

Education - Wilberforce

ABX 330918

September 18th. 1933.

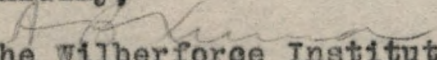
Mrs. Dora Montsios.
Randfontein.

Dear Madam,

I am glad to inform you that The Wilberforce Institute Board has been pleased to appoint you Matron, and Domestic Science (Sewing) Teacher at the Wilberforce Institute at a salary of £8.0.0. (Eight Pounds) beginning as from October 1st. 1933.

Knowing your experience and interest in the work, the Board congratulates itself in your acceptance of the above mentioned post.

Yours faithfully,


For The Wilberforce Institute Board,

ZCM/

FIFTEENTH EPISCOPAL DISTRICT

African Methodist Episcopal Church

REV. ZEPHANIAH CAM MTSHWELO, P.E., Superintendent Rhodesia.

P.O. BOX 1022, BULAWAYO, S.R., SOUTH AFRICA.

Pastor:

YOUNG CHAPEL, A.M.E. CHURCH,
BULAWAYO.

B u l a w a y o .

Sept 28th 1933.

Dr. A. B. Xuma, M.D.,
Johannesburg Tvl.*Religion - A. M. E. Church*

My dear Gqira,

I have to acknowledge with thanks the receipt of your undated letter which, however, according to the Johannesburg General Post Office date stamp fell into the hands of the sorting officials at 11 a.m, on the 23rd instant.

I appreciate your bold remark about yourself when you state inter-alia, that you are not a coward to be afraid to tell me about anything that I ought to know. But at the same time I am of the opinion that you are playing a coward game. In other words, you profess to be brave and yet your deeds reveal the fact that you are nothing but a coward.

How am I to believe that you are not a coward when you inform me that some one intimated to you that I had changed the name of our church into A. M. E. Zion Church while you still conceal the name of your informer? "Gqira, kaloku nkosi lisiko legwala ukubeta lihlehla umva njengokuba usenza njalo." Dr, if you caution a friend of yours to beware of a snake while you forget to tell him where the snake lies would your advice be of any good?

Certainly not, because nine cases out of ten your friend would, while trying to escape the snake in question, walk over it, with very disastrous results which are best left undescribed. "Ukuba undalatisa inkalo elingakuyo iramcwa, kukona ndingakuvumayo ukuba akulilo igwala ngenene. Kodwa ngalendlela uquba ngayo, hayi nkosi, oka Dube e Natal uti: "Isita somntu huye uqobo lwake." Amakumsha wona ati: "The enemy of the African is he himself."

Surely, Dr, if you mean to put me on my guard lest I tread over the snake, do whisper to me the name of the person who poisoned the wells of African public opinion about me in regard to this A. M. E. Zion. If you do so I shall be very grateful to you; because, it is my intention, as soon as you divulge his name to me, to keep out of his way at all costs, qa ke.

Dear Dr, allow me to say this: "Ke mfo ka bawo inene, lomfo ka Sims yindoda yamadoda, ucane ucwete nxa esiti" "Please leave all excuses behind." Kuba tina ma-Afrika siyimpi enamaqetseba kakulu." Personally, I think, if we all give Bishop Sims whole hearted support and co-operate with him in all he undertakes for our cause, our church work will advance by leaps and bounds.

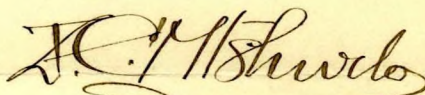
"Kodwa usacwaba lenkanga yalamaqinga ama-Afrika. Because we African have got into the habit of using mean and base slander as our offensive weapon against our brethren, u Mr. Sophiatown yena inene ugxwala emswaneni kupela." If he would care to take my humble advice I would suggest that he should taboo base slander against his fellow men.

Dr, I wish to appeal to you to do all in your power to assist and protect our new Bishop from the many dangerous influences of certain wicked African leaders who claim to know all there is to know about Africa while in reality they are only aiming at tripping the Bishop. "Ke nalo elam ilizwi mfo wakoweu, nditsho kuwe Mdengentonga, Butana ka bawo u Xuma, nditsho kuwe tole lenkunzi zabatembu. Ke u "Mtshwelo" ngokwake yena inene uyakutanda kakulu, yaye uyakutemba njengendoda."

Because there are among us men who speak with the tongues of angels and yet their deeds prove, beyond any doubt, that they are wolves in sheep skins. "Ke ungamyekeli umntaka Sims alahlekiswe, ubonela wena. Ke uyazi tina ma-Afrika singama-xwili asendle, uyazi sikula sonke, ke yena u Bishop ungumfiki kwelilizwe, akakaliqondi konkena. Uzakuti kumntu ombi ngokuva ubutelezi bomlomo, ati lomntu mhle, aze ati kumntu omhle hayi lo mbi kanti uzilahlela imbo yake ngo poyiyana." Dr, to study the situation and the people, is a wise policy for a cleaver-person.

So far, it appears to me that Bishop Sims is a gentleman, and a conscientious worker, and I pray that all Africans should give him their support. May God Almighty bless you, protect you and keep you with your good family. With all good wishes to you and yours.

Yours sincerely in His name,



Superintendent.

ABX 3309286

University of the Witwatersrand.



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MILNER PARK,
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September 28, 1933

IN REPLY PLEASE QUOTE
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Dr. A.B.Xuma,
104, End Street,
JOHANNESBURG.

Rare Relations

Dear Sir,

The quotation about which you enquired to-day is:-

" If we work upon marble it will perish. If we work upon brass time will efface it. If we rear temples they will crumble to dust. But if we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity. "

Daniel Webster. Speech in Faneuil Hall. (1852).

Yours faithfully,

Librarian.

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Mr Chairman, Ladies and Gentlemen:—

I consider it an honour as well as a privilege to be invited to address the Annual Conference of the O. F. S. African Teachers Association. I know you might have invited others who could give you as good ^a speech as I can if not a better one. Any way I thank you for the opportunity.

In the first place, I wish to congratulate this province for certain achievements it has attained in the so-called "Native Education". I say "so-called" advisedly because there is no such a thing as "Native Education" apart and distinct from education ~~of~~ in general. Education is one and the same in content and ultimate aims whether it is for whites, for the yellow or ~~for~~ for the black.

Your province has taken a lead in the idea of the Amalgamated or United Bantu schools. The churches taking part in this movement must be congratulated for taking this progressive step. It removes a weak ~~link~~ ^{link} in the chain of Education of the Africans. In this way, more effective and efficient work is possible by pooling together the material and mental resources of those concerned. Under such conditions better school buildings may be built and better school organisations effected and more efficient work done at the schools. It is most gratifying to find that task providing school buildings has been taken up by the municipality. We of the

other provinces enjoy you for this advance. This is a good ^{& logical} complement of the amalgamated school idea.

Last, but not least, ^{you are to be} ~~you~~ congratulated in having as your Chief Inspector a man who has taken the duties of his office not merely as a job but as a mission and an opportunity for service. Mr Kuschke who is ever with you in all activities towards progress shows us the function of a School Inspector at his best - a sympathetic and an understanding adviser. He is not the misguided type of Inspector who thinks that inspections means visiting each school once a year for one or two days, bullying the teacher and failing as many children as he can. In Mr Kuschke you have a great advocate for our educational rights and privileges. He is ~~our~~ ^a trusted guard of African interest in the Education Depart.

Now returning to the subject of our discussion, "The Indispensible Work of a Teacher"; I wish to state that this title is ~~taken~~ ^{used} as an excuse to discuss with you ^{not only} the wide scope of usefulness and influence a teacher may have but also the ultimate aims of education among our people especially at this stage of their development.

A teacher's activities may be as narrow as the minimum requirements of the curriculum or as wide as the community itself.

Why do we speak of the work of the teacher

as indispensable. A thing is said to be 'indispensable' if it cannot be done without. To me the teacher's work is such.

To establish this point, I shall endeavor to show the reason for education among human beings. This can be most strikingly done by comparing or contrasting man's position from the point of view of education with that of animals especially the lower orders in the animal kingdom.

Many of you if not all of you, have, no doubt, observed that many of the lower animals immediately develop into maturity with little or no assistance from either of its parents. They at once and instinctively perform all the functions of their class. To accomplish these, they require no teaching or direction and yet all things being equal they become as good as either of their parents.

Besides, these lower orders of the animal kingdom when aroused will do things in the same way irrespective of the result to them. In other words and to use a more technical expression

"Lower animal's reaction or adjustment to certain stimuli, is fixed and uniform. . . . a certain situation "sets off" a fixed unvarying reaction. No matter if that reaction has resulted disastrously in previous instances, the same stimulus will again initiate it; there will be no improvement even after repeated trial."

To illustrate this point, we shall take

the classical example of a moth and ^{to the} light. A moth is always attracted ~~by~~ light at night. The burning sensation repels it but the light attracts again and again until it drops down from burnt wings. Such an animal is not educable, ^{because} it does not profit by past experience.

As one goes higher up in the animal kingdom one finds slower ~~for~~ physical growth and more dependence. Among the vertebrates and perhaps among the higher invertebrates, there is evidence of profiting by past experience. For instance a dog, a horse or an elephant can be trained ^{to do} certain for man. These animals profit by past experience and try to avoid unpleasant ones. You spank a dog once, the next he sees one pick and raise a spank the dog will run away. This shows educability on the part of these animals.

Man differs from other animals because the newborn human is as it were the most helpless new born. It is blind, dumb, deaf, thoughtless, artless with no regard for institutions. He is the most dependent newborn. He cannot develop as good as either of his parents without the assistance of some human being. He must be fed and above all he must be taught how to speak, how to think, how to work, and how to adjust himself to his environment. He is different from other animals because he ^{can} be taught the experience of the race that is, ^{he can} be given social heredity. (Prof. Baldwin)

Man shares therefore with other vertebrates and perhaps the higher invertebrates the ability to profit by his experience but differs from all the rest not only because of his capacity for education but also because of his need of it as well as his ability to profit by the experience of others.

It is because of this capacity for education and above all because of man's need for education and his ability to profit not only by his own individual experience but also by the experience of the race that ~~the~~ teacher becomes indispensable.

Task of School Teacher
The Chief task of the school teacher is to prepare his pupils to acquire certain experiences which will help them react favourably and acceptably in future situation. To use the words of Professor Bagley:-

"Education may be then be tentatively defined, as the process by which the individual acquires experiences that will function in rendering more efficient his future action."

Types of Education

There two types of education ^{or} informal and formal education.

The Informal type of education embodies all those untaught personal experiences that one meets with throughout life. This is often referred as education through experience. We all know ^{such} the ^{expression} "Experience is the best teacher". That infers informal education. There is no doubt that one often remembers most vividly one's own personal experiences than any

-thing learned from others. Paradoxical some
 one may say. If "experience is the best
 teacher" then the teacher's ^{work} is not indispensable.
 To remove the apparent contradiction,
 we need only state that it is true that
 experience is the best teacher but ^{it's} also
~~true~~ true ^{personal} experience is too costly. Life is too
 short for one to personally go through all
 that which will assist him to react favourably
 under new and varying situations. Longevity
 is no solution ^{either}, for we are told that ~~Methuselah~~
 Methuselah was the oldest man, he lived
 999 years but there is no record that he
 was the wisest man. I believe, you
 will all agree with me then that informal
 education ~~has no system~~ ^{is not systematic}. It wastes
 a lot of valuable time and leaves the
 individual helpless under situations
 which formal education could have
 helped him avoid or anticipate. It
 makes no use of the valuable experience
 of the race.

The other type of education is
 "formal education which is education
 as concerned with all conscious and
 purposeful modification of adjustments
 through experience." This is the function
 of the school (with the teacher guiding
 the activities). It touches all points.

"Education, says Professor Bagley, means
 not only the assimilation of the race experience
 but also the acquisition of individual
 experience as well. The school must provide
 for the child certain environments, reactions
 to which will give him experiences that
 will be serviceable to him in later life."

Now I wish to emphasise that the teacher is the centre and the most important part of a school environment.

Youth, we all know, is the hope of any race, of any nation, of the whole world. Whatever is instilled in the minds of youth of the present generation, that will be the practice of the men of tomorrow. The teacher has it then as his task to ~~mould~~ ^{and} the solemn duty to ^{so} mould the youth of today so to be positive factors for good in the society of their adult life.

Aims of
Education

I believe that it is an accepted fact that the chief or general aim of education is 'social efficiency' of the individual. By that is implied that through education is rendered a positive factor in society in that he is self-supporting and no public charge. There are ~~two~~ degrees of social efficiency. One person may simply be self-supporting. Another is self-supporting and respects the liberties and rights of others as well. The third man is not only self-supporting with respect of the rights of others but also does all he can to help others to become more efficient.

It is to assist others to attain social efficiency that you are engaged in this noble profession of teaching.

It may perhaps be logical for one of you to ask the question: 'What subjects should be taught or curriculum or system of education should be adopted to bring about these ideals among our people?' My reply to this question

would be that generally speaking there is no royal road to this goal. But, so far as the education of our people is concerned they demand and deserve, from the very fact of their backwardness (judged from world standards), the best, the most complete and the most efficient system of education. In other words, it is wrong to draw up a special system of education for the African based merely on race or colour of the skin. Education is one. It would be more just and reasonable to give the African the broad foundations of education first and then add to it whatever special details that may be necessitated by our desire to keep the African in touch with what was good in his past or for whatever other reasons for his own good and for the benefit of society as a whole.

I wish, however, to emphasise to you as teachers that the subject matter is not the most important part of teaching. It is the ^{high} principles, the ^{life} ideals, which can be impressed upon the youth through any subject on the school curriculum, on the play-ground or elsewhere, which are most valuable to the ^{people} student in his future adjustments in life than all the details ~~that~~ all the details that are crammed for the passing examination.

The children demand ^{from} every teacher leadership. They want you teachers to show them the way - to show them ^{how to go} things. They demand example not mere words or precepts. They are impressed more by

what a teacher does than what he says.

They want to feel that they can look up to their teacher. He must be an inspiration to them not merely as an intellectual phenomenon but for his strong personality, his character, his power, his insight, and his influence for good over men.

Such a teacher may not be brilliant ^{as a scholar} but he can develop more leaders than one with high academic attainments but lacking good character and high ideals.

Every teacher, however, must endeavor to improve himself intellectually. He must strive to acquire more knowledge because knowledge is power. This he can attain by reading good books such as biographies of great men, essays, poems, and other treatises by great writers. In other words, any of you can enlarge your influence for good ~~in~~ by living in the company of great thinkers of all times through their books. Read good books and you will grow mentally and spiritually. They are good company. They stimulate thought and action. They develop personality and character.

As African teachers with no well organized libraries you can help one another and prepare yourselves for the great tasks of leadership of our people in the school, in the church and in the community as a whole by forming yourselves into clubs or teachers' clubs. In these clubs you can exchange your own private books for reading purposes. Tax yourselves a small fee for the purpose of adding one or two more volumes to your collection. You may hold

meetings at specified times in which reports on books read by certain members are received and discussed. At other meetings discuss your school problems, or some community problem. Prepare yourselves in every way to be worthy of your calling. Sometimes you may invite special lecturers who are authorities on certain questions. May I add as sound advice ^{that} before attending a learned lecture read all you can ^{about the subject of the lecture} before time ^{so that} you can listen to the lecture ~~so~~ ^{intelligently} ~~and~~ ^{sheepishly} ask questions or make observations that will make the lecturer respect you. Because, many people appear intelligent and wise until they open their mouths to ask questions or discuss something.

I believe if you take some of these hints. You will grow intellectually. You will get knowledge which will make you powerful factors in various communities. You will be opening your own eyes for the real, constructive, and ~~positive~~ ^{selfless} leadership and self-sacrificing leadership that is so sorely needed among our people. At present, most of our leadership is professional by that I mean that you and I look upon whatever we do for our ^{unfortunate} people as a source of income ^{or livelihood} for us self-styled leaders. A way out is for us to keep our jobs and help our people in our little way during our spare time.

A teacher club such as that suggested would help every teacher individually by creating for him a stimulating environ-

environment. It will keep him mentally alive to his surroundings and prevent him reverting to the habit of preschool days - of reading nothing. Some teachers after a year or two of teaching know no more than the requirements of the class they teach because they read nothing and forget everything except what they teach and that often in parrot-like fashion.

I wish that our teachers and young people would look upon their certificates as mere stepping stones to the fountain of knowledge which lies buried in books and other sources of knowledge outside and beyond the prescribed curriculum. Your training at school and college is not complete knowledge. It is only the key with which to open the doors to knowledge or the foundation upon which the superstructure of real knowledge ^{may be built}. Try to improve yourselves daily.

Again the teachers' club can and should be an influential factor for community development. It should organize or encourage a parents club and meet with the parents club occasionally in order to bring about common interest between parents and teachers ^{between} or the community and the school.

You must bring the light of your training and education to the dark ^{dark} streets of our locations and to the groping minds of our uneducated and backward people.

Your task is not an easy one.

The path of a life

I believe it may encourage you if I tell you here the story of what one great teacher did for his school, his people, ^{for his} country, nay for the whole world
 started school in shed + chicken coop
 He taught his students the ideal of service

Community interest — Extension service
 Agriculture,
 Schools.
 Church.

Served His Country.

Assisted by best brains white and black
 morally and financially
 Advisor to his people all walks of life
 President of Founder of
 " Negro Business League 16 yrs

Taught.

We shall prosper in proportion
 as we learn to dignify and glorify
 labour and put brains and skill
 into the common occupations of life

Upon his statute

He lifted the veil of ignorance from
 his people and pointed the way to
 progress through education and
 industry.

Teach the Children what is expected
 of them in life.

The children look to you for leadership in all things worth while. By virtue of your training and calling you are the natural leaders of the people. We expect you as teachers to ~~help~~ ^{teach} the boys and girls to be intelligent and useful citizens. Help them to be men and women of integrity and honour who value their good names and high ideals above all else. They should be taught to do their best, to be trustworthy, and dependable in whatever they do.

Teach them that in unity there is strength. Our hope lies in developing a common interest and a common ideal that is why we teach all the tribes the same language in united schools under the same teachers. We must be united. In order to help ourselves we must be united to make our contribution to our country and to the world. We need unity in order to cooperate effectively with our European fellow-citizens in developing our common country.

Teach our boys and girls that we must believe in ourselves before we may expect others to believe in us. We must be respectable, to be respected.

They must strive for ^{good} character which breeds ^{good} courage and high ideals. Men hold high positions of leadership largely because of their energy & character.

Let your inspiration from Daniel Webster who say
I b

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