiefs' families).

At the end of each term and just before the chiefs leave on return to their respective districts, the members of these clubs hold sports and a small produce show.

23. The training of women members of the community and of the neighbouring villages is of tremendous importance and may be summarised as follows:

(a) **Midwifery**: A weekly ante-natal clinic where students' wives get instructions in ante-natal care. Confinements are usually attended in the homes of patients but a few women come to the clinic. In this connection it is worth noting that at the Conference the unanimous feeling of workers from all over the continent seemed to be that a little training in midwifery is completely justified because of the fact that almost every African village woman practises midwifery whether we would wish it to be so or not and it is therefore better that they should not be entirely ignorant of western methods.

(b) **Child Welfare**: Two clinics a week - one for the Centre children and one for those of outside villages.

(c) **Hygiene and Sick Nursing**: The women attend the baby clinic and the dispensary and receive practical instruction.

(d) **Homecraft** i.e. domestic hygiene and sanitation.

(e) **Cookery, needlework and handcrafts**.

24. There are two types of cottages in the Jeanes Model Village, of which one is semi-detached with only two rooms and a recess for the storage of food.

The occupants of cottages of this type share the ground attached to each building but have separate semi-detached outside kitchens and separate latrines.
After 14 cottages of this type had been built, it was decided that the design was anything but ideal as it does not provide any accommodation for children nor does it meet local native village requirements in many other respects. The remaining 10 cottages were therefore built to a revised single house plan.

Each cottage of the detached type has two main rooms and two verandah rooms, one of which is used as a children's bedroom and the other as a food store. It has an outside kitchen and pit latrine and 650 square yards of ground attached which is hedged in by a low trimmed mulberry fence.

All the cottages and kitchens are thatched, and although the foundations are of stone, the walls are constructed of green brick and plastered on the outside for protection against the weather.

The inside walls are plastered, whitewashed and murally decorated by the occupants to their own individual tastes.

Each family is provided with a "home acre" of roughly ½ an acre in extent in which to plant food crops to augment their monthly maintenance allowance (which ranges from 15/- to £1 depending on the size of family, i.e., 15/- for man and wife, 17/6 for family of three and £1 for a family of four or more).

Each "home acre" is worked individually by the family to whom it is allocated and the husband is responsible through the Agricultural Committee, for its proper care and maintenance.

It is in these home acres that most of the practical training in agriculture is given as they are cultivated, planted, rotated, and manured in accordance with the theoretical instruction received.

Apart from the "home acres" each family is required
to utilise the small plots in their home compounds for growing vegetables, and there is an area, situated between the village and the river which has been planted up with fruit trees as a communal orchard.

There is also a communal herd of goats which is housed in a stone kraal with manure shelter attached.

Both the herd of goats and the orchard are in the charge of the Agricultural Committee who are responsible for them.

25. **Co-operation:** The students are furnished with a small capital (25/-) with which the Secretary (for the time being) of the village committee purchases writing paper, envelopes, soap, salt, matches, paraffin etc., and profits made on these transactions are distributed amongst the students at the end of their two years training.

The Secretary is also furnished with an imprest of 2/6 with which to purchase stamps required by members of the community; he acts as postman collecting and delivering the mail each day.

If and when a number of the students require an article of a certain type (e.g. mosquito nets) they buy the necessary material and have them made up communally.

26. The Zomba School has indeed been built up on lines which may well serve as a model to any African territory wishing to develop Jeanes work.

On the 9th of November last year Sir Harold Kittermaster made the following entry in the Visitors' Book:

"My first experience of the Jeanes system. It seems to me to be possibly the most valuable experiment ever undertaken in Africa. This institution appears to be carrying out the system in an admirable manner."

Such evidence as the following extract from the 1934 Report of the District Commissioner, Zomba, shows that the influence of this school is already being felt in the villages:

"As regards the profit derived from the course by Malemia and Chikowi the salient feature is the improvement in the hygiene of their own villages. The Medical Officer, Zomba, was agreeably and markedly surprised by the excellent latrine system installed by Native Authority Chikowi in his village and at his rural dispensary and by his improvement in water supply system. These improvements are being extended by him to other villages. His own gardens are now being cultivated on improved lines with a view to crop rotation and the introduction of new varieties of food crops. His accounts and records also show improvement. Malemia also has carried out extensive latrine construction, anti-malaria work and control of drinking water supplies."
Applications & Recommendations.

So far no special Jeanes training has been provided in Zanzibar, and consequently no systematic Jeanes work has yet been done in the rural schools but the education given in the Government Girls' School is in conformity with Jeanes principles and, after some training in the technique of community work, selected girls would make efficient home demonstrators were it possible to employ them.

2. The Salisbury Conference recognised the desirability of embodying Jeanes training in the curriculum of all teacher training schools so that every teacher may be acquainted with the technique of this work. In mainland territories owing to the large numbers of village teachers who would have to be trained this ideal cannot be achieved in the near future and the only practicable course is to train visiting teachers whose function is to spread Jeanes ideals among the body of village teachers. In Zanzibar however the training of the whole existing rural staff is a practicable proposition and is essential to the realisation of the Jeanes principle here because our rural schools are at present staffed by teachers trained on the old academic lines in an urban school and not therefore equipped for the difficult and elusive task of making the village school an effective community centre in the Jeanes sense.

3. Mainland teachers belong to the community in which they teach. As a rule Zanzibar teachers do not and they therefore require special training to enable them to bridge this gap. Mainland village teachers are in most cases not nearly so well educated or trained academically as ours whose superiority in this respect accentuates the gap.

In paragraphs 186 to 188 of his Report Sir Alan Pim points out the desirability of spreading rural education through a system of schools built and maintained by native councils.
with the Education Department in an advisory capacity. This ideal can only be realised by awakening the interest and gaining the support of the adult community whereas the very unsatisfactory attendance at our rural schools, as at present conducted, shows that in this respect we are a long way from the desired goal. The most urgent problem therefore is to inspire our present teachers with the outlook which is most likely to ensure the adaptation of rural education to the needs of the people.

We would also refer at this point to the Report of the Phelps-Stokes Commission ("Education in East Africa", IX).

Chapter "The islands . . . . present an educational situation which calls for study in the light of the best experience of other lands. Among people of diverse origin and language, devoid of the stimulus of national aspiration, or even of the normal African desire for education . . . . lines of educational development and adaptation are not easy to find (p. 219) ".

"The customs, traditions and religion are more permanent and tenacious in their influence than in East Africa. The heterogeneity of population and social condition is so pronounced as almost to defeat any social movement on behalf of the community as a whole. The past stubbornly obstructs the present" (p. 227).

The recommendations of the Phelps-Stokes Commission stress the importance of incorporating the teaching of health, cultivation of the soil, housing and family life, healthful recreations and character development in the educational programme.
We believe that rural education on Jeanes lines offers the most promising solution of the educational problems of this Protectorate and that the remodelling of the educational structure on this plan is even more essential here than in mainland territories, and we would emphasize the view that Jeanesism is not something which can be added to the school as a new wing is added to a house. It is a subtle influence permeating and pervading the educational atmosphere.

4. The advantage of educating the shehas in Jeanes principles so that they may co-operate with teachers in carrying out projects for village betterment is obvious. Not only is friction between the village teacher and the local administrative authority likely in this way to be avoided but the rate of advance will evidently be more rapid. A further advantage would be the opportunity thus provided of teaching the shehas much that would be useful in their purely administrative duties.

5. We are convinced that no real progress is possible until the schools have been inoculated with Jeanes ideals. We therefore urge the provision of Jeanes training even if this involves a halt in the programme of new schools, or some temporary restriction of existing facilities.

6. The narrow view of the school as a centre concerned only with the education of children has to be abandoned because experience in Africa has shown the inevitable relationship between the education of the young and the general advance of the community. "The school can fulfil its function only if it is part of a more general programme conceived in terms much wider than the work of the school" (Col. 103, "Education of African Communities").
As a consequence of this wide and progressive conception academic studies no longer monopolise the curriculum and time-table to the exclusion of other equally important forms of training. While recognizing that the thorough teaching of reading, writing, and simple number related to everyday needs, is indispensable and that children, and adults too, must be trained to apply these basic skills, the supremely important role of the school is to make contact with the outside community and to provide the inspiration and leadership required to develop practical plans for the social and economic betterment of the people. If this educational outlook is accepted, and teachers with the right training are available, there is a case to be made out for one-teacher schools which permit the spread of community education over the maximum area, and especially in small centres where the numbers of children would not justify the maintenance of more than one teacher. Such schools are almost universal in the mainland territories from south to north. They were no doubt originally established because of the financial impracticability of providing schools with more than one teacher, and the men and women who staff them are specially trained to handle from 30 to 40 children in four or more groups.

7. The narrow academic outlook has to be abandoned before the principle of the one-teacher school can be accepted. If the wider view is taken, the desirability of introducing a certain number of them in Zanzibar merits consideration, but their introduction would be dependent on the provision of the Jeanes training which we advocate, and also of special training in the technique of handling four small groups of children.

8. The advantages of one-teacher schools over the proposed double-session two-teacher schools would be:
(a) The provision of education in twice the number of communities.

(b) The provision of schools in districts where the population does not warrant the retention of more than one teacher. There are many districts in this Protectorate where 30 to 40 boys could be found whose parents wish them educated and where the unsatisfactory system of semi-compulsion has been used in the vain attempt to procure 120 boys.

(c) That if funds did not permit the engagement of replacements the one-teacher school would make it possible as a last resource to withdraw members of the existing staff for Jeanes training.

(d) The avoidance of the extra burden which the double-session will undoubtedly throw on the staff of the proposed two-teacher schools.

(e) Therefore more free time for the teacher, and his wife whenever possible, to work in the community.

(f) The need for a compulsory decree would become less urgent for the reason stated in the last sentence of (b). Education would indeed be brought to a much larger number of boys of the type likely to profit from it.

(g) Where the village schoolmaster has an educated and trained wife not only would it be possible to open a girls' school similar to that for the boys but the education of the adult community could be undertaken under the most hopeful conditions.

9. We are bound to invite attention to the fact that 30% of the teachers in government employment are not working in rural schools. We feel that in a country where 90% of the
people live in rural conditions it is hardly satisfactory that only 70% of the teaching staff should be engaged in rural work.

10. We feel that the maintenance of the recently developed middle school at Chake Chake cannot be justified. The small number of pupils in the middle school there indicates that there is not a strong local demand for this type of education. There are 18 boys in attendance in Std. 3 and the attendance drops to six in Std. 6. There are only 40 boys in effective attendance in the whole middle school the closure of which would release five teachers for rural work, leaving the Chake Chake elementary school with a staff of four teachers.

We would refer to Chapter 1, para 15, of Sir Alan Pim's Report relative to the distribution of expenditure between Zanzibar and Pemba and we would suggest with reference to the point now at issue that free places at Dole for selected Pemba pupils would constitute a more suitable, and at the same time more economic, educational provision for Pemba boys than the maintenance of an expensive middle day school at Chake Chake.

11. We make the following recommendations with the conviction that they are fundamental educational needs if there is to be a general advance in the moral and material welfare of the people of the Protectorate within a reasonable time:

(a) That Jeans training courses be inaugurated at Dole for all rural teachers at present in the service.

(b) That all future rural teachers be trained at Dole on Jeans lines.

(c) That short Jeans courses be instituted for shehas.

(d) While recognising the difficulties and prejudices which will have to be overcome, that provision
be made for the training of wives of students.

(e) That agricultural training be provided on a small holding representative of holdings which could be cultivated by the rural masses.

(f) That special training for health workers be instituted in conjunction, possibly, with the development of the native medical service.

12. Dole school is the obvious centre at which these activities should be concentrated and the essential factor of success would be a staff - European and non-European alike - thoroughly imbued with Jeaneism, convinced of its rightness, and inspired throughout by a whole-hearted devotion to the cause.

It may be advisable to add that the residence of all members of the staff at Dole is a sine qua non.

13. The teachers' courses would be attended by batches of men withdrawn from schools for this purpose. Ten men, with their families, would appear a suitable number and it seems probable that the duration of each course should be one year.

In this way it would take several years to complete the initial training of the existing staff and it would then be necessary to organise shorter refresher courses the necessity for which was stressed at the Conference by all who have had experience of Jeane's work. This training would therefore become a permanent activity at Dole.

14. The course would be mainly practical training in the various aspects of Jeane's work but a little time would have to be given to refresher work in teaching methods. If the one-teacher school is to be adopted to any considerable extent training would also have to be given in the technique of handling a group of 30 - 40 children organised in four grades corresponding to the four classes of village schools.
15. If such training is to be introduced it is necessary to consider whether the places in the rural schools of teachers attending the courses should be filled by engaging new staff or not. At the present moment, owing to the apathy and hostility of the adult country community, the average class in eleven of our rural schools has only ten pupils in attendance. Consequently eleven teachers could be withdrawn from these schools without any real loss of efficiency.

The salaries of these eleven teachers in existing conditions constitute a waste of public funds at a time when this money is needed to implement proposals designed to revitalize the schools. Incidentally this unsatisfactory state of affairs is convincing evidence of the urgency of the need for Jeanes work both in and out of school.

16. It will be seen from the preceding paragraph that enough men could in present conditions be withdrawn from the schools to start the first course without engaging any extra teachers. If however the Jeanes training proposed succeeds in due course, as we believe it will, in making the schools more popular not only will this present surplus be usefully absorbed later on but it will be necessary to look forward to the time when an increase in the number of teachers will be inevitable.

During the course of the last few years on account of financial restrictions a number of trained teachers have been transferred to other departments or have not been employed. In addition to these the last batch of 7 students of the present Teachers' Training School will complete their training at the end of the present year. All these men have been specially educated at considerable expense to Government.
Before all this valuable human teaching material is irrecoverably lost as such to the Protectorate it is advisable to look ahead. We therefore think that the best plan by which to ensure the possibility of Jeanesising the present staff would be to take on a certain number, say 4 or 5 of these men next year, and we emphasize the importance of giving preference to those with wives likely to be able to assist their husbands in the villages. If educational progress is to be made in the rural districts we cannot afford to let any such suitable married couple slip through our hands.

17. If it is not financially possible to engage extra teachers one of the following plans might be tried but we feel strongly that every possibility of effecting the compromise suggested in the preceding paragraph should first be considered:

(a) Not opening new classes for one year in the ten worst attended schools. The next year the same plan would be followed in ten other schools. Similar alternation in succeeding years until all teachers have had initial training.

(b) Adoption of one-teacher schools in the less thickly populated rural areas.

18. The number of shehas to be admitted to each course could be about 20 men with their families. The course would probably be of four months' duration and the curriculum and aims would be similar to those of the chiefs' courses at Zomba (See Pt. III, paras 19 - 20).

19. Details of health and agricultural courses we leave to the departments respectively concerned.

20. The adoption of these recommendations would involve a preliminary Jeanes training course for certain members of the Dole staff, and also an increase of staff at that school. It would obviously be rash at this stage to dogmatize but
the following provisions would, at any rate, be necessary:—

**Special Training of Staff.**

(i) The incorporation of Jeanes ideals in the training now given to boys of the middle school at Dole would become possible if the Principal and two assistant-masters were attached to one of the mainland Jeanes training schools — preferably Zomba — but the work of giving a Jeanes outlook to practising teachers of set habits is a much more difficult task and one which could best be carried out by an officer who had had previous experience of Jeanes training and had given proof of his aptitude and enthusiasm. It might be possible by exchange of officers to obtain such a person from one of the mainland territories and we feel that this possibility should be explored.

(ii) If no officer with the special qualifications and experience required can be found then, with the six months training suggested in (i), the present Principal would have to attempt the difficult but fundamentally important task of Jeanesising our existing teaching staff.

(iii) The possibility of sending Mr. Buchanan to Zomba was discussed with the Director of Education, Nyasaland, and with the Principal of Zomba. Both were sympathetic and ready to co-operate and it was stated that January - June would be the best time for such a visit as the chiefs' courses take place at that time of the year. In six months there would be time and opportunity to see Jeanes work in practice in the surrounding districts.

It might be difficult to find accommodation in
the Centre itself but building costs are so reasonable in Nyasaland that some arrangement might be made for suitable quarters at no greater expense than would be incurred by residence in Zomba town plus car allowance. Residence at the Jeanes Centre is essential if a visitor is to be thoroughly imbued with the spirit of the place.

(iv) Two African or Arab teachers with their families should accompany the Principal. For these the Centre would erect two suitable houses if the Zanzibar Government would bear the expense of construction estimated at £18 per house. No doubt a rebate would be made on the basis of the probable life of the houses.

(v) The language of the school is Chinyanja. This point was discussed with the Principal and it was felt that as the object of the visit is to study the organisation of a model Jeanes Centre and the broad principles and methods of Jeanes work there would be no inherent drawback in the fact that details of class instruction are given in a language other than Swahili. Chinyanja is, in any case, closely allied to Swahili and the visitors would have a working knowledge of the language within two months especially if they took a few lessons before leaving Zanzibar.

(vi) Jeanes supervisors, i.e. teachers whose duty is to travel around groups of rural schools correlating the Jeanes work in the various groups, bringing fresh ideas to the local teachers
and generally encouraging them in their work, would be trained at Dole in due course. It is probable that three or at the most four of such supervisors would meet the full requirements of the Protectorate.

(b) Staff.

(i) The non-European staff should, as soon as possible, include a male teacher married to a girl trained in the Government Girls' School as in this way an Arab or African woman capable of directing the domestic training of the wives of students would be available.

(ii) As indicated in paragraph 20 two Arab or African teachers trained at Zomba would be required, though they would not perhaps be essential if an officer with previous Jeanes experience is imported. One of these teachers would possibly be Sheikh Anor Ali who is already at Dole. The other would be an addition to the present Dole staff but not necessarily an addition to the total teaching strength of the Protectorate.

(iii) The appointment of a European lady worker with the necessary training for health work and home economics among the women would be essential. She would also be the matron of the community.

It appears to us that the lady holding this position ought to be a trained nurse. It might be possible to get the right type of woman for a salary of £350 - £500.
(iv) We are not in a position to say what staff would be necessary for agricultural training but it might serve the present purpose to assume the half time services of an Agricultural Officer.

21. A model village would be essential and the major part of the capital expenditure involved would be its construction. Suitable houses of improved native type could be erected at Rs. 500 per house for Non-European staff and for students. In addition quarters would have to be provided for the Principal and the Matron and possibly for an agricultural instructor.

22. Provision would also be necessary for the payment of an allowance of Rs. 18 p.m. for 4 months a year to the deputy shehas who would have to act for shehas attending courses.

23. These proposals were explained in brief outline to Dr. F.P. Keppel, President of the Carnegie Corporation, who was interested by them and indicated that any satisfactory scheme for the introduction of Jeanes work in Zanzibar would receive the sympathetic consideration of his Council.

24. The Memorandum (Col. 103) on "The Education of African Communities" recently issued by the Advisory Committee should, we feel, be read in conjunction with this report but as sufficient copies are not available relevant extracts therefrom are attached (Appendix 2). The ideals proclaimed in that Memorandum can be realized only by remodelling the educational structure on the Jeanes plan. We therefore earnestly commend the recommendations that we have made to the Government in this
report with the conviction that their adoption is an urgent need and would vitalize rural education in the Protectorate.

G.B. JOHNSON, CHIEF INSPECTOR OF SCHOOLS.

W.R. MOGEGH, DISTRICT COMMISSIONER, ZANZIBAR.

G.R. JOHNSON, SUPERINTENDENT OF FEMALE EDUCATION.
1. **FUNDAMENTAL PRINCIPLES OF VILLAGE EDUCATION.**

1. Psychology, sociology and the other sciences basic to pedagogy require that the education of a people be based on:

   - (a) Its traditions.
   - (b) Its present position.
   - (c) Its future.

   African education should make provision for variations in these respects for the several territories and for various places within the same territory.

2. There is, however, a pattern of African civilisation whose characteristic features include:

   - (a) A rural life economy.
   - (b) A communal as opposed to an individualistic outlook on life.
   - (c) A culture changing more or less rapidly through contact with western civilisation.
   - (d) A unity very different from the many independent areas into which western civilisation is split up.
   - (e) A deep sense of religion.

   The African school programme should generally be built up on this pattern while making provision for variations.

3. The main objective of native education should be to produce a good African and not an imitation or marginal European. Since, however, Africans and Europeans have to live together in the same country, desirable elements of western civilisation should not be withheld from Africans, while some elements of African culture are desirable for the common civilisation of the African continent.

4. While the ultimate responsibility for education lies with government, the missions must for a long time to come play the more important part in the actual school education of the African. There is therefore need for constant and real co-operation between the government and missions.

5. The efforts of recognized native authorities to establish and maintain schools should be taken into account by both government and missions.

6. The formal educating agencies—the Church and the schools must concern themselves with the powerful informal agencies such as the home, the store, the compound, the press, the bioscope etc., and should co-operate with these, wherever possible.

7. The education of chiefs, elders, parents should proceed pari passu with that of the children. Hence the need of an adequate programme of adult education.

8. The education of girls is essential not only because of their inherent right to share in the benefits of civilisation but because their education is necessary to ensure the moral, intellectual and material prosperity of the African races.