

THE CONTRIBUTION OF THE MISSIONARIES AND THE CENTRAL GOVERNMENT TO EDUCATION FOR THE BATSWANA

Semakaleng Audrey Lydiah Komane
B.A., H.P.T.C., B.Ed.

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Supervisor: Mr. C.T. Viljoen

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ABSTRACT

This study traces the historical development of education for the Batswana (in the former Bophuthatswana). It aims at evaluating and determining the outcome of the two-phased historical transitional era that characterises the history of education for the Batswana, by focussing on:

- * the transition of Black education under Missionary control to South African Government control;
- * the transition from South African Government control to the Bophuthatswana Government control.

The four education commissions, namely the Eiselen (1949) and the De Lange (1981) of the South African Government and the Lekhela (1977) and Bodenstein (1985) of the Bophuthatswana Government respectively, are reported on. These commissions effectively brought the education of Blacks under the control of the state and essentially marginalised the important role played by the Missionaries in the education of Blacks in South Africa.

The subsequent failure of the Missionaries as well as the state to bring about desired change and innovation in the education of Blacks in South Africa is signified by several events of protest including the 1976 uprisings. These failures led to the church communities reclaiming their place as significant role-players in the education of Blacks in Southern Africa. The role played by the Catholic, Anglican and Methodist churches in bringing to an end racial segregation in education through the establishment of racially desegregated schools is also highlighted.

The emergence of education for the Batswana as a separate entity through the Lekhela Commission (1977) did not necessarily constitute a significant departure from the Bantu

education ethos. The RSA Department of Education was still in charge of the secondary education curricula while the Bophuthatswana Education Department was in charge of the primary school phase. Some of the shortcomings of the Bophuthatswana education department are highlighted in this study. These include among others:

- * the lack of clearly identifiable innovative objectives and techniques, and

- * poor planning procedures.

Notwithstanding the perceived shortcomings on the part of the Bophuthatswana Government to reform and innovate the Bantu Education system into the kind of education system that would meet the needs and aspirations of the Batswana nation, the following notable successes/achievements by the Batswana have been identified in this study: The innovative "Popagano" philosophy was embraced as the community committed itself to contribute meaningfully to the education of their children. The child-centred primary education upgrading programme (PEUP) approach became a revolutionary perspective of teaching at primary school level. The establishment of the national university, the development of technical education and technicians are all indicative of the positive implementation and improvements envisaged by the Lekhela Commission. Furthermore, the introduction of Middle schools in the school system of Bophuthatswana is a unique feature in Southern Africa. The successful Missionary institution developments in the former Bophuthatswana were symbolic in the school structures as well as in the distinguished historical figures mentioned in this study.

The aim of this historical research based its perspective on educational developments among the Batswana since the arrival of the Missionaries in the early eighteenth century. The changes and innovations that occurred during the establishment

of Bantu Education, Act No. 47 of 1953, as well as its implementation were highlighted in this study.

The Bophuthatswana education infrastructure resulting from the Missionary influence, as well as from the RSA Department of Education (DET) influence were acknowledged.

The applicable methodology designed for the historical research have been defined and applied as part of the mini dissertation. These were as follows: Literature study; unstructured interviews; the problem-historic method, the descriptive methods and the comparative research method.

This research was focussed on the Historical Education perspective. Thus, concepts related to the field of study have been defined as: Contribution of missionaries' education, central government, education for the Eatswana in the RSA, Commissions of inquiry into black education, changes and innovations envisaging better system of education for the black South Africans.

The research has been concluded with the following findings: Missionary education was the point of departure that had set the milestone for the civilization (christianization) of Blacks in South Africa. The South African government took the responsibility from the Missionaries with the concession of implementing the Bantu Education system in order to achieve the Western capitalist ideology, thus created the black homelands for the sake of segregation. All the education commissions of inquiry were elected by the government with the aim of innovating the Bantu education system. For that reason the Lekhela Education Commission envisaged emancipation from the apartheid system to the one that would achieve the aspirations of the Batswana as a developing nation. Subsequently, the latter commission gave birth to the education for "self-reliance" whereby the diversified school system and curricula were identified. Despite the Batswana unique "Popagano"

system, their reliance on the RSA's Department of Education and Training could not be overlooked.

In order to upgrade the standard of education for the Batswana the following aspects had to be considered for further research: Boosting the economy and budget for the educational structures, community involvement in curriculum development as well as the department of education's task of applying and recognising the students' rights in schools. This must be taken as a field of research, to improve the relationship between the students' body and the authorities.

OPSOMMING

Hierdie studie spoor die historiese ontwikkeling van onderwys vir die Batswana (in die voormalige Bophuthatswana) op. Dit poog om die twee historiese oorgangsfases wat kenmerkend is van die geskiedenis van onderwys vir die Batswana te evalueer en bepaal deur op die volgende oorgangsfases te fokus:

- * die oorgang van swart onderwys onder die beheer van sendelinge na die Suid-Afrikaanse Regering;
- * die oorgangsfase van die Suid-Afrikaanse Regering na die beheer deur die Bophuthatswana Regering.

Verslae van vier onderwyskommissies naamlik Eiselen (1949) en De lange (1981) van die Suid-Afrikaanse Regering, sowel as die Lekhela (1977) en Bodenstern (1985) van die Bophuthatswana Regering is nagegaan. Hierdie verslae het die beheer van swart onderwys effektief onder die staat gebring en die belangrike rol wat die sendelinge gespeel het in die onderwys van swartes, gemarginaliseer.

Die daaropvolgende mislukking van die staat om verwagte veranderinge en innovasie in swart onderwys in Suid-Afrika mee te bring, het tot verskeie opstande soos byvoorbeeld in 1976 gelei. Hierdie mislukking het daartoe gelei dat die kerk sy plek as 'n belangrike rolspeler in die onderwys van swartes moes herwin. Die rol wat deur kerke soos die Katolieke, Anglikaanse en Metodiste gespeel is om 'n einde aan apartheid in onderwys te bring deur die stigting van nie-rassistiese skole is ook een van die hoogtepunte van hierdie studie.

Die opkoms van onderwys vir die Batswana as gevolg van die Lekhela kommissie van onderwys in 1977 was nie noodwendig 'n merkwaardige afwyking van die Bantoe-onderwys filosofie nie. Die Suid-Afrikaanse Departement van Onderwys was nog steeds verantwoordelik vir die kurrikulering van die sekondêre skoolvlak gebly, terwyl die Bophuthatswana Onderwysdepartement ver-

antwoordelik was vir dié van die primêre skoolvlak. Sommige tekortkominge van die Bophuthatswana Onderwysdepartement word ondersoek. Dit sluit die volgende in: gebrek aan duidelike geïdentifiseerde innoverende doelwitte en tegnieke, sowel as swak beplanningsprosedure.

Nieteenstaande die bespeurde tekortkominge aan die kant van die Bophuthatswana regering om die Bantoe-onderwysstelsel te verbeter en in sy plek 'n onderwysstelsel wat aan die behoeftes en wense van die Batswana-nasie sal kan voldoen in te stel, word die volgende merkwaardige suksesse in hierdie studie geïdentifiseer: Die innoverende "Popagano"-filosofie is omhels, want die gemeenskap het hom verbind tot 'n betekenisvolle bydrae in die onderwys van sy kinders, die leerlinggesentreerde program bly nog steeds 'n revolusionêre perspektief in die primêre skool onderwys, die stigting van die nasionale universiteit, die ontwikkeling van tegniese onderwys en teknikons is duidelike en positiewe implementering van die verbeterings wat die Lekhela kommissie aanbeveel het. Verder, die instelling van middelskole in die skoolstelsel bly 'n unieke verskynsel in Suider-Afrika, die suksesvolle sendeling instellings in die land se skoolstelsel sowel as die gesiene historiese figure wat in hierdie werk genoem is.

Die doel van hierdie historiese navorsing is om die ontwikkeling in onderwys onder die Batswana vanaf die aankoms van die sendelinge in die vroeë agtiende eeu na te vors. Die veranderinge en vernuwings wat voorgekom het tydens die instelling van Bantoe Onderwys, Wet Nr. 47 van 1953, asook die implementering daarvan, word in hierdie studie uitgelig.

Die Bophuthatswana onderwysinfrastruktuur wat voortgespruit het uit die invloed van die sendelinge, asook die invloed vanaf die Suid-Afrikaanse Departement van Onderwys, is erken.

Die toepaslike metodologie wat ontwerp is vir die historiese navorsing is gedefinieer en toegepas as deel van die skripsie. Die metodes is soos volg: literatuurstudie, ongestruktureerde

onderhoude, die probleem-historiese metode, die beskrywende metode en die vergelykende navorsingsmetode.

Hierdie navorsing het op die Historiese Opvoedkunde gefokus. Dus is konsepte wat verwant is aan die studieveld gedefinieer as: bydraes van die sendelingonderwys, die sentrale regering, onderwys vir die Batswana in die RSA, kommissies van ondersoek na swart onderwys en veranderinge en vernuwing met die oog op 'n beter stelsel van onderwys vir die swart Suid-Afrikaners.

In die navorsing is tot die volgende gevolgtrekkings gekom: Sendelingonderwys het die begin aangedui vir die beskawing (kerstening) van swart Suid-Afrikaners. Die Suid-Afrikaanse regering het die onderwys van die sendelinge oorgeneem in 'n poging om die Westerse kapitalistiese ideologie te vestig. Dit het aanleiding gegee tot die ontstaan van die swart (Batswana) tuisland ter wille van segregasie. Al die kommissies van ondersoek na onderwys wat deur die regering aangestel is, het probeer om die Bantoe Onderwysstelsel te vernuwe. Om hierdie rede het die Lekhela Onderwyskommissie beoog om weg te beweeg van die apartheidsstelsel en nader te beweeg aan die een wat voldoen het aan die verwagtings van die Batswana as 'n ontwikkelende nasie. Vervolgens het dié kommissie aanleiding gegee tot die ontstaan van selfstandige onderwys waarby die verskillende skoolsisteme en kurrikula geïdentifiseer is. Ten spyte van die unieke Batswana "Popagano"-stelsel, kan die afhanklikheid van die Suid-Afrikaanse Departement van Onderwys en Opleiding nie oor die hoof gesien word nie.

In die proses van die opgradering van die onderwys vir die Batswana moet die volgende aspekte oorweeg word vir verdere navorsing: Verbetering van die ekonomie en die begroting vir die onderwysstrukture, gemeenskapsbetrokkenheid in die kurrikulumontwikkeling en ook die taak van die Departement van Onderwys om die regte van leerlinge te erken en toe te pas. Hierdie kan as 'n navorsingsveld gebruik word om die verhouding tussen die leerlingraad en die gesagsdraers te verbeter.

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CHAPTER 1

1. INTRODUCTION, ORIENTATION AND THE PROBLEM OF RESEARCH, TOPICALITY OF THE RESEARCH, AIMS, METHODOLOGY AND STRUCTURE OF THIS REPORT

1.1 INTRODUCTION

Chapter 1 highlights the central field of the research procedure by stating the problem, topicality of the research, the aims, methodology, delimitation, clarification of concepts, as well as the focus on the structure of the mini dissertation.

1.2 ORIENTATION AND THE PROBLEM OF THE RESEARCH

Loram (1917:46) states that the history of native education in South Africa is the history of South African missions, for it is due entirely to the efforts of the missionaries that the native of South Africa has initially received any education at all. It is evident that from as early as the 19th century's developments, the efforts of civilizing the blacks were through the process of evangelization which gradually became sporadic in growth due to the following circumstances:

- * there were numerous administrative bodies involved;
- * most missionary schools were insignificant and were not co-ordinated;

- * missionaries offered European curricula which were too abstract for the primitive Bantu;¹
- * and the Government was reluctant to offer financial assistance, hence these schools were sporadic in growth (Rose, 1970:47).

As a result of the lack of Government assistance, the church was forced to get converts to spread the teaching of the Bible (Lekhela, 1958:58). Thus the Bible formed the subject matter of its teaching and the church trained teachers who were used to help in the acceleration of the spreading of Christian teaching. For that reason, the missionaries emphasised the Christianization of the 'indigenous people' more than their schooling.

According to Sargant (1908:548) the faults that the mission schools had, were due to the fact that, in common with their generation, the missionaries had inadequate ideas of education. In addition to the shortcomings which were due to the lack of educational techniques and skills, their aims were selfish and antagonistic and stations were isolated from the outside world. Thus there was a lack of new ideas from the world beyond the respective missions (Lekhela, 1958:59).

Until the early 20th century the education of Blacks was carried by various church missionary societies but in 1910 provincial education departments took over. Before the take over the missionaries had set the pace to enlighten the South African Native, but they did not emphasise formal education and schooling since they were not professionally equipped.

¹ The term Black is used as a synonym for Bantu, African and Native of South Africa. Although the researcher disagrees with these concepts, "Black" is adopted as the relevant synonym.

Owing to the lack of sufficient funds, the missionaries' attempts to found stable mission stations and provide schooling among the Batswana tribes were unsuccessful.

Lekhela et al. (1972:11, 19 & 31) postulate that during the period 1813-1910, the big three namely the London, Wesleyan and Berlin Missionary societies, had not made any really worthwhile progress in the evangelization and education of the Batswana. Subsequently the development of education took place quite rapidly when there was co-operation between the missionaries, the Provincial Administration, the central Government and the Batswana themselves in the period 1910 - 1953.

Bantu Education Policy for the Immediate Future (1954:8) states that when the Bantu Education Act No. 47 of 1953 was passed, the local control of schools under the supervision of the state was entrusted to Bantu organizations, which had to learn to render service for the community as a whole, a service hitherto rendered by the mission churches. The mission school was being replaced by the community school. As a result the Minister of Education laid out principles in providing active participation by Black people in the control and management of community schools. Hence regional, local or domestic councils and school boards were established.

According to Lekhela et al. (1972:33) the administration of education in the homeland was the responsibility of the Department of Education. For that reason, the Batswana Education Act No. 9 of 1973 as well as Act No. 2 of 1979 were promulgated. School Boards and School Committees which were manned entirely by Blacks were established. Local communities raised considerable sums of money for the erection and maintenance of their schools (Lekhela et al. 1972:34).

The destabilization of the educational progress due to government's resistance to the contemporary socio-political changes in RSA resulted in crisis and rioting in the Batswana home-

land. The failure of the government to communicate positively created tension which erupted into a political constraint whereby the Bophuthatswana government's property, including schools and authorities', business centres were destructed through fire, looting and malice (Anon., 1994(a):2).

It has been noted as the historical perspective that the destructive role played by the Batswana Civil Servants including the police and defence force, was the reaction due to the failure of President L.M. Mangope, to redress their grievances and demands as stated:

- * payment of pension funds
- * re-incorporation of Batswana territory into RSA for them to participate freely in the April 27 elections.

As a result of the upheavals across the entire homeland, the breakdown of communication between the community and the leadership, schooling also came to a standstill since February 1994 (Anon., 1994(b):2).

1.3 STATEMENT OF THE PROBLEM

In view of the foregoing background the following research problems have been identified.

- * What influence did the missionary education have on the Batswana education?
- * What does the contemporary Batswana education infrastructure look like as a result of the missionary education?
- * To what extent did the Bantu Education Act. No. 47 of 1953 influence the Education Act. No. 9 of 1973 as well as Act No. 2 of 1979 with reference to the implementation of the Batswana Education for Popagano?

This research highlights the significance of the work of the missionaries among the Black (native) tribesmen. The current educational developments for the Batswana as a result of the Lekhela Report 'Education for Popagano' compiled by the Lekhela Commission of 1977, were taken into cognizance. Since the Bophuthatswana National Education (Lekhela) Commission's philosophical premise was to emancipate from the "Bantu Education System" i.e. the South African education, innovative measures which were embarked upon by the homelands government after independence in 1978 were ascertained.

The research also reviews the circumstances that led to the transition of control from the Christian Mission Schools to a central department of Black Education in 1954, the Department of Native Affairs, 1949, and finally the Department of Bantu Education in 1953. Since in 1979, with due respect to the promulgation of Act No. 90 of 1979 when all schools in the RSA were registered as State schools it had to be established whether the transition brought a solution for the education meant and suitable for Batswana citizens.

Reasons for the ethnic grouping of Blacks have been established. It is postulated by Msomi (1978:18) that separate education departments were created for the seven homelands based on tribal differences: Bophuthatswana, Ciskei, Gazankulu, Kwa-Zulu, Lebowa, Qwaqwa and Venda, as African children were supposed to learn better in African homelands.

This research focussed on the past to evaluate the present structure of education for the Batswana with regard to its shortcomings and progress. In this way a contribution was made to changes and innovations for the future by making recommendations. The past provided knowledge and insight into the present state of affairs and thus gave direction towards

the "New" South Africa. Faults that were discovered were ascertained through research.

Furthermore, the promulgation of Act No. 90 of 1979 was noted as an innovation whereby the Bantu Education Act No. 47 of 1953 in the RSA was substituted. Similarly education Act No. 2 of 1979 for the Batswana had been focussed on as significant in creating the homeland's innovative education system. The subsequent take over of the Mission schools by the RSA and the Batswana states since 1979 was viewed as the solution that gave birth to the proposed provision of a suitable education for the Batswana citizens.

Since the disruption of education by sporadic boycotts, the strike was eventually intensified by the Unibo students with the aim of pressurising the Bophuthatswana government to change its oppressive policy of denying the community free political rights. The ultimatum was set for April 7 1994 by all students failing which the three day confrontation between students and security forces ensued (Anon., 1994(a):8).

It was stated by the City Press that the 19 year old University of Bophuthatswana student orchestrated the downfall of the homeland's cabinet (Anon., 1994(b):2). Thus the president was deposed by the RSA Minister of foreign affairs, Mr. Pik Botha, on March 19, 1994. Consequently the two administrators viz. Mr. T. van der Walt, then chancellor of Unibo, and Mr. J. Mokgoro were appointed to act in ex officio, prior April 27 elections (Anon., 1994(c):29).

Crisis loomed in the department of education since the Minister of Education, Mr. K.V.C. Sehume, as well as his deputy, Mr. J.M. Ntsimo and secretary, Mr. S.M. Molosiwa, were given unconditional leave, being declared illegitimate officials of the deposed government (Anon., 1994(c):29). Consequently, the RSA government had taken over control of the Bophuthatswana education system in the interim, while normality will be attained in the "New" dispensation after April 27, 1994.

1.5 AIMS OF RESEARCH

The aims of the research were:

- * To describe the influence of the missionary education on the Batswana education.
- * To describe the Bophuthatswana education infrastructure as a result of the missionary influence in the period mentioned.
- * To establish the influence of the Bantu Education Act No. 47 of 1953 on the educational developments among Batswana as indicated by Act. No. 9 of 1973, and Education for Popagano of 1978, as well as the Education Act No. 2 of 1979.

1.6 METHODOLOGY

1.6.1 Literature study

Historical research must deal with data that are already in existence. As a result gathering data is considered as one of the criteria since the researcher must utilize evidence resting on reliable observation. The two types of sources of historical data used in this research are prescribed as follows:

- * Primary sources and secondary sources

Primary sources are the documents in which the individual observing the event being described was present. According to Good et al. (1941:253), primary sources are the original documents or remains, the first witnesses to a

fact. These are utilised for attempting to solve definite, answerable, and significant problem in the history of education. The secondary sources in contrast are those in which the person describing the event was not present but has obtained his description from someone else who may or may not have directly observed the event (Borg & Gall, 1979:191).

Text books, for example, in the history of education are secondary sources, since the copies have been reproduced many times. Besides written and printed sources, the historian must be skilled with visual, statistical as well as oral evidence, as well as subject his sources to external and internal criticism of data (Good et al., 1941:257).

The primary and secondary sources were consulted through library search and literature review at the University of Potchefstroom and the Bophuthatswana libraries as well as the archives. Official documents in the form of circulars, government gazettes from the Government printers in Mafikeng were sought. These were recorded as annual reports, government gazettes, acts, articles, newspaper clippings, books, journals, magazines as well as dissertations.

1.6.2 Unstructured interviews

The researcher has to take into account, consulting knowledgeable sources of information i.e. people influential and directly involved in the events. As a result questionnaires and interviews are used to convert into data the information directly given by a person (subject). These are also used to discover what experiences have taken place (biography) and what is occurring at the present (Tuckman, 1978:196).

The well-conducted interview is not just a chat in which one talks about any and everything but is directed so that it provides the most useful information in the shortest amount of time (Charles, 1988:85). Thus Turney and Robb (1971:134) describe this method as a flexible approach which permits the interviewer to pursue certain responses as far as necessary, to follow important clues. In some situations the subject being interviewed may be asked very few questions and be encouraged to express himself freely.

The information derived from the literature review was verified and reinforced through unstructured interviews.

The Bophuthatswana Education Department officials interviewed were involved in the training and orientation for the Primary Education Upgrading Programme (PEUP) as well as conducting the research for the technical education in Bophuthatswana respectively.

The following officials involved in the education system, and who were conversant as well as experienced in current educational matters were interviewed:

- * Mr. R.I. Molokoane, Public Relations Officer of the Bophuthatswana Governor's Department, was interviewed in Lehurutshe on PEUP on 5 March 1993.
- * Mrs. E.K. Nkgothoe, lecturer at Lehurutshe College of Education, was interviewed in Lehurutshe on PEUP on 5 March 1993.
- * Mr. R. Embleton, deputy rector at Lehurutshe College of Education, was interviewed in Lehurutshe on technical education on 4 March 1993.

1.6.3 **The Problem-historic method**

This method reveals the philosophical problems in their historical sequence. It is primarily formulated for the research in history of philosophy. This method aims at indicating how and exactly on which grounds thinkers influence others (Van der Walt, 1990:17).

According to Good et al. (1941:239) and Turney and Robb (1971:62), there is no sharp line between historical method as a research procedure and the history of education as a field of professional knowledge. Historical method provides a technique of investigation which makes possible the existence of a body of content in the history of education. As a result the researcher (educational historian) produces a faithful record of unique events that have happened in the past by using the historical method, as well as analyse the current situation through the descriptive method.

Subsequently the researcher has applied this method. Data was obtained from the primary and secondary sources in view of observing and interpreting reliable data as evidence with reference to the events, persons and places that have played a major role in the past history of the Missionaries and Black education. These eventually gave rise to the creation of the present as well as the future perspective based on the hypothesis and the outcome of the problem.

1.6.4 **Comparative research method**

This method of research is significant in this study in that it presupposes comparable aspects of differences and similarities in the education system. Other entities which have been compared were for example, the education philosophies, curricula, school structures, subject problems of both South Africa

and Bophuthatswana, taking into consideration the Missionary education influence on both systems. The analysis, evaluation and description of the same education system at different periods of development were also included in this method (Potgieter, 1972:58-60).

According to Mathipa (1989:17) this method of comparison determines, in this study, the uniqueness and the commonness of the system of Education for 'Popagano' in terms of comparative categories. Relatively speaking, there are particular socio-cultural and political situations that makes Batswana people in certain aspects like all men, while in particular aspect are unique human beings having their own historical and cultural ground motives.

1.6.5 Descriptive research method

Since the education system must be thoroughly described, this method entails collection of data centred on the problem. Thus it is the prerequisite of the comparison, explanation and evaluation (Conradie et al., 1976:184).

Turney and Robb (1971:63) points out that the descriptive studies are designed to determine the facts of current situations and thereby clarify status. As a result the present situation may be surveyed and interpretively described in terms of all available facts. Hence this method does not necessarily indicate that current situations are either good or bad.

Furthermore, Cohen and Manion (1983:4) state that the descriptive method looks at individuals, groups, institutions, methods and materials in order to describe, compare, contrast, classify, analyse and interpret the entities and events that constitute their various fields of enquiry. Gay (1981:12) reiterates that this method involves collecting of data in

order to test hypotheses or answer questions concerning the current status of the subject of the study.

Thus the developments and changes as well as the implementation processes that occurred since the Missionary enterprise within the South African and Bophuthatswana education systems were described. For that reason, the role played by the Missionaries, the intervention of the Provincial administration and the central government until the Bophuthatswana government took over control of its own education system were determined through external and internal criticism of data.

1.7 DELIMITATION OF THE FIELD OF STUDY AND CLARIFICATION OF CONCEPTS

This research was focussed on the discipline of the History of Education. As a result the era on which the research problem was centred has been demarcated as follows:

1.7.1 Regarding the scientific discipline

The research falls within the ambit of the History of Education as the contribution of the missionaries and the central government to education for the Batswana, deals with and centres mainly on historical questions, matters and problems.

1.7.2 Contribution

Denotatively it means a written composition supplied to a periodical; giving a share or helping. In context reference will be made on the roles played by the Missionaries, govern-

ment and various departments as well as commissions of inquiry in the education of blacks - Batswanas in Southern Africa (Macdonald, 1974:282).

1.7.3 **Missionaries**

In denotative terms the concept refers to the act of fulfilling a religious task; a settlement for religions, charitable, medical or philanthropic work in a district not fully developed as a parish (Macdonald, 1974:840)

Contextually, it refers to the Protestants' churches that emerged and took part in the missionary activities with the purpose of Christianizing the black tribes. In the early 19th and 20th centuries the European mission fields of indigenous churches became self-supporting and independent organisations in the Homelands of black South Africans (William and Emmanuel, 1955:358).

1.7.4 **Central Government**

According to Page *et al.* (1977:59), centralization is the degree to which central or superior administrative agencies retain, rather than delegate, powers of decision-making. Frequently used regarding the administration of education, where, for example, highly centralized systems indicate control by national government, while decentralized systems are administered at local level, e.g. region, district or township. In context, the former Homelands' governments of South Africa centralized their education departments, while the central government with Pretoria as head office, was the financier.

1.7.5 Education

This concept denotes teaching, guiding, leading, moulding, accompaniment of the adult-to-be or educand by the educator to self responsibility or self determination (Van Vuuren, et al. 1976:21).

In historical context, education means to examine the phenomenon education in its historical perspective. Hence the chronological accumulation of historical facts about education practices and education theories is useless unless it is followed by their scientific evaluation. History of education therefore has its starting point in the problems that are encountered in the contemporary education event with the purpose of selecting and ordering the essence of a particular problem in its total historical relief (Van Vuuren et al., 1976:19-20).

The Missionary activities towards education of blacks led to the concern of the colonial government, the provincial administrators, Union Government, through its Department of Native Affairs as well as the Department of Education regarding attempts to civilize the black tribes in Southern Africa (Lekhela Report, 1978:XIII).

Both the Missionaries and the central Government exercised the responsible task and authority in moulding educating the black South Africans.

1.7.6 Batswana

According to the Lekhela Report (1978:5), educational history research has traced the origin of the Batswana of Southern Africa as a tribe since the eleventh century.

Schapera (1953:14) reiterates that after 1600 A.D. Tswana Society developed into Kingdoms incorporating people with diverse origins. They built large villages containing a few thousand people hid in time of attack. Homes built out of mud and thatched with grass were moved every fifteen or twenty years as wood, water, grazing etc. were exhausted or when a new chief was installed (Kiely, 1983:13).

Tswana villages were carefully planned, related families living in wards. Each followed a recognised pattern with the headman's home, kgotla (meeting place) and cattle kraal in the centre. The wards were grouped around the chief's home, tribal kgotla and Royal stock kraal in order of seniority (Schapera, 1953:46).

In context, the education of the Motswana child was informal (incidental) and instinctive since from the initial stage at his mother's knees, throughout infancy and puberty stage until when he was more or less subjected to formal education in initiation schools. With the arrival of the missionaries, the traditional initiation schools were regarded as completely unacceptable, pagan and obscene, thus Batswanas had to become converted, christianized and evangelized through the ability to read the Bible (Lekhela Report, 1978:6).

1.8 PROBLEMS ENCOUNTERED IN THE CONDUCTING OF THE RESEARCH

Access to the Bophuthatswana Department of Education records such as the clearly defined minutes of the proceedings of the National Education commission meetings held between November 1977 and May 22 1978 was not possible due to:

- * the misfiling of the minutes signed by the then presiding secretaries,

* the inaccessibility of the members of the Lekhela Commission including the chairman, Prof. E.P. Lekhela, who had already retired. It was difficult for the researcher to interview these primary sources and references.

1.9 PROPOSED STRUCTURE OF THE MINI DISSERTATION

Chapter 1: Introduction, orientation and the problem of research, aims, methodology and structure of this report.

Chapter 2: Missionary and Government education.

Chapter 3: The transitional period: from missionary to Bantu education.

Chapter 4: Innovations leading to Education for "Popagano".

Chapter 5: Batswana's new educational dispensation of "self reliance".

Chapter 6: Findings, conclusions and recommendations.

1.10 SUMMARY

This chapter focussed on the orientation with reference to the postulation and the statement of the research problem, topicality of the research as well as its aims. The suitable methodology applied in this research has been prescribed and verified. The fundamental concepts which are basically essential in this dissertation have been clarified. The structure of this report as well has been highlighted by the researcher.

CHAPTER 2

2. MISSIONARY AND GOVERNMENT EDUCATION

2.1 INTRODUCTION

In this chapter attention will be paid to the effects and influence of Missionary education, its aims as well as its objectives for Christianising the Blacks. The content of the curriculum of Missionary education would be highlighted as basically the source of Bantu Education.

It is also emphasised that although the missionaries and the SA government were both committed to civilizing the Black South Africans, their philosophical premises differed. Therefore reference is made to the contradictions based on their aims and objectives in designing a curriculum that would be suitable for the Black community.

Thus, developments as well as the essential role played by the SA government in subsidising the missionary schools are also commendable in this chapter.

2.2 THE MISSIONARIES AND THEIR CHRISTIANISING OF THE SOUTHERN AFRICAN BLACKS

The missionaries were the first to recognise the educational needs of Black South Africans. They provided the people with a preliminary religious education background by teaching them to read and write through the Bible. Missionaries were the greatest force for change in the life of the Blacks, and the contemporary philosophy of life and practice is an indication

of the influence of the church missionaries' enterprise as a controlling factor in Bantu Education.

The 'Big Three' namely: the London Missionary Society, Berlin Missionary Society and Wesleyan Missionary Society had played the essential role in evangelising and educating the Batswana during the eighteenth and early nineteenth century. It was comparatively easy to establish mission stations among the Batswana because they had no definite and rigid system of religion (Lekhela, 1958:35).

As quoted by Kallaway (1984:60), the speediest way of creating needs among the people was to Christianise them. It was implied that once the people become Christians they would look for the material and specific needs like: clothing, better housing, furniture, books, education for their children and many other things which they would get by working. Christianity, thus also taught the duty of working and denounced idleness as a sin.

Robert Moffat and Reverend Hamilton of the London Missionary Society established centres for education in 1813 until 1850. They evangelised the Batlhwane at Dithakong and Kuruman in the North Western Cape (Lekhela et al., 1972:1-12). In 1839 a school was founded in Griqualand where children were taught Dutch, Setswana and Arithmetic as well as reading the Bible (Leone, 1965:57).

The first mission schools for Blacks in the Orange Free State were established by Reverend Archbell in Thaba-Nchu. In 1892, the Moroka Institution was set up for the training of evangelists and teachers. Another training institution for Black teachers, Tigerkloof, became a missionary centre full of activity and purpose in 1904. Other mission stations were established by the Wesleyan Missionary Society (later the Methodist) in 1833 until 1950 (Lekhela et al., 1972:1-12).

Leone (1965:60) postulates that many other mission organisations continued to appear on the stage of education in Southern Africa. He reports that just before the establishment of the Union of South Africa in 1910, there were 699 mission schools in the Cape Colony.

The Paris Evangelical Missionary Society concentrated on religious and educational work among the Basothos and Batswana. The Berlin Missionary Society established its work among the Batswana and Transvaal native tribes. They set up mission stations at Bethanie in the Orange Free State and Pniel in the North Western Cape, where a teacher-training seminary was established for the training of teacher-pastors. Later the two missions merged to form the Lutheran Church of South Africa. By 1955, there were 1069 Lutheran Mission stations where 210 Black evangelists were trained (Steyn, 1990:19).

In highlighting the aforementioned statements, (Williams as quoted by Steyn, 1990:14) says: "Your Missionaries have not been less attentive to the humbler word of teaching to read, than of preaching the Gospel, and dispensing the Sacraments of our holy religion. They well knew that a school well conducted was an excellent nursery to the church".

2.3 THE AIMS OF MISSIONARY SCHOOL EDUCATION

The church missionaries were of different origins, hence their aspects of work differed. The dignity of manual labour, discipline and regular habits were aspects emphasised by those of German origin, for example, Berlin and Harmansberg missions.

The missionaries of British origin drew no distinction between white and black in their schools. Hence their aims were:

- * to nurture the idea of individual responsibility and freedom.

* to stress academic attainments (Mphahlele, 1982: 1-10).

De Clercq (1986:41) views the missionary period as the early period of Western capitalist penetrating into the indigenous pre-capitalist mode of production. Capitalist at that time in South Africa was in its merchant face. As a result they created a whole new era of conversion among the indigenous Africans.

The Africans were influenced by missionaries to realise the need for money for them to attain civilization and education. Due to the reason that: "Native children wore no clothes and teachers could scarcely admit them to the classroom as nature made them" (De Clercq, 1986:41). Hence Africans had no option but to adhere to the missionary's philosophy of life and deviate from their cultural heritage.

A contradiction of ideas prevailed between the missionaries and the colonists. The latter realised that "wage labour" was required by the Africans whereas they wanted servants. On the contrary missionaries stressed Christian morality which was equated with civilization to create brotherhood and sisterhood in Christ (De Clercq, 1986:42). De Clercq (1986:42) reiterates that in general the missionary education was minimal due to the increase of secular schools established by the Europeans. Thus the conditions in schools were bad and teachers were ill-paid and overworked.

Cock (as quoted by De Clercq, 1986:43) postulates that during the nineteenth century three different educational ideologies operated in the Eastern Cape:

* An integrationist ideology which saw Africans as potentially equal to whites i.e. an approach of the early missionaries.

- * The segregationist ideology, according to which education should be racially differentiated, and primarily vocational for Africans.
- * The supremacist ideology which saw Africans as inevitably inferior and education for them as being limited to what was necessary to their position as labourers.

It should be highlighted that the missionaries had different perspectives towards the educational advancement of the Bantu in South Africa. Hence their aims for education for the Bantu varied.

Sargant (1908:26) advocates that the missionaries too were oppressed with the sense of the extreme shortness of the school life of most native pupils. They made the very natural mistake of wishing to impart as much instruction in European knowledge as was possible in the time, forgetting that instruction based upon experience had little permanent educative force.

2.4 THE MISSIONARY CURRICULUM AND ITS OBJECTIVES

Native Education has always been a missionary undertaking in South Africa. It was supported by state funds and more or less effectively supervised by state officials. Their fundamental goals were:

- * Instruction in religion.
- * Training in character and
- * Preparation for vocation (Malherbe, 1925:458).

2.4.1 The South African Missionary Society's goal of education

On the contrary the South African Missionary Society (Dutch Reform Church) was concerned mainly with the rehabilitation of slaves. Their goal of education was the social and religious upliftment of their converts. They also maintained the government policy of segregation by keeping the groups (white and black) separate with the ideology of preserving the dignity of a person and the group to which he belonged (Mphahlele, 1982:10).

2.4.2 The London Missionary Society's formal instruction

Lekhela (1958:59) believes that the majority of the schools were under the control of the London Missionary Society which offered regular instructions in the three R's namely: Reading, Writing and Arithmetic as well as Scripture. The theme of teaching scripture was to equip Batswana men with the knowledge of the Bible so that they could work as evangelists among their own people to spread conversion.

2.4.3 The Church Missionary's ground motive of Evangelisation

Lekhela (1958:58) states that the goals of the early missionaries can be summed up as utilitarian. The Bible and allied literature formed the subject matter of its own teachings.

According to Luthuli (1982:81) the missionaries became interpreters of the Western way of life to the tribes. Their main goal was to assist in Bible study and conversion to the Christian faith.

Horrel (1963:45) mentions that it was due to the production of evangelists that the missionary's curriculum over-emphasised Scripture, that is, the religious and ethical aspects including the aesthetical as well as physical development. Formal education was part of the evangelist work. Other aspects such as the social, cultural and mental were secondary in development.

2.4.4 The Missionary's curriculum development ascertained for the Black South Africans

Horrel (1963:45-53) therefore gives evidence in the establishment of schools like Tigerkloof, in the North Western Cape, near Vryburg. By the early 1930's there were boys trained in carpentry, building, turning, bootmaking, tailoring etc. Girls learnt domestic science, weaving and spinning. There was also a theological section, the institution's own African apprentices, a post office and a hospital with dispensary. As a result a high school was set up in 1926, with dormitories, staff houses and playing fields.

Strydom training institution in the Thaba-Nchu area near Bloemfontein was founded in 1942 by the Gereformeerde Mission Church. It provided the training for Lower and Higher Teacher's Certificates, Diploma in domestic science and social work as well as a Junior Certificate Course. In 1950, the average school life of African children was only four years as many could not reach Standard I (Horrel, 1963:45-53).

According to Mawasha (1969:19), the missionaries aimed at reaching the very soul of their Bantu converts by using vernacular as medium of communication in both educational and evangelic work. Their contribution to Bantu literature is evident in their production of books on Bantu languages and Bantu culture.

Mawasha (1969:20) also advocates that the Missionaries are to be accountable for the 'conversion' and moral growth of the Bantu, yet laying the foundation for the controversial Bantu Education in South Africa. As a result the Dutch Reformed Mission Policy supported a Christian National outlook. It did not purport to oppress, deprive and enslave the Bantu, but rather implied that every nation was called to protect its national identity and to develop it positively. For that reason the Bantu should not only be educated in separate schools, following a separate curriculum, but also in separate areas (Mawasha, 1969:8).

2.4.5 **The philosophical premise of the Missionary Education**

Contrary to the aforementioned Dutch Reformed Missionary Society's ideology, Mawasha (1969:10) declares that the English speaking missionary society and the Roman Catholic Church, disagreed with the principle of differentiation in educational objectives. The Presbyterian Church Mission too rejected the policy of separate development in church, state and school. Its philosophy entertained one multi-racial society in South Africa and strived for common educational aims for both Bantu and European.

Mawasha (1969:20) further maintains that various commissions appointed by the government strived at recommending the emphasis on education that would take cognizance of the social, political, cultural, economic and intellectual needs of the Bantu.

Both the Interdepartmental Committee on Native Education of 1935 and the Commission on Native Education of 1949, according to Mawasha (1969:21), recommended the inclusion of Religious Instruction as a subject in Bantu schools in order to develop the ethical and spiritual aspect of the African community.

Hence it was supportive of the missionaries' aims of catering for the needs and salvation of the soul and fullness of life for each and everybody.

The Methodist Church of South Africa Missionary Society supported and motivated inter-race relations in South Africa with the belief that African people are an integral part of the South African community. Hence the proposed division would create a state within a State, separating African people and their education from the common life of their country. This is evident that the Methodist Church differed from the policy of separate development and discrimination which aimed at keeping the Bantu in the permanent position of subordination: an aim incompatible with Christian norms (Mawasha, 1969:12).

According to Rose (1970:51), effective and progressive missionary work could not be successfully implemented in that the jealousy and unedifying quarrels of missionaries of different denominations have brought their work into disrepute in many parts. Attempts of proselytising are not unknown and sometimes material advantages were offered to natives to induce them to join a particular church.

As a result of missionary education, Luthuli (1982:81) advocates that the tribes were divided into two groups: the Christians and the Heathens. The latter retained its beliefs in ancestor worship and tribal customs while the Christian members developed a new pattern of life which was characterised by clothing, reading, writing and arithmetic.

The Christians attained new beliefs, convictions, and attitudes thus becoming a problem for curriculum designers. This group became the concern of the missionaries and the Provincial Administrators of the Union of South Africa. This gave birth to the advent and introduction of the Black Education Act No. 47 of 1953. Thus the present Black school curriculum emanates from the ever increasing and changing group of people (Luthuli, 1982:81).

2.5 THE DISTINGUISHED BATSWANA SCHOLARS AND PRODUCTS TRAINED BY MISSIONARIES

These are the personnel who have been professionally and academically recognised as the products of the missionary schools distinguished by Historians such as Prof. E.P. Lekhela: "Batswana trainees of the Missionary Societies". Lekhela et al. (1972: 23-24) postulate that these have devoted themselves in serving and upgrading their fellow-men educationally. A few examples are:

- * Solomon Thekiso Plaatjie, product and pioneer of the Berlin Missionary Society who became an author and patriot serving his people.
- * Reverend Lekaiakala as well was a stalwart trained at the Moffat institution (Lekhela et al., 1972:23).
- * K. Motsete became a brilliant scholar at Tigerkloof institution and obtained a scholarship to study at the University of London (Lekhela et al., 1972:24).
- * Dr. S. Molema, scholar and patriot of the Methodist Mission School in the Mafikeng area of the North Western Cape. He obtained a scholarship to study at Edinburgh in Scotland where he qualified as a general medical practitioner (Lekhela et al., 1972:24).

2.6 EDUCATIONAL DEVELOPMENTS IN THE ERA OF THE MISSIONARY ENTERPRISE

2.6.1 North Western Cape (SA): expansion of school buildings

Lekhela (1958:63) proclaims that the period 1859-1891 during which diamonds were discovered saw the creation of a multi-

cultural society and urbanisation. The Batswana men had to migrate from their rural homelands to seek jobs in mixed communities thus uplifting their socio-economic status.

It was after a period of 35 years since the mission schools received the grant-in-aid subsidy from the government. Comprehensive reports of successive inspectors and endeavours of missionaries were then considered by the Superintendent General Sir Langham Dale. According to Malherbe (1925:139) Superintendent Dale's maintenance of native education was in correlation to his statement that 'the only available agencies for transforming the native savage into a citizen, capable of understanding his duties and fulfilling them are the school, the workshop and the Christian church whose teaching needs an industrial substratum.'

Malherbe (1925:139) advocates that nothing was being done in educating Blacks owing to an inefficient system of control over technical education, continuation or night-schools and application of bilingual instruction. As a result an Education Commission was appointed in 1891 to investigate problems on Education of the Aborigines (Natives) or children of the Railways Employees in the Cape Province.

The Provincial Administration assumed its responsibility for the salaries of all Black teachers in 1920. It also undertook to subsidise the missions in the maintenance of their schools, by paying a rent grant annually and paid for school books and requisites. Subsequently there was improvement in the quality of education. The number of schools increased and in the decade 1937 to 1946 there were 150 to 152 schools (Lekhela et al., 1972:20-21).

Evidence was based on the expansion of schools that existed. The Wesleyan (Methodist) and Church missionary societies already working in the Mafikeng and Vryburg areas of the North Western Cape established additional schools. New establishments occurred when the Roman Catholic, African Methodist

Episcopal and the Dutch Reformed Churches built their churches and mission schools. Hence in 1915 there were 39 mission schools in the North Western Cape, and these increased to 90 by 1920 (Lekhela et al. 1972:20-21).

2.6.2 Orange Free State: Government subsidies for the Missionary education

The educational work of the Christian missions had made a deep impression on the Barolong at Thaba-Nchu and Sedibeng Reserves in the Orange Free State. Here the black population was composed approximately of 100% Batswana. There was a need for more schools and funds for education in the area as the missionary societies could not afford to maintain school buildings and pay teachers salaries (Lekhela et al., 1972:24).

The missionary activity was carried mainly by the Wesleyan (Methodist) and Church missionary societies in 1951-1910. In 1878 the Orange Free State missions were offered government subsidy (grant-in-aid). Mr. H.F.G. Kuschke, the organizer of Native Education who was appointed in 1924, brought innovations in the management of the school system (Behr, 1978:7).

According to Loram (1917:46-48), a government Industrial School for Black girls was established at Moroka Institution in Thaba-Nchu.

2.6.3 The Transvaal: changes and innovations in the Missionary educational system

The Wesleyan Missionary Society founded the primary, secondary and high schools as well as the evangelic and teacher-training institutions in the Witwatersrand (Johannesburg) area. In 1884, Kilnerton Training Institution near Pretoria was esta-

blished. It was later transferred to the Hebron teacher-training institution near Garankuwa (Pretoria) in Bophuthatswana by 1961 (Lekhela et al., 1972:29).

The Church Missionary Society also established schools in the Witwatersrand area. St. Peters, St. Annes Girls and the College of Resurrection are examples of those missionary schools where Batswana pupils, students and trainees qualified (Lekhela et al., 1972:29).

Examples of Batswana educationists who were domiciled in the Transvaal are quoted by Malao (1983:39-40) as follows:

- * Mr. Isaac Monareng who founded a private school at Ventersdorp as early as 1885. He, later in 1890, took over the Harmansburg mission school in Rustenburg until 1895.

- * Mr. Nowen Mokone who received his secondary and teacher-training education at Kilnerton institution in 1917 until 1924. He served at the Bethel teacher-training institution which was the Lutheran Mission establishment. Later in 1929 he was appointed Departmental visiting teacher. In 1955 he was promoted to the position of sub-inspector of Bantu Education. He wrote a successful series of Setswana books/readers entitled 'Montsamaisa-Bosigo' (My guardian at Night) and championed the use of Setswana as a medium of instruction.

The Transvaal Provincial Administration involved itself in the education of blacks. In 1936 Dr. W.W.M. Eiselen was appointed chief inspector of Native Education. He brought about changes and innovations with regard to the inauguration of native secondary schools headed by black principals (Lekhela et al., 1972:29).

2.7 GOVERNMENT RECOGNITION AND SUBSIDY FOR THE MISSIONARY SCHOOLS AFTER 1910

Up until 1910, mission schools through-out South Africa, were generally unco-ordinated, offering for the most part European classical curriculum. The Government financial assistance was universally poor (Rose, 1970:51).

After the Act of 1910, native education remained primarily a missionary undertaking. Hence it was declared that provinces be responsible for the control and financing of Bantu education (Rose, 1970:51).

The total amount of £49 000 which was approximately R245 000 was a generous grant in aid paid to the missionary schools by the Department of Aborigines from January 1855 to December 1862 in the Cape Colony. By 1891 the annual expenditure on Black Education in the Cape had reached £33 000 approximately R165 000 and in 1925 until 1926, £284 000 being approximately R1 420 000 (Kgwane, 1961:6). The Natal government paid £200, approximately R1 000.00 in the beginning and the sum was increased to £64 000 or approximately R320.00 by 1925. Mr. Allison, a missionary succeeded in his efforts to establish a settlement for the Bantu at Edendale near Pietermaritzburg (Kgwane, 1961:7).

In the Republic of the Orange Free State a grant in aid of £45 (R225,00) was paid by the Volksraad to the Dutch Reformed Missionary Society at Witjieshoek in 1878. The Wesleyan Mission at Thaba-Nchu and Berlin Mission at Bethanie were subsidised with an amount of £50 (R250) and £30 (R150) respectively (Kgwane, 1961:7).

During the Union rule annual expenditure on Bantu Education had passed the £6 000 which is approximately R30 000 and reached £13 000 subsidy which was approximately R65 000 by 1925 (Kgwane, 1961:7). The Union Government Act No. 5 of 1921

terminated direct taxation on the Bantu unless due to certain specific circumstances. Consequently the Union Government assumed responsibility for direct taxation by passing Act No. 41 of 1925. The new and uniform taxes to the sum of £1 (R5) per annum were imposed (Kgwane, 1961:8).

The Native Education Finance Act No. 29 of 1945 introduced a revolutionary basis of financing Bantu Education since the aid was no longer paid out of the general tax. The Union Advisory Board of Native Education was elected (Malao, 1985:40)

According to Kgwane (1961:11) members of the Union Advisory Board were:

- * The Secretary for Native Affairs, Chairperson.
- * Secretary for Education, Arts and Science.
- * Representative for each province.

In 1935 a Commission, the Inter-Departmental Committee, was assigned the duty of inquiring into and making recommendations on Bantu Education. It was then recommended that the control of Native Education be transferred from the Provincial Councils to the Union Government. The United Party Government of General Hertzog implemented this innovative movement. Later in 1949, the National Party Government of Dr. Malan appointed another commission, the Native Education Commission whose chairman was Dr. W.W.M. Eiselen. Its comments were noted as such: "Your commission feels very strongly that the present system of divided control (Provincial) has had a prejudicial effects on Bantu Education" (Kgwane, 1961:15).

Specific essential matters were raised with regard to the control of Native Education by the Union Government (Malherbe, 1925:459-460):

- * Several native people require different adaptations of education to suit their special requirements. Therefore there was need for a unifying policy.

- * The funds for native education should come from native sources.
- * Native Education is to serve the native people to the fullest extent. Therefore there should be the closest co-operation between the several Government Departments of Agriculture, Public Works, Health and Native Affairs.

2.8 CONCLUDING REMARKS

In conclusion it has been highlighted in this chapter that the Union Government was a solution to the removal of the anomalies that existed with the provincial system namely segregation, training of teachers, inter-provincial recognition of certificates and inspection of schools. For that reason, it is also intended to give insight into the problems and challenges the Missionary establishment encountered in Southern Africa.

According to Hyslop (1985:13) the most central failure of the missionary system was the fact that it was unable to accommodate the majority of the urban youth within its structures or to hold those who did enter schools for long. School inspectors estimated in 1952 that African children of school going age on the Rand, 58, 138 were in school while 116, 276 were not. Secondary schooling was very weak. It was only in the 1930's that St. Peters mission institution became the first school in the Transvaal to take African pupils to Matric level.

Mission schools were thus unable to provide education for most of those of school age in urban South Africa of the 1940's and 1950's. However in an endeavour to deal with the problem they expanded pupil intake drastically, imposing a massive strain on their existing resources. As a result these schools failed to perform effectively either in relation to the majority of

the potential pupils whom they were excluding, or in relation to the minority of actual pupils whom they took in (Hyslop, 1985:13).

There was significance in the Government's act of electing the Inter-Departmental Commission of Inquiry of 1935, which recommended the transition of control of Black Education from the Missionary and Provincial supervision to the Union Government. It was implied that the government's concern to take over the education of Blacks thus redesigned the curriculum with reference to the ethnicity, that is, the norms and values of the 'Bantu', the Black South African.

The following chapter will be devoted to the period of transition whereby the government supervised and controlled the black education in totality. This gave birth to the second education commission namely the Native Education Commission (Eiselen Commission) appointed by the Government in 1949-1951. The changes and innovations were notable in the Bantu Education System as implicated by the Native Education Commission Report.

Chapter three is fundamentally based on the implementations of the Native Education Commission of 1953 as the critical turn-over in the History of Black Education. Subsequently these events gave birth to the fatal Bantu educational system that was created through the Apartheid ideology. The focus is also based on the establishment with reference to the Commission for the Socio-Economic Development of the Bantu Areas within the Union of South Africa (Tomlinson Commission).

CHAPTER 3

3. THE TRANSITIONAL PERIOD: FROM MISSIONARY EDUCATION TO BANTU EDUCATION

3.1 INTRODUCTION

This chapter's significance is basically the acknowledgement of reasons, causes and thus effects of the transitional period on the education for the Batswana. This is specifically the period whereby the Provincial, the Union and ultimately the Republic of South Africa took over control of Batswana Education from the Missionary Societies.

Thus, the South African Government's suspicion and lack of confidence in the Missionary education as well as its philosophical implications resulted in a new structure of the segregated society among the 'black' and 'white' South Africans.

As a result this chapter focuses on the recommendations and implications of Bantu Education as stated by the Report of the Commission on Native Education (Eiselen Commission) 1949-1951. The recommendations of the Commission for the Socio-Economic Development of the Bantu Areas within the Union of South Africa (Tomlinson Report) also contributed towards the implementation of the segregation and "Apartheid" policy.

3.2 THE HISTORICAL BACKGROUND OF THE TRANSITION FROM MISSIONARY EDUCATION TO BANTU EDUCATION

Hartshorne (1955:3) postulates that since the early eighteenth and late nineteenth centuries the church mission societies and

the provincial departments were both in control of the education for Blacks.

Notwithstanding the jealousy amongst the missionary societies, it was subsequently due to animosity that diverse denominations were determined, For that reason some of the missionaries withdrew their services completely and disappeared from the area by the mid nineteenth century, when the Provincial Government took over control of Black Education (Rose, 1970: 51).

Andrew (1965:81) advocates that these Provincial Governments firmly believed that the civilization of the natives could be accomplished in a religious environment as created in the mission school.

According to Leone (1965:61) the historical evolutionary development of Bantu Education could be separated into four sequential stages:

- * Purely church responsibility and control until 1854.
- * Recognition and subsidising by Colonial and later Provincial Governments: 1854-1925.
- * Joint control by the Department of Native Affairs and Provincial Governments; as well as Union Government.
- * Bantu Education System era since 1954.

This transitional era was referred to as partnership in the enterprise of Bantu Education. He thus reiterates that the provincial administrators were partners from 1910 until 1921 but were later in 1922, joined by the Union Government through the Department of Native Affairs. As a result there was payment of subsidies to Bantu mission schools which was made conditional upon acceptance by the mission societies of a measure of state superintendents of the work of all aided schools.

Therefore the government imposed certain demands in respect of curricula, teacher-training and inspection (Leone, 1965:61).

Hartshorne (1955:3) further states that the Eiselen Commission Report on Native Education of 1949-1951 recommended the 'Bantu Education' whereby the central government of South Africa established the Act No. 47 of 1953. In 1958, the S.A. Government took over the responsibility of Black education which it also financed. Missionaries lost control due to lack of financial resources while the Roman Catholic Church retained control of the schools as privately run institutions without state subsidy.

3.3 THE REPORT OF THE EISELEN COMMISSION ON NATIVE EDUCATION: 1949-1951

3.3.1 Introduction

The commission of inquiry with its chairperson Dr. W.W.M. Eiselen, who was then the Chief Inspector of Native Education for the Transvaal, was appointed by the Government to investigate the content of the education system suitable to cater for the needs of the Black South Africans. The other seven members of the Commission had extensive experience in Bantu education (Rose 1970:58).

Kallaway (1985:60) promulgates that the Eiselen Commission's report suggested that education for the Blacks should be an integral part of a carefully planned policy of segregated socio-economic development of the black people of South Africa, thus emphasising the functional development of black cultural heritage.

As a result the Eiselen Commission's Report was based on suppositions and solutions towards the goals of education

within the black society with reference to the natives' cultural background. Hence the implementation of Bantu Education Act No. 47 of 1953.

3.3.2 **A new educational ideal for the South African society**

In his statements with regard to Bantu Education, on the 7th June 1954, Dr. H.F. Verwoerd, then Minister of Native Affairs, announced the defects of Native Education. His perspective with reference to missionary schools indicated that these could not serve the communities nor harness their energies and were unsympathetic to the country's policy. (South Africa, 1954:1)

Dr. H.F. Verwoerd also emphasised that the curriculum and educational practise of the missionaries ignored the segregation or apartheid policy and was unable to prepare the service within the Bantu community. By blindly producing pupils trained on a European model, the main hope was created among Natives that they could occupy posts within the European community despite the country's policy of apartheid. As a result unhealthy white collar ideals and causation of wide spread frustration among the so-called educated natives was created. For that reason the Minister advocated that 'Bantu Education' could not come into its own without the active participation in its control and administration of the Bantu themselves, (South Africa, 1954:1-7).

The Eiselen Commission also identified major defects of the role of the Provincial Administrators such as: the inability, through lack of legislative authority of the Provincial administrators to finance and control education, as well as to design and execute a plan of general developments for the Bantu with which an educational scheme could be integrated (Eiselen Commission, 1953:129).

In interpreting the Report of the Commission on Native Education, Msomi (1978:56) states that the Eiselen Commission reported changes in improving education for the African people. It suggested that Black education be under the control of the Central Department of Education with provision for decentralisation. Separate education departments were set up under various homeland governments namely, Bophuthatswana, Ciskei, Gazankulu, Lebowa, Qwaqwa, Transkei and Venda.

Hence the Black Education Act No. 47 of 1953 was passed in order that the central control on Bantu Education would be transferred from the provinces to the Union Government. Consequently the transfer was administered by the Department of Native Affairs.

3.3.3 The aims and objectives of Bantu Education for the South African Black community

The Eiselen Report (1949-1951) highlighted its objectives with regard to setting up changes and innovations. Observations were based on demerits of the Bantu education under the control of the Provincial and Union Government. Hence criticisms were made on the existing education system. The Commission therefore expressed concern to the effect that:

- * Bantu education was not an integral part of a plan of socio-economic development.
- * It was thus conducted without the active participation of the Bantu as a people, either locally or on a wider basis.
- * It was also financed in such a way that it achieved a minimum of educational effects on the Bantu community and planning was virtually impossible (Eiselen Commission, 1953:129).

Innovations were inevitable due to the inadequate system of inspection and supervision, failure in compiling vocational education with economic development, inadequacy of the measure taken to combat the problem of early elimination i.e. wastage and dropout of school as well as the inadequate functioning of teachers in schemes of Bantu developments (Eiselen Commission, 1953:129).

Subsequently the Report of the Eiselen Commission (1953:130) aimed at:

- * Developing a modern progressive culture with social institutions which would be in harmony with one another and with the evolving conditions of life to be met in South Africa as well as the schools which must serve as effective agents of the process of development.
- * Developing the individual's character and intellect and equipping the child for his future work and surroundings.

Hence the pupil's language, the family's socio-economic status, mental environment, cultural traits, as well as their future position and work in South Africa had been considered in order to harmonise the individual's social view points (Eiselen Commission, 1953:130).

According to Dube (1985:95) the aims of Bantu Education were clearly defined by Dr. Hendrik Verwoerd, the architect, when introducing the Bantu Education Bill before the all White Parliament in 1953. He attacked the missionary education which he accused of teaching African children false expectations and directing them to green pastures they would never be allowed to graze. Dr. Verwoerd categorically specified that African education must train and teach people in accordance with their opportunities, mindful of the sphere in which they live (South Africa, 1954:1-7).

Furthermore education should have its roots entirely in Native areas, native environment and in the Native community. Thus the individual must be guided to serve his community in all respects, as there was no place for him in the European community (Dube, 1985:95).

On the contrary Kallaway (1985:22) holds the belief that education should and must promote democracy, equality and individual development. Thus none of the goals could be achieved within the content of racial domination.

In view of the demerits of Bantu Education System, Hofmeyr (1982:101) commends that Bantu Education aimed at the preparation of Blacks for a different and subordinate status in the life of the country. Consequently participation of Blacks in the total society was limited.

Behr (1988:15) declares that Verwoerd was convinced that the political rights of the Blacks would be based on the traditional authority (Chieftains) of their own ethnic group and not be linked to the whites. Hence, Verwoerd was responsible for the Bantu Authorities Act of 1951 which provided for the establishment of a hierarchy in the Black areas, formally known as reserves and later as homelands.

3.3.4 The Tomlinson Commission for the socio-economic development and establishment of the Bantu areas within the Union of South Africa

The Minister of Native Affairs, Dr. H.F. Verwoerd, categorically reiterated that steps would be taken to establish and increase, the number of tertiary educational institutions in the Native reserves. Hence his policy was that "education would stand with both feet in the reserves and have its roots in the spirit and being of Bantu society". As a result the

Bantu would be guided to serve his own community in all respects (South Africa, 1954:23).

In 1954, the Tomlinson Report (1955, U.G. 61) on the socio-economic development of the Black tribal areas within the Union of South Africa was published. This report gave birth to Verwoerd's scheme of independent and self-governing Black homeland states to create a complete racial separation, as well as separation on the economic, political, and social aspects of development (South Africa, 1955:XVIII)).

Later, in 1955 the Tomlinson Commission was empowered by the Governor-General with the aim of conducting an exhaustive inquiry into Native settlement areas. The commission thus reported on a comprehensive scheme for the rehabilitation of the Native Areas with a view of developing a social structure in keeping with the culture of the Native. As a result the Union Government took over control of the Black education system (South Africa, 1955:XVIII).

In contrast to the Eiselen Commission Report, the Tomlinson Commission's essential role was to study and ascertain the problems relative to the development of the Bantu Areas in the light of the wider economic, social and political framework of the Union of South Africa (South Africa, 1955:XVIII).

For that reason the Tomlinson Commission established separate territories for the Blacks with the fullest opportunity for self expression and development (South Africa, 1955:23).

As advocated by Kallaway (1985:173) the homeland policy depended on the existence of the black elite and bureaucracy in the homelands who would both support these structures ideologically and also provide the means for their operation. As a result the Bantu Self-Government Act of 1959 was promulgated to set up homeland governments. Thus, the Bantu Education Act promoted the notion of political, cultural and economic segregation in broad terms. Rose (1970:64-65) states that, in

essence the Tomlinson Commission recommended the establishment of a South African federation of Black and White States.

3.5 THE IMPLICATIONS OF BANTU EDUCATION ON THE BLACK SOCIETY

3.5.1 Introduction

It would be inevitable for the commissioner on Native education to ascertain a particular norm of education directly designed for the particular society without giving the lime-light of its objectives and defining the concept and norm essential to highlight the ideology of Bantu Education.

Why Bantu Education? As specified by the Eiselen Commission (1953:130) there should be an efficient education that would satisfy the needs of a particular people, situated in a particular environment and at a particular stage of their development. The Eiselen Commission (1953:131) maintains that the Bantu child comes to school with a basic physical and psychological endowment which differ from that of the European child. For that reason, application of the universally accepted principle of guiding the child from the known and the familiar to the unknown and the unfamiliar would be the criterion for educating the black child.

3.5.2 The development of separate ethnic institutions in the Republic of South Africa

According to Davenport (1987:558) Bantu Education was supposed to involve a differential syllabus. On the contrary it imposed vernacular instruction throughout the primary school and the simultaneous introduction of both English and Afri-

kaans not only as subjects but as media of instruction in the lower secondary schools. This policy therefore contained in itself the ingredients of a later explosion, the 1976 riots.

Davenport (1987:558) furthermore indicates that a differential system also influenced a job colour bar, and thus caused forms of employment beyond the reach of blacks.

To further the implications of separate development, separate ethnic institutions of higher education for Xhosas, Coloureds, Indians, Zulus, Tswanas and Sothos were set up as instruments of academic apartheid (Davenport, 1987:558).

3.5.3 Bantu Education geared at meeting the labour requirements

Hyslop (1985:21) postulates that the implementation of Bantu Education in 1954 must be understood as a coherent response by the ruling class to certain crucial aspects of the social class of the 1940's. Through a political struggle, a new education order was imposed in 1954. Thus the first time a South African education order with the characteristic of a mass schooling system was put in place.

Dube (1985:95) advocates that Bantu Education was designed to meet labour demands of the growing secondary industries in South Africa. Bantu Education for the first time drew a majority of black youth into the schools, thus dealt with the demographic ineffectiveness of mission education, schooling was subordinated more closely to capitalist labour requirements. Bantu Education also produced sufficient unskilled and semi-skilled labourers to sustain the great boom of the 1960's (Hyslop, 1985:21).

To maintain separate development Bantustans were established as political entities (Dube, 1985:95). Therefore, schools

taught to some extent the political ideology of the Bantustan system, with some success inculcating a sense of reality of the Bantustan, and fostering ethnic division amongst the oppressed (Hyslop, 1985:21).

The restructuring combined with high levels of political repression enabled the State to create an educational system which was well able to serve the needs of capitalist reproduction in the 1960's and 1970's. Within itself the system generated new contradictions which led to the outbreaks of the 1976 riots (Hyslop, 1985:21).

3.6 THE INNOVATIONS OF THE BLACK EDUCATION CURRICULA AS INSTITUTED BY THE EISELEN COMMISSION: 1949 - 1951

3.6.1 Introduction

According to the Report of the Eiselen Commission (1953:139) all types of schools in the Bantu Educational system would be evolved in accordance with the requirements of a comprehensive scheme of Bantu development and that they must therefore fit in organically with such a scheme. As a result the necessary stages of education were implemented with reference to the specific changes in the categories of schools in South Africa.

Rose (1970:58-59) states that the Eiselen Commission concluded that the education of Bantu children in Mission schools had for the most part, proved totally inadequate. Bantu education which had 'no organic unity' and it was split into a bewildering number of different agencies. Bantu education was also conducted without the active participation of the Bantu as a people, and the Bantu had no sense of contributing financially to their own educational advancement.

Subsequently Bantu education needed statewide planning and control which would develop schools whose functions were closely related to an overall government programme for the social and economic development of the Bantu Community in South Africa (Rose, 1970:59).

3.6.2. The primary education innovative curricula in South Africa

3.6.2.1 The pre-school establishments

The Eiselen Commission recommended that all crèches and nursery schools should fall under the Department of Bantu Education (Eiselen Commission, 1953:142). Children were admitted at the average age of one and six years. Behr and Macmillan (1971:95) mention that the first nursery school for Black children was established in 1936 in the Transvaal by Lady Claremont, the wife of the then Governor-General of South Africa. The pre-school, established as Ekuthuleni in Sophiatown, Johannesburg enrolled ninety children.

Behr and Macmillan (1971:95-96) reiterate that these schools were subject to regular inspection by officials of the Department of Bantu Education according to the Children's Act No. 33 of 1960 and amendment Act No. 50 of 1965. In 1968 there were seventy five of these institutions in the Transvaal, eighteen in the Cape Province, thirteen in Natal and seven in the Orange Free State.

3.6.2.2 The primary school systems and the syllabi

Rose (1970:75) advocates that the South African government accepted the recommendation of the Commission and Native Edu-

cation Report with regard to dividing the Primary School into two parts namely: Lower and Higher Primary schools, each providing a four year course.

3.6.2.2.1 The lower primary school syllabus

According to the Eiselen Commission (1953:140) the missionary curriculum which was adopted as the preliminary training of the three 'R' was continued, as skills in reading, writing and number work. Promotion of pupils has become automatic as it was based on satisfactory attendance record.

Msomi (1978:57) mentions that physical development and development of conduct and behaviour as well as intellectual development were considered as prerequisites in the school syllabus. Therefore communication in English and Afrikaans as well as the knowledge of practical hygiene and environmental studies were recommended by the Eiselen Commission of 1953.

Rose (1970:60) states that the proposed lower primary school system corresponded with the sub standards A and B, and Standards I and II of the Missionary educational system.

3.6.2.2.2 The higher primary school syllabi

It is promulgated by Rose (1970:75) that the syllabus for the higher primary school was published in 1963. The continuity of subjects taught from the lower primary schools to higher primary schools, were closely geared to the Bantu child's environment. Environmental studies and handicrafts were subjects in favour of the rural child in a tribal environment. As a result the aim was to achieve the goal set by the policy of Bantu education that education would have its roots

entirely in the Native areas, and in the Native environment as well as in the Native community (Rose, 1970:68).

The Report of the Eiselen Commission (1953:140) recommended a four year school course at the higher primary school level, commencing with standard three until standard six. Standard six being the final class, pupils wrote the external examination. In the contemporary education structure standard six was eliminated and replaced with standard five as the highest and final class at higher primary school level.

Msomi (1978:82) postulates that both official languages were taught as second languages to prepare the child to pursue practical or academic careers. Hence these would qualify as skilled labourers in future. For that reason emphasis was laid on mother tongue as a medium of instruction.

Subsequently the government's policy aimed at providing the educational opportunity that trained the Bantu to be nothing more than 'hewers of wood and drawers of water' (Rose, 1970:39). Evidence was based on the fact that at standard six level the academic and vocational certificates were obtained for students to proceed to any of the post primary institutions provided by the Department. Since agriculture and handwork were emphasized by the Commission, the aim was to establish the manpower skills for the development of Bantu Reserves (Rose, 1970:39).

3.6.3 **The secondary school system in South Africa**

The post primary school level commenced with form one (standard six) and continued up to form five (standard ten) where pupils wrote the final external matriculation examinations.

The Eiselen Commission (1953:141) therefore recommended the following courses for the secondary schools in South Africa:

- * The curriculum which would cater for both academic and vocational courses in the form three or Junior Certificate final examination.
- * The academic course which secured a final examination for acquiring the matriculation exemption certificate to enable students to proceed to a university.
- * To proceed to a training school after completion of standard six in order to teach at the Lower Primary School; and acquire the junior certificate in order to secure a Bantu Primary Higher Certificate as a profession for teaching at the Higher primary school.
- * To enter polytechnic school to qualify for admission to the civil service or for clerical and administrative work in commerce and industry.

3.6.4 **The medium of instruction as criterion for admission at tertiary institutions**

It is advocated by Horrel (1968:70) that the three languages namely English, Afrikaans and Vernacular, became compulsory as criteria used for admission at the universities since 1963. As a result a student had to pass a Bantu Language on the A grade but both official languages on the B grade in the final matriculation examinations.

The medium of instruction was either English or Afrikaans but the latter sparked the students' protests in 1976 when Afrikaans was made compulsory. As a result of the sporadic riots and bloodshed, the government allowed schools to use either English or Afrikaans as an option (Msomi, 1978:84).

3.6.5 **The vocational schools and technical schools**

It is cited by Horrel (1964:107) that admission into the vocational and technical institutions required standard six certificates. The training continued for two years with courses taken such as leather work, carpentry, joinery, bricklaying in the vocational stream, according to Msomi (1978:58).

Msomi (1978:58-59) furthermore indicates that the technical school offered courses leading to the form three certificate and senior certificate, based on technical qualifications. The syllabus offered languages such as English, Afrikaans and Mother tongue, as well as subjects like mathematics and physical science. Technical courses like building construction, woodwork, general mechanics, and technical drawing were also included.

According to Rose, (1970:64) the Eiselen Commission concluded that this area of education fell among those streams which needed great expansion and development. Therefore the proposed Division of Bantu Affairs had to take control for further development in co-ordination with a general socio-economic development.

3.6.6 **The teacher-training institutions developments**

Mathivha (1981:VI) advocates that after the introduction of the Bantu Education Act in 1953 the Department of Education took over all the teacher-training schools except those run by the Catholic Missions and the Seventh Day Adventists. Certain institutions were closed while the Department re-organised those under its control and opened new ones.

Since 1963 the homelands were developed and granted territorial authority and thus took full charge over the training

schools within their jurisdiction. In the other homelands examinations were still controlled by South Africa while in the others for example, Bophuthatswana, the examination papers were set and moderated by the local university of Bophuthatswana and Institute of Education examination personnel in co-operation with the Bophuthatswana college lecturers, and external examiners (Mathivha, 1981:VI).

The Eiselen Commission (1953:141-149) recommended that the teachers training colleges should provide the three-year post standard six courses as preparation for teaching in the lower primary school, and a two year course after Junior certificate for teaching in the higher primary schools (Mathivha, 1981:75).

Examples of such Black teacher-education institutions are:

- * The Moroka Institute which was established by the Methodist Missionary society in Thaba-Nchu from as early as 1892. It was closed due to a shortage of funds but was later re-established by the Provincial government in 1937. It offered a post standard six teacher-training course, a secondary course to the Junior Certificate level and industrial training in woodwork for boys (Horrel, 1963:53).

- * The Strydom Training school, named after the Rev. J.C. Strydom was founded by the Nederduitse Gereformeerde Mission Church in Bloemfontein. It also provided training for the Lower and the Higher Teacher's certificates, diplomas in domestic science and social work, and the Junior Certificate course (Horrel 1963:53).

3.7 THE INSTITUTIONS FOR TERTIARY AND HIGHER EDUCATION
IN RELATION TO SEPARATE DEVELOPMENTS

3.7.1 The racially segregated universities: a thorny
national issue

The Eiselen Commission (1953:151) laid down a policy with reference to the provision made towards the improvement of facilities for university education for the Blacks by stating that:

- * Adequate facilities had to be provided by the state with the view to the eventual founding of an independent Black university.

According to the University Act 45 of 1959:

- * The Black universities were to be financed out of money appropriated by Parliament from the Bantu education account. Hence these black colleges were to be controlled by the Minister of Education (Horrel, 1964:129).
- * The Black students were not allowed admission into white universities but were only allowed to use facilities temporarily. This was due to the reason that certain subjects they wished to study were not provided at the black universities (Eiselen Commission, 1953:141)
- * Contrary to the Eiselen Commission recommendations, Horrel (1968:15-18) states that the Holloway Commission appointed in 1953 by the Government suggested that should segregation be desirable, a university in Durban and Fort Hare for African and Asian undergraduate students be developed. Hence, Coloured, African and Asian postgraduates were allowed admission to those universities pre-

pared to accept them for non-segregated studies. Since the Minister of Bantu Education was empowered to decide on admissions, white persons were prohibited from entering the new Black university and colleges.

Msomi (1978:59) asserts that since the University of Fort Hare was the only tertiary institution for the Blacks in the Cape, it catered mainly for the Xhosa ethnic group in 1953. For that reason more Black ethnic universities were to be established with the development of the Homelands.

With due respect to the aforementioned, Msomi (1978:60) categorises the Universities as follows:

- * The university of Zululand in Natal served the Zulu and Swazi national groups, the University of the North (Sovenga) served North and South Sotho, Venda, Tsonga and Tswana ethnic groups.
- * Another branch in Qwaqwa, an extension of the university of the North also known as Turfloop, was established for the Southern Sotho ethnic group.

3.7.2 Racial segregation as manifestation for dropping out of Black schools

Due to the fact that Black children were not privileged as was the case with White children, parliament had to pass the School Boards Act in 1905. The aim was to limit attendance at Government schools to children of European parentage only. The white children got the first preference due to their educational qualifications in entering the industrial apprenticeship in 1922. As a result of being disadvantaged a high drop-out rate occurred among the African pupils after the fourth year of schooling that is at primary school level. The

fifty-eight percent drop-out rate amongst Blacks as compared to seven percent amongst the Whites has been confirmed by the De Lange Commission report of 1981 (Davenport, 1987:558).

Davenport (1987:558) also stipulates that the Native Affairs Commission of 1936, urged greater differentiation between Black and White schools, and worst still the Eiselen Commission in 1951 came up with a new concept of 'Bantu Education', tailor-made for the special place of the 'Bantu' in South African society. Hence through the operation of the Bantu Education Act No. 47 of 1953, separate ethnic institutions of higher education for Xhosa, Coloured, Indian, Zulu, Sotho as well as Tswana were set up as instruments of academic apartheid.

3.8 CONCLUSION

This chapter has identified and evaluated the pros and cons resulting from the changes and innovations indicated by the various Missionary Societies as well as the South African Government on the Black educational system.

A brief educational structure of the school system in South Africa, namely the primary, secondary and tertiary institutions based on the Eiselen Commission's perspective, has been sketched. The following aspects were scrutinised in detail:

- * the historical background of the transitional period
- * the curriculum
- * the media of instruction
- * kinds of institutions as well as the admission requirements and
- * financing of Black education in South Africa.

All these aspects were fundamentally essential for the point of departure towards the new educational developments in the Homelands. Therefore in Chapter 4, a brief educational development schedule promulgated by the Lekhela as well as the Bodenstein Commissions of inquiry of 1978 and 1985 respectively in Bophuthatswana, will be acknowledged. As a result the innovative new structure of education for Batswana with the background of the Missionary and South African education systems will be introduced.

CHAPTER 4

4. INNOVATIONS LEADING TO "EDUCATION FOR POPAGANO"

4.1 INTRODUCTION

The aim of this chapter is to focus attention on the establishment of the Bophuthatswana Education Department (B.E.D.)² after the Homelands' independence. As a result of the Bantu Education Act 47 of 1953 implementation Bophuthatswana Education Act No. 9 of 1973 and the Act No. 2 of 1979 were promulgated before and after independence respectively.

With due respect to the creation of the Tswana Territorial by the Central (RSA) Government in 1961 as well as attainment of the self-governing territory in 1971, Bophuthatswana Independence was celebrated in 1977. Thus emphasis will be laid on the significance of the Bophuthatswana National Education Commission that gave birth to the "Education for Popagano" i.e. education for "selfreliance".

The Lekhela Commission's aims and objectives are to be categorically identified as formulation for the 'unique' and 'alternative' education system.

4.2 ESTABLISHMENT OF THE BATSWANA TERRITORIAL AUTHORITY

The Bophuthatswana Education Department had come into existence through a rich heritage of education pioneered by the Missionaries. It was guided and developed successfully by

² The abbreviation "B.E.D." refers to the acknowledgement for the Bophuthatswana Education Department Annual Reports.

Colonial, Republican, Provincial Administrators and contemporarily by the Government of the Republic of South Africa until 1977 (Lekhela Report, 1978:XIII).

Despite the aforementioned contributions by the previous government, Bophuthatswana inherited educational problems due to the effects of the Bantu Education Act No. 47 of 1953 which still awaits the solution (Lekhela Report, 1978:XIII). It is advocated by Act No. 6 of 1959 that as early as 1961, Bophuthatswana had already established its Tswana Territorial authority. According to the then Minister of Bantu Education, Mr. M.C. Botha, preparations were underway for the development of Bantu National Units and Homelands. As a result the social, economic and political spheres were to become developed as well. The Minister also stressed the expectations with regard to every teacher's assistance and involvement in the development schemes. He reiterated that the teacher's influence as an educationist and intellectual would be leased on the current affairs of the country's development (RSA, 1968:2).

The prevailing educational developments in the so called Bantu Homelands in 1963 were of utmost significance. Being underdeveloped, the Homelands' task was to bring about educational developments that were characteristic of the whole of South Africa. Such was the case with Bophuthatswana which had to seek assistance from the Republic of South Africa. There was also need for help from the White technical and professional men, but most of all there was need for the very best manpower of the particular population (RSA, 1968:3).

Partial self-government had been granted to the different Bantu National units of South Africa as a token of development and creation of independence for the Blacks to manage their own educational departments and affairs (RSA, 1968:3).

In his address to the Tswana Territorial Authority, Mr. A.H. Vosloo, Deputy Minister of Bantu Administration and Bantu Edu-

cation, emphasised the determination for "self reliance" by motivating progress among the Batswana. He furthermore emphasised that the Batswana will have to defend their country and people against dangerous and wrong influences from outside. He mentioned that Bophuthatswana harboured malicious strangers within their borders and allowed them to demolish with clever talk what was built up, then in a "hundred years" they would stand exactly where they were (RSA, 1968:3).

According to Lubbe (1971:3), by January 1969 a separate Department of Education and Culture for the Batswana people was set up under its first Director Mr G.J. Rousseau. Subsequently the Territorial Government, through its Department of Education and Culture became responsible for the construction and maintenance of school buildings, the provision of school furniture, books and other teaching aids, as well as for employment and salaries of teachers, and the control of school boards and of hostels. Consequently the Bophuthatswana territory was given the power to control its own annual budget despite the fact that the Central Government (RSA) still maintained its influence over the territory (Lubbe, 1971:3).

4.3 THE IMPLICATIONS OF BANTU EDUCATION TOWARDS DEVELOPMENT OF THE BATSWANA NATIONAL EDUCATION

4.3.1 Introduction

According to the Constitutional Act No. 21 of 1971, Bophuthatswana was declared a self-governing territory on 1st June 1972 within the Republic of South Africa, with its own Legislative Assembly, Cabinet, name and flag. Hence the Tswana Assembly was empowered to legislate and administer its own Department of Education (RSA, 1971:2).

By 1972 the Bophuthatswana Education Department was established under the administration of Mr. P.W. Van Heerden as its first Secretary. Mr. M. Setlogelo was appointed the first Bophuthatswana Minister of Education (Brazelle, 1978:46).

4.3.2 The promulgation of Bophuthatswana Education Act No. 9 of 1973

Mathipa (1989:2) advocates that Bophuthatswana had been demonstrating signals of impatience with the system of Bantu Education. Consequently in 1973 the Bophuthatswana Legislative Assembly promulgated the Bophuthatswana Education Act No. 9 of 1973, hoping to move away from an educational system which has clearly indicated its failure in meeting the highest aspirations of the people.

It is postulated that although the Department of Bantu Education, for the foreseeable future, had continued to co-ordinate the functions of the Bophuthatswana Departments, the Education Act No. 9 of 1973, however provided for the control, administration and supervision of education in the Homeland. It should also be noted that the Bophuthatswana Department of Education made commendable progress of serving its people while under the guidance of the Central Government of South Africa. There was a considerable increase in pupils enrolled in the different types of schools as well as improved and additional education facilities by 1972 (Bophuthatswana Government, 1973:5).

Since the education of the Batswana was influenced by the isolated mission schools, the decision of the transition from the Central Government to the Homeland envisaged a fully-fledged education system controlled by the Bophuthatswana Department of Education. As a result this transfer had given birth to devotion and dedication of the Batswana towards their cultural heritage (Brazelle, 1978:46).

4.3.3 Developments leading to the emancipation of the Bophuthatswana Education System

4.3.3.1 Implementation of the Education Act No. 9 of 1973

In accordance with Education Act No. 9, of 1973, all powers were vested in the Ministry of Education. The Minister had to perform all the work necessary for or incidental to the control, administration and supervision of education. With reference to centralisation of the education departmental tasks, supervision was based on the following facets (Bophuthatswana Government, 1974:9-10):

- * Establishment of government and private schools.
- * Grants-in-aid and loans to schools
- * Appointments of teaching staff
- * Admission and discharge of pupils.

4.3.3.2 Development of innovative educational structures

Despite the increase in the number of professional posts as well as administrative posts in the relevant sections of the Department, the funds allocated to the rapidly growing Bophuthatswana Department of Education were insufficient by the end of 1973 (B.E.D., 1973:8).

The notable tremendous growth of secondary school population which was registered as 21 882 pupils enrolled in 1973 increased to 26 590 by 1974. It was also indicated that since 1968 this phenomenal increase of enrollment became notable due to the new registered secondary schools including six teacher-training institutions. Therefore by the end of 1974 statistics were indicated as: 673 Primary schools, 80 secondary, 6 teacher-training, 2 trade, 1 domestic science, and 14 private and (Church) Missionary schools (B.E.D., 1974:5-7).

Consequently the aforementioned increase in the number of schools demanded for the expansion of the Head office staff as well as the teaching staff due to the problem of high pupil-teacher ratio. In 1975 the Department constituted the professional and administrative branches stationed at Head office in Mafikeng, with thirteen circuits within the homeland (B.E.D., 1975:5).

It was advocated by the then Secretary for Education, Mr. T.M. Setiloane, that in 1976, the historical promotions of advisable stream of pupils from primary to secondary, i.e. Std. 5 and Std. 6 to Std. 7 (form I) occurred. This being a period of phasing out Std. 6 at primary school, the life-span attendance age from Sub A to Std. 10 became 12 years. For that reason many primary teachers were promoted to the secondary sector, as many as 20 primary schools enrolled Std. 9 (form I) pupils temporarily. Due to these changes 66 professionally unqualified teachers enrolled for the one year Upgrading Primary Teachers Course and were allocated certificates (B.E.D., 1976:11).

Since independence the intent of the Bophuthatswana Public Service Amendment Act of 1973 was to withdraw from the Bantu Education Act No. 47 of 1953. Thus its objective was to meet the highest aspirations of Batswana but still, it was the South African Minister of Bantu Education who exercised control over educational developments in the country (Lekhela Report, 1978:XIII).

4.3.3.3 Other diversified fields of development in the Department of Education in Bophuthatswana

According to the Department of Education Report of 1976, vocational training in building and carpentry courses were introduced at the Ga-Rankuwa Vocational and Technical Centre which was established in 1976. By 1977, the Garankuwa Technical Centre, a day school, offered the laboratory assistants' course. Furthermore, a new boarding vocational school for

boys was established at Themba in 1977 whereas another technical and commercial high school commenced at Tlhabane in 1976 (B.E.D., 1976:10).

Notwithstanding the fact that the Homeland relied on the inter-ethnic school for advanced technical education, there was a need for differentiated education for its manpower to develop skills to man diversified industrial sectors. Hence courses such as engineering, surveying, health inspection and telecommunications were offered at Mmadikoti Technical College in Lebowa for the Batswana who were admitted there for training (B.E.D., 1976:10).

It had been evident from the developing technical education curriculum, that the Bophuthatswana Department of Education holds technical education in high esteem. For the development of the country's economy to flourish, the university would cater for its smaller select group while the technical field would be for future planners and designers (Anon., 1977a:3;4).

4.4 THE FIRST BOPHUTHATSWANA NATIONAL EDUCATION COMMISSION: AN INNOVATION FOR THE INDEPENDENT BATSWANA HOMELAND

4.4.1 Introduction

The first Bophuthatswana National Education Commission also known as the Lekhela Commission, was established on 24 October 1977 by the then Chief Minister of Bophuthatswana, with the support of his cabinet prior to the homelands independence. Later on 6 December 1977, Bophuthatswana became the Independent homeland as promulgated by the Bophuthatswana Act No. 89 of 1977 (Lekhela Report, 1978:XIII).

The creation of the National Education Commission, with Professor E.P. Lekhela as the chairperson, contemplated the

alternative system of education for the Republic of Bophuthatswana. As a result the Education for "Popagano" system replaced the Bantu Education, and was meant to cater for the needs and aspirations of the Batswana nation (Mathipa, 1989:4)

Consequent to the reformation and reorganisation of the educational system, De Clercq (1984a:28) reiterates that Bophuthatswana inherited the system of education which had suffered from the cumulative effects of twenty five years of Bantu Education: viz. poor buildings, overcrowded classrooms, inadequate equipment, underqualified teachers and deteriorating academic standards.

The Batswana authorities therefore committed themselves to replace Bantu Education with a system of better quantity and quality. Owing to the fragmentation of Bophuthatswana which has been separated into seven isolated regions, each one having interrelationship with a neighbouring South African town. As a result Bophuthatswana found it impossible to plan its development as an independent entity without involving South Africa, despite the fact that it had been declared a sovereign state. These educational problems were believed to be problems of underdeveloped and Third World poverty. Subsequent to independence, these problems were no longer seen as integral part of the South African education system. For that reason, the National Education Commission was confronted with developmental tasks (De Clercq, 1984a:28).

4.4.2 Developments leading to the new educational dispensation in Bophuthatswana

4.4.2.1 Aims of the National Education (Lekhela) Commission of 1978

According to the Lekhela (Commission) Report (1978:104) the education policy advocated by the 1973 Education Act No. 9, had failed to materialise and could not be implemented. It

was owing to its shortcomings and due to the fact that Act No. 9 was drawn by the Republic of South Africa for the Batswana education system. Thus the regulations which were set out in Act No. 9 of 1973 were deemed in character and spirit unsuitable towards the new education system envisaged for the independent Bophuthatswana.

Malao (1983:126) postulates that prior to 1973 Batswana did not have an Education Act of their own. For that reason, the laws of the Republic of South Africa were applicable in Bophuthatswana. Subsequently it was only after attaining independence in 1977, that the Bophuthatswana Government passed the Bophuthatswana National Education Act No. 2 of 1979. The Lekhela Commission commenced the innovative discussion with the aim of expressing:

- * Its own belief in a Christian philosophy of life.
- * The determination to develop Bophuthatswana's own education system.
- * A firm commitment to dismantling the inherited Bantu Education system (Bodenstein Report, 1986:8).

4.4.2.2 Bophuthatswana Education Department involvement in preparations for the independence celebration

The year 1977 should be noted as being of specific significance to Southern Africa with reference to the independence and sovereignty of the Bophuthatswana homeland. On 6 December 1977 Mmabatho was declared the capital city, and Mafikeng as well as its surrounding units became its suburbs. Contrary to the independence celebrations, the incidents of sporadic outbursts of violence, arson and boycotts of classes and examinations since 16 June 1976, continued in some circuits where the outcome of poor results was experienced (B.E.D., 1977:5).

According to the presiding Secretary of Education, then, Mr J.M. Ntsime, the Department of Education activities were

geared at making the independence celebrations held from 28 November to 9 December 1977 a success (B.E.D., 1977:5).

Bophuthatswana independence envisaged reorganisation and staff changes in the Department of Education which supplied other new departments of the state with personnel (B.E.D., 1977:5).

By the year 1977 educational developments and achievements were marked as historical due to the Department's untiring efforts of maintaining and raising the quality of education. The growth of schools and school population was indicated since 1969 till 1977 by the following statistics (B.E.D., 1977:5).

Year	No. of Schools	No. of Teachers	No. of Pupils
1969	616	3 878	222 259
1977	935	7 607	404 963

Consequently, the independence of the Republic of Bophuthatswana gave rise to the essential educational developments as indicated below by the year 1977 (B.E.D., 1977:11).

(a) Language Services

- * The Tswana Language Committee translated documents and compiled Setswana terminology lists.
- * Standardised the Setswana Language.
- * Reviewed books to determine their suitability for school use.

(b) Bophuthatswana National Library

The National Library which was established in 1977 became the responsibility of the Department of Education. The management personnel, the director had to take charge of all the libraries in Bophuthatswana, namely: public libraries, school libraries, hospital libraries. The

National library, which is situated in Mmabatho also executes the duty of co-ordinating and administrating the inter-library services of Bophuthatswana. For the inter-library services outside Bophuthatswana, the state library in Pretoria had to be used (B.E.D., 1977:11).

(c) Private schools

The private schools, under the auspices of the Church and Missionary control still continued with competency so as to cope with the standard of government schools. By 1977, 4 781 pupils enrolled, of which 279 were in Std. 5 and 222 in Form III (B.E.D., 1977:11).

4.4.3 Proceedings of the Bophuthatswana National Education (Lekhela) Commission: From November, 1977 until May, 1978

4.4.3.1 The concept of "Popagano" in view of the Lekhela Commission of inquiry into the National Education for the Batswana in Bophuthatswana

On its 10th session meeting which was held on 22 November 1977, the Bophuthatswana National Education Commission presented reports and resolutions of conferences held with principals from various regions of Bophuthatswana namely Odi, Tlhabane, Mankwe, Lehurutshe, Mafikeng, Ditsobotla, Taung and Thaba-Nchu (Lekhela Minutes, 1977/78:2)³.

It was during this session that an agreement on defining the concept "Popagano", in the context of Bophuthatswana education was concluded. Hence the resolution maintained that "Popagano" would imply "moulding" in all aspects of development, that is physically, intellectually, culturally, religiously,

³ Lekhela 1977/1978 abbreviates the acknowledgement for the minutes of the proceedings by the National Education (Lekhela) Commission in Mafikeng.

socially as well as aesthetically in order for the nation to attain maturity and independence. This concept is derived from the Setswana proverb denoting: "Popa-popa e a ipopagan-yetsa" (Lekhela Minutes, 1977/78:2).

As a result the concept of "Education for Popagano" was inherent from the belief of Bophuthatswana in the philosophy of national cohesion and unity, creative renewal, purposeful reconstruction, the reconciliation and interdependence of individuals, as well as faith and confidence in Bophuthatswana citizens and its future (Lekhela Report, 1978:18).

4.4.3.2 Goals and objectives of Education for Popagano

In order to verify the hypothesis to the problem it is essential to firstly identify the duties of the Commission, being, inter alia:

(a) Duties of the National Education (Lekhela) Commission

- * Evaluate the system of education in operation in Bophuthatswana.
- * Make recommendations regarding the medium of instruction.
- * Study and analyse the education Act No. 9 of 1973 of Bophuthatswana in order to determine its shortcomings (Lekhela Report, 1978:VIII).

Furthermore, the aims and objectives of the Education for Popagano had to embrace the following four major elements (Lekhela Report, 1978:18):

- * create a new self-reliance and confidence in the individual, the full realisation of human potential and courage to be the 'whole man' through God's intentions;

- * socially and economically, Popagano contextually had to build up progress and development, whereby the Batswana could be determined to share and utilise their potential and all resources for their benefit. Thus Education for Popagano entailed the will to be, to create ~~to~~ and to achieve;
- * create and build the ^{revitalising} devolving nation from the base of a dynamic cultural heritage, that would conserve the values and institutions of its survival and progress, thus renew and revitalise those in need of change, and welcome the challenge of innovation and modernisation; and
- * an expression of the democratic ideal, Education for Popagano had to unite in co-operation and interdependence all the people of Bophuthatswana, for their involvement in its national life and its future development.

4.4.3.3 Debate on the medium of instruction

In the 11th session of the meeting of the Lekhela Commission, Dr K.B. Hartshorne formerly director of planning (D.E.T.), presented the second draft of Education for Popagano. The crucial issue of the medium of instruction was tabled for discussion. The commission made a resolution that the mother tongue (Setswana) be used initially as media of communication in the lower standards up to and including Std. 2 and English as medium of instruction at a later stage from standards 3 (Lekhela Minutes, 1977/78:2).

The Lekhela Commission had to evaluate the Eiselen Commission's (1953) recommendations on the medium of instruction. Subsequently the use of mother-tongue was made compulsory for the eight years of the primary school course, that is up to and including Standard 6 with the implementation of "Bantu Education" in 1954. Equal usage of both English and Afrikaans whereby half of the subjects were being taught through the one

medium i.e. the 50/50 medium policy was implemented in 1975. Due to the elimination of Std. 6 from the primary school and the revision of the curriculum of the new Std. 5 class, the use of mother-tongue was limited to the first six years that is up to and including Std. 4 (Lekhela Report, 1978:40).

By January 1975 Bophuthatswana resolved the medium of the instruction crisis which sparked the Soweto unrests of June 1976. English was the only medium of instruction used in Bophuthatswana from Std. 5 upwards (Lekhela Report, 1978:40).

4.4.3.4 Review of examinations and promotions

Recommendations of the Lekhela Commission with regard to external examinations were tabled as follows (Lekhela Minutes, 1977/78:3):

- * The Department of Education would retain the matric examinations based on representations on the Joint Matriculation Board controlled by the Department of Education of the Republic of South Africa.
- * The Department would move from the practise of standard 5 and Standard 8, i.e. the junior certificate external examinations, and thus discontinued all intermediate external examinations. For that reason the Standard 4 and the Standard 7 (form I) external examinations were adopted and centralised within the (local) Bophuthatswana Department of Education (Lekhela Minutes, 1977/78:4).

4.4.3.5 Redressing the shortcomings in the contemporary education curriculum

The following weaknesses of the Bantu education system of the RSA were identified and had to be addressed by the Batswana education system:

- * shortage of mathematics teachers;
- * technical and commercial schools, laboratories, and libraries were not available;
- * inefficient control of schools by inspectors, and principals, as well as by the clerical staff;
- * the examination system had to be determined by either the Joint Matriculation Board or the National Certificate.
- * Repetition of Setswana as medium of instruction from form I (Std. 6) since the curriculum was based on the use of three languages (Lekhela Minutes, 1977/78:3).

4.4.3.6 Educational development and innovative planning

The 13th session meeting of the National Education Commission ensued a debate on the kind of education structure to be implemented in Bophuthatswana. However, the 12 year structure as was currently implemented by Bantu Education was a thorny issue for discussion (Lekhela Minutes, 1977/78:2).

As a result, it was in the 14th session that Mr. F.W.H. Bodenstein, then principal of the President Mangope Technical and Commercial High School, envisaged planning an education system that would be relevant to the needs and requirements of the nation as well as job opportunities availability (Lekhela Minutes, 1977/78:2).

Professor Vermaak, then Research Committee chairperson from the University of Orange Free State, emphasised the relevance of educational programmes and developments with reference to Nyerere's philosophical implications of 'self-reliance' which required a community, ready to accept its goals. Subsequently the National Education Report of 1978 was based on the improvements of the contemporary (1977) situation in the school system which demanded the improvement of manpower and social demands in Bophuthatswana (Lekhela Minutes, 1977/78:1).

4.4.3.7 Planning innovation in the primary and secondary schools

From the 18th to the 24th session meeting of the Lekhela Commission, Mrs. G.C. Bodenstein, then lecturer at Tlhabane College of Education, reported the demanding innovative strategy based on the primary education, methodical approaches and techniques to be implemented (Lekhela Minutes, 1977/78:2).

With reference to secondary schools, innovative structures were considered regarding the matriculation examinations. Due to the lack of professional and administrative expertise, as well as financial assistance, the Bophuthatswana Standard 9 and 10 (matric) candidates would be required to continue writing the Joint Matriculation Board and National Certificate examinations undertaken by the RSA Department of Education (Lekhela Minutes, 1977/78:2).

4.5 CONCLUSION

The aims and objectives of Education for Popagano were categorically identified as "unique" and the alternative education system gave rise to changes and innovations with regard to the school system in Bophuthatswana. Major innovations like: the Early Childhood Education, Primary Education, grade 1 to Standard 4 level as well as the establishment of the Middle schools, High schools and tertiary institutions like technical and University Education. The mother tongue issue had been resolved and only English was used as the medium of instruction in the upper classes.

The Education for "Popagano" symbolised the "self reliance", and therefore intended to replace the Bantu Education structure by symbolically implementing major innovations in establishing the new curriculum for Bophuthatswana citizens.

In chapter 5 emphasis will be laid on the major educational changes among the Batswana in RSA. The breakthrough, as well as the merits and demerits of the first National Education Commission's recommendations will be highlighted, with the promulgation of the second National Education Commission of 1985 - 86, chaired by F.H.W. Bodenstein. The recommendations of the 1981 HSRC Commission of Inquiry into black and white education in RSA had a significant role in influencing and contributing towards the educational changes among Batswana as a nation in Southern Africa.

CHAPTER 5

5. A "NEW" EDUCATIONAL DISPENSATION OF SELF-RELIANCE FOR THE BATSWANA OF SOUTH AFRICA (RSA)

5.1 INTRODUCTION

This chapter focuses mainly on the Batswana Education after independence with due respect to the Lekhela Commission's recommendations in 1978. It will thus be inevitable to ascertain the hypothesis with reference to the problems which barred the practical implementations of several innovative developments.

Eventually, the introduction of the Second National Education Commission of 1985, also known as the Bodenstein Commission of Inquiry, reviewed the educational developments by the Batswana Government with reference to the Lekhela Commission Recommendations⁴.

Other major educational changes and innovations implemented by the Bophuthatswana Education Department were due to the influence of the De Lange (HSRC) Commission's inquiry into black education, as well as provisions which embarked upon 'equality and similarity of education' for all RSA inhabitants.

Prior to 1981, the 1979 RSA Education Act No. 90 had been promulgated to replace the Bantu Education Act No. 47 of 1953. Similarly, the Bophuthatswana National Education Act No. 2 of 1979 was advocated to replace Act No. 9 of 1973 which was then

⁴ Lekhela, 1977/1978, abbreviates the acknowledgement for the proceeding's Minutes of the National Education (Lekhela) Commission in Mafikeng.

established for Bophuthatswana by the Department of Bantu Education (RSA).

5.2 PROGRESS WITH REGARD TO THE PROCEEDINGS OF THE BOPHUTHATSWANA NATIONAL EDUCATION COMMISSION IN 1978

5.2.1 Innovative planning for educational institutions

1978 was the first year of independence for the Bophuthatswana homeland. Thus all interest was focused on the Bophuthatswana National Education Commission (Lekhela Commission), in that the preliminary education report, 'Popagano', aroused discussions on educational matters generally since its inception in May, 1978 (B.E.D., 1978:5).

The first National Education Commission (Lekhela Commission) of 1978 embarked on passing the new Education Act No. 2 of 1979 rather than making amendments to Act No. 9 of 1973 which was in the interim rendered ineffective. Hence, after independence, the Bophuthatswana National Education Act No. 2 of 1979 was promulgated with the aim of replacing the existing 1973 Act (Lekhela Report, 1978:104). Consequently the regulations of the Bophuthatswana National Education Act 2 of 1979 were advocated (Bophuthatswana Government, 1979:20) as follows:

- * to establish, maintain and develop a comprehensive system of educational services, various types of schools, colleges as well as other institutions;
- * to ensure that all educational institutions have legal rights as well as sources and opportunities;
- * to establish procedure of administration and control at institutions and in the community;

- * to encourage parents and community agencies to participate actively and communicate with the State.

5.2.1.1 Parents' and community participation in the educational institutions

The latter regulation of Act 2, 1979, indicates that the philosophy of active parent involvement and the formation of a parent-teachers' association in the school community as promulgated by the Act 90 of 1979 in RSA were as a result taken into cognizance.

5.2.1.2 Teacher-training institutions

With reference to the first regulation of the Bophuthatswana Education Act 2 of 1979 mentioned above, innovations pertaining to the establishment of more teacher training institutions and improvements on the standard of graduates were recommended by the Lekhela Commission. As a result the Senior Secondary Teachers' Certificate course was introduced (B.E.D., 1978:9).

There were new educational developments for the training of teachers such as Hebron College in 1966 near Pretoria as well as Batswana Training College near Mafikeng. The latter had been officially opened by the Minister of Bantu Education, Mr. W.A. Maree in November 1962. The Colleges, for instance, while still under control of the Bantu Education Department, made provision for lower and higher primary teacher-training (Anon., 1962:464).

5.2.1.3 Establishment of the University of Bophuthatswana

The Lekhela Commission planned the birth of the University education whereby Mr. Makhene, then science lecturer of the

University of Fort Hare, gave guidance in 1978. He was later appointed as Rector of the Bophuthatswana University (Lekhela Minutes, 1977/78:2).

The first Council of the Bophuthatswana University held its first meeting on 28 November 1978 which was chaired by Dr. K.B. Hartshorne, the former Director of Planning in the Department of Education and Training (B.E.D., 1978:10).

With its headquarters at Mmabatho, the University had to be composed of a federation of colleges. Its first nucleus of academic and administrative staff were to be initiated in 1979, whereas the admissions consisted of only part-time students from January 1980. The University curriculum would be centred on the academic disciplines that were vital to the social and economic aspects of development (B.E.D., 1978:10).

5.2.1.4 Planning advanced vocational and technical training

It is postulated in the minutes of the Lekhela Commission that on 14 February 1978, Mr. Bodenstein gave a report on Technical Education. He suggested that the standard seven and eight pupils be introduced to two technical subjects basically and be allotted with certificates in this respect. Employees of the Platinum Mines would be contacted to offer apprenticeship to those who required it. Consequently the commission suggested that bursaries should be awarded to students for the advanced technical education to materialise (Lekhela Report, 1978:1).

Subsequently, as indicated by the incumbent Secretary for Education, progress was barred due to the constraints caused by the negative attitude of the White trade unions of the RSA, lack of qualified instructors, and complete lack of training facilities in work situations. Efforts had to be made for the recruitment of suitable candidates and similarly a qualitative intake of standard 6 level was encouraged. Arrangements for

the introduction of Secretarial courses were in process for January 1979 (B.E.D., 1978:9).

Owing to the non existence of technical education in Bophuthatswana, the homelands candidates were admitted at the technical colleges for Blacks in RSA. These offered the post matric courses for only Health Inspectors and Engineering Technicians (Lekhela et al., 1972:37).

With regard to training, facilities were only available in the RSA, at Mmadikoti, Pretoria and Johannesburg Advanced Technical Education colleges, and could be attended as granted by the RSA Government (Lekhela Report, 1978:66).

5.2.1.5 The educational and auxiliary services

Influence by the RSA Act 90 of 1979 which replaced Act No. 47 of 1953 to initiate changes in the curriculum for Black education is evident. Consequently the Bophuthatswana Education Department (B.E.D.) realised the need for auxiliary services in order to facilitate the developing society. For that reason the following projects were to be established (B.E.D., 1978:10-11):

* Language development project

Language services for the translation of trilingual documents namely Setswana, English and Afrikaans were established. As a token of incentive, the Sol Plaatjie award was initiated (B.E.D., 1978:10).

* Psychological services

Experts from the RSA were to be invited to assist in conducting the aptitude tests at schools as well as sup-

plying the Education Department with facilities and expertise manpower (B.E.D., 1978:10).

Remedial teaching specialists had to rely on external assistance which was sought from the University of the Witwatersrand Department of Specialised Education. Mr. John Perks of Johannesburg also offered assistance in this regard. The significance of the psychological service was to establish programmes entertaining the outcome and highlighting the needs of the disadvantaged Bophuthatswana school population. As a result of financial constraints, the Education Department failed to implement remedial teaching which was one of the basic needs as in any education system (B.E.D., 1985:25).

*** Archives**

Being an establishment of the Bophuthatswana Education Department, the archives were started in 1978 by Mr. R. Mabe as the director. Since 1979 new depots were established at Taung and Thaba-Nchu, Odi as well as Madikwe and Mankwe (B.E.D., 1979:8).

*** In-service Training Centre**

Under the guidance of Mr. Setiloane - then principal of the inset - the secondary school teachers were upgraded while the P.T.C. one year course was offered in 1978 in order to upgrade the privately employed teachers who were both unqualified and underqualified. After training, they were allocated certificates (B.E.D., 1978:11).

The in-service training headoffice centre was established at Mafikeng. In the absence of the in-service training which was still underdeveloped, the Lekhela Commission recommended the recruitment of expatriate high school

teachers for expertise and subjects specialisation (B.E.D., 1978:11).

* **Teacher Academic Upgrading and Teacher Training Programme (TAUP)**

The Teacher Academic Upgrading Programme (TAUP) became the complementary auxiliary services for those teachers who had not passed matric (B.E.D., 1980:9).

In 1981 eminent changes were effected as the Primary and Junior Secondary Teachers Courses were phased out due to the incompetency of teacher upgrading and training facilities by the in-service training staff. New courses were being introduced with matric being the prerequisite for the three year Diploma in Pre-primary, Junior Primary, Senior Primary and Secondary education. Subsequently the teacher training colleges which were initially the Missionary establishments, for example, Moroka Institution at Thaba-Nchu as well as Batswana Commercial High School were closed down. Hence the students population decreased from 3 002 and 2 937 in 1980 and 1981 respectively in Bophuthatswana as a whole (B.E.D., 1981:7-9).

5.3 **THE SECOND NATIONAL EDUCATION COMMISSION REPORT ON TEACHER EFFECTIVENESS**

The Second National Education (Bodenstein) Commission presented its recommendations in 1986 after evaluating the educational progress as well as the pros and cons experienced in establishing Lekhela's recommendations. It was chaired by Mr. J.H.W. Bodenstein, who was also a member of the Lekhela Commission. Hence this commission was named the Bodenstein Commission of 1985 (Bodenstein Report, 1986:1).

The Bodenstein Commission highlighted progress made by the colleges of education towards the preservice of teachers. There was still an acute shortage of qualified Early Childhood Education teachers as well as High school teachers. The critically high teacher-pupil ratio due to high pupil enrollment and possible effects of compulsory education exacerbated the teacher supply problem (Bodenstein Report, 1986:4).

Overcrowding in schools was due to the lack of accommodation as a result of the limited number of schools and classrooms. With reference to the De Lange Commission, recommendations were made on compulsory attendance as well as on the erection of special buildings which would serve a particular type of education in 1981. It was due to the fact, that the lack of educational facilities was the universal problem in the whole of the RSA, including Bophuthatswana (De Lange Report, 1981:6).

Similarly the Bodenstein Commission considered the already mentioned shortcomings thus alleviating the problems by recommending the construction of more colleges of education. The university and college curricula were to be diversified for the production of teachers who would be well equipped to render services in the multicultural community (Bodenstein Report, 1986:79).

5.4 TERTIARY INSTITUTIONS OF BOPHUTHATSWANA AS TEACHER-TRAINING EDUCATION CENTRES

5.4.1 Introduction of the first university: University of Bophuthatswana

With reference to the tertiary, professional expertise, Bophuthatswana relied on the RSA as well as on the expatriate personnel which had turned to be expensive as against the princi-

ples of the developing independent country. Bophuthatswana had to face the development of its own University as the most urgent need for the production of qualified manpower (Bodenstein Report, 1986:25).

During 1980 the first University of Bophuthatswana lecturer operated in three modified staff houses. The first permanent structure was occupied in 1981. The buildings comprised a multi-purpose auditorium accommodating 200 people, the library section and offices for the Rector, Registrar and for the academic staff, lecture rooms, laboratories and offices (B.E.D., 1981:10).

5.4.2 The Institute of Education for Research College Affiliated Institution

The Institute of Education for Research which had to be affiliated to the Colleges of Education had been set up. Situated at the University of Bophuthatswana its task was to provide guidance in curriculum development, relevant approaches and instructional skills, testing and evaluation, training courses, workshops, and seminars. Teachers' in-service training as well as college lecturers panel meetings were to be accommodated at the institute of Education according to Lekhela Report (1978:59).

5.4.3 Taung Agricultural College development

As recommended and resolved by the Secretary for Agriculture and the Executive Council of the University, the Taung Agricultural College was declared part of the university in January 1981. The college offered a certificate in Agriculture as well as a degree and a diploma in Animal and Crop production and also in Agricultural management. The qualified teachers

taught agricultural science at Secondary school level (B.E.D., 1980:10).

5.4.4 The mobility of teachers trained in Bophuthatswana

It has been deemed significant by the Lekhela Commission Report since 1978, that the qualifications of Bophuthatswana teachers would be recognised in the RSA, and vice versa. Hence the teacher mobility between the two countries would be maintained. In retaining liaison with the Examination Board of the Education Department in the RSA, teachers with qualifications from Bophuthatswana teacher education institutions would be recognised universally (Lekhela Report, 1978:59).

As a result of the above recommendations, the following aspects were to be considered:

- * Adaptations to courses which would satisfy the specific needs of Bophuthatswana for example consideration of the three languages and using English as the medium of instruction.
- * Teacher certification had to be issued in the name of the Bophuthatswana Education Department (Lekhela Report, 1978:59).

5.5 PROGRESS AND CHANGES PERTAINING TO THE TEACHER EDUCATION AND TRAINING CURRICULA IN BOPHUTHATSWANA

By 1981, the Bophuthatswana Education Department had already established eight teacher-training institutions. Progressive and innovative changes were implemented pertaining to the curriculum structure by means of phasing out the Department of Education and Training programmes at all colleges of Education. The University of Bophuthatswana programmes (Unibo)

through the Institute of Education took over programming the college curricula (B.E.D., 1986:15).

Hence the Junior Primary Teachers Diploma (JPTD), Senior Primary Teachers Diploma (SPTD), and Senior Teachers Diploma (STD) programmes were all phased out and replaced by the Unibo programmes for the colleges viz. the Primary University Diploma in Education and Secondary University Diploma in Education. Throughout the year, the college lecturers for the different subjects would be involved in drawing up the innovative curricula by attending workshops and seminars at Unibo (B.E.D., 1986:15).

Teacher training, certification and educational innovations have been extremely diversified since 1960 within the development structures of Bophuthatswana. This covered the period from when the Batswana received teacher education training at the University of the North which offered the University Education Diploma (U.E.D.), B.A. and B.Sc. (Pedagogy) as well as the Higher Secondary Teachers Diploma (HSTD) up to when the homeland's own university (Unibo) offered professional courses such as Diploma in education and B.A. (Ed.) as well as B.Sc. (Ed.).

The College already in existence was Hebron Training College, a new establishment substituting the former Kilnerton Training College near Pretoria, which was initially the Missionary creation. It offered the Junior Secondary Teachers Course (JSTC). These teachers would teach in the Senior Secondary Schools in Bophuthatswana as far back as 1966. Up to 1978 when the Lekhela Commission (1978) recommended the introduction of the JSTC at a second college, that is the Tlhabane College. The Senior Secondary Teachers' Course was introduced, but taking into account the criteria of five degree courses with the University of South Africa as pre-requisites. Subsequently the homeland's teacher education curricula was at that stage still designed by the RSA (Lekhela Report, 1978: 58).

With reference to the newly diversified secondary school programmes, efforts were made to stream the relevant programmes at the college of education thus, co-ordinating the training of teachers for primary, middle and high schools (B.E.D., 1986:15).

The Department of Education and Training (DET) College programme was still maintained by the Bophuthatswana Education Department at the end of 1986. The teaching practice marks for the JPDT, SPDT, as well as the STD and the one year PTC programmes at the homelands colleges were processed and moderated for submission to the DET at the Mmabatho Head office of the Bophuthatswana Education Department (B.E.D., 1986:15).

5.6 INITIATION OF THE TEACHER DEVELOPMENT SERVICES

The significance of change in modus operandi for upgrading teacher qualifications gave rise to the need for training teachers in the proper utilisation of audiovisuals in the developing education system. Hence a suitable location for the development of the Teachers' Resource Centres was negotiated and planned. Consequently the mini-hall complex at Dikgobalo Building in Mmabatho was established in 1987 (B.E.D., 1986:22).

Furthermore the 'Radio and Television Educational Broadcasting Unit' (EDUTEL) whereby the Educational Television and Radio programmes' broadcast were processed for schools by the Bophuthatswana Broadcasting Corporation. This has become an advanced media of communication and instruction based on syllabi programmes essential for upgrading the students' progress and assisting the teacher with remedial techniques and problem solving in the classroom (B.E.D., 1987:23).

5.7 THE INTRODUCTION OF EARLY CHILDHOOD EDUCATION: AN INNOVATION

The Education Department entitled this primary section "Early Childhood Education" (ELC) to symbolise its concern with reference to the 'care and education of children aged between 3-6 years old, the involvement of the parent or guardian of the 0-6 year old, the liaison and involvement of the community, upgrading of crèches, in-service training of the teachers involved, as well as the caretakers participating in this programme (B.E.D., 1985:8).

The Early Learning Childhood (ELC) implied an upgraded crèche and a place of care and learning for the 3-6 year old child. As already recommended by the Lekhela Commission of 1978 as well as the Bodenstein Commission of 1986, there was a need for pre-school education in the developing community. Statistics released by the Lekhela Report in 1978 indicated that 16 crèches already existed in Bophuthatswana of which 11 were registered with the Department of Health and Social Welfare (RSA) (B.E.D., 1985:8).

It had been established by the Bodenstein Education Report that by 1985 there was growth in developments of the ELC by which the training expertise had improved. Thus the number of registered ELC's with the Department of Education rose to 192, with 21 823 children enrolled in Bophuthatswana (B.E.D., 1985: 8).

5.8 PRIMARY EDUCATION DEVELOPMENTS: PRIMARY EDUCATION
UPGRADING PROGRAMME (PEUP)

5.8.1 Elementary education upgrading programmes

At the preliminary primary education level changes were effected due to the implementation of the new child-centred teaching approach, also named the PEUP i.e. Primary Education Upgrading Programme embarked upon by Mrs. G.C. Bodenstein who was the member of the Planning Committee of Education for Popagano since 1977. The PEUP laid emphasis on the developmental aspects pertaining to the spirit of co-operation in the beginner, thus acknowledging the 'individual' child's potential for creativity and readiness to exploration (Lekhela Report, 1978:36-37).

The PEUP consisted of Grade I, and II as well as Standard I and II pupils. By 1981 the number of pilot schools conducting this programme increased to 115 (B.E.D., 1981:6). As a result the Bodenstein Commission complemented the extension of the successful implementation of modernised approaches.

According to Lehobye (1978:11) a group of six principals, all from the Bophuthatswana primary schools, were trained and qualified as the first co-ordinating committee members under the auspices of Mrs. G.C. Bodenstein. One of these members was Mr. R.I. Molokoane who was interviewed by the researcher on behalf of the Education Department.

Various educationists from the RSA including the Deputy Director and his Assistant from the D.E.T. (unnamed) had visited schools in Tlhabane Circuit to observe the values and effectiveness of this (PEUP), Primary Education Upgrading Programme. More than 100 teachers from RSA schools such as Springs, Thembisa, as well as from the Homelands: Venda, Transkei and Kwa-Zulu also took the initiative of evaluation

by visiting several schools in Bophuthatswana (B.E.D., 1987: 11).

The PEUP programme attracted some of the progressive research institutions in 1987 such as the Human Sciences Research Council (HSRC) of the RSA. The HSRC organised a Standard 3 course at Letota Primary School in the Moretele circuit of Bophuthatswana (B.E.D., 1987:11).

5.9 THE SECONDARY EDUCATION NEW ESTABLISHMENT PROGRAMME

5.9.1 Middle school: Standard seven decentralised examination

The Lekhela Commission recommendation on the introduction of the Middle school was noted as one of the most significant changes. The entire decentralised curriculum covered the objectives, structure, staffing and examination designed for the standards 5 (five), 6 (six) and 7 (seven) pupils (Bodenstein Report, 1986:54).

In the process of this transition some junior secondary and primary schools in Bophuthatswana were converted into middle schools, since new buildings could not be erected due to a shortage of funds and the lack of subsidy from the Government. As a result by 1980, seventy two Middle schools had been registered (B.E.D., 1980).

The Middle school curriculum had to embrace a school leaving certificate with standard 7 (seven) as the final class in this level. Hence Development studies was introduced to familiarise the pupils with their social and economic environment. The Std 7 final examination would be developed by the Bophuthatswana Curriculum and Examination Council while supervised by the Bophuthatswana Education Department. As a result the

candidates acquired school leaving certificates (Lekhela Report, 1978:49).

5.9.2 **The new curriculum for teacher upgrading programme**

According to the Bodenstein Commission recommendations, all pupils in Standard 5 (five) were to follow a common curriculum with a choice of practical subjects such as: needlework, gardening and art. Thus a differentiated curriculum would be introduced in Std 6 and 7. With regard to the upgrading programmes for the new curricula, the Bodenstein Report recommended the in-service training of Middle school teachers (Bodenstein Report, 1986).

One of the problems encountered by the Bophuthatswana Education Department (B.E.D.) was that the transition from Middle to High school, created problems with regard to the co-ordination of the Standard 7 and 8 syllabi. Consequently the Bophuthatswana Education Department and the Department of Education and Training (RSA) could not co-operate in the dilemma of having to construct the two different Std 7 syllabuses i.e. one being for internal examinations (RSA) and the other being for external examinations (Bophuthatswana). The former (RSA) syllabi has been well planned, co-ordinated and elaborate over and above the Bophuthatswana syllabi (Mathipa, 1989:27).

5.9.3 **Bophuthatswana High School Education: Matriculation examination**

The Bophuthatswana Education Department implemented changes to improve the school system and to meet the problems resulting from an accumulated backlog inherited from Bantu Education, as well as the rapid expansion of developments in the homeland (B.E.D., 1978:9).

Since the Senior certificate/matric was an integrated three year course commencing with Std 8 and ending with std. 10, the final stage of the secondary school system hence remained solely under the jurisdiction of Bantu Education. The Lekhela Commission, as a result recommended the maintenance certification offered by the Joint Matriculation Board and the National Certificate for Matric (Std 10) external examinations of the Department of Education and Training (Lekhela Report, 1978: 52).

5.10 RELIGIOUS EDUCATION AS AN EXAMINATION SUBJECT IN BOPHUTHATSWANA

In consultation with the then inspector of education, Dr. Van Wyk of the Education and Training Department (RSA), organised courses for training colleges, high schools and junior secondary schools in Bophuthatswana were initiated. Seeing that Religious education and Biblical studies were part of the syllabi, about 60% of the secondary schools in Bophuthatswana decided upon the two subjects as examination subjects. At matric level Biblical studies replaced Religious education (B.E.D., 1978:10).

In addition to the consideration of Religious and Biblical studies, for the examinations as the Christian ground motive, the Christian Youth Movements and Youth for Christ were religious activities joined by students. These religious and cultural groups were controlled by the Bophuthatswana Education Department. The Bible Day as well had been established as a holiday for spiritual activities in schools (B.E.D., 1989:32).

For that reason the statutes of the Republic of South Africa, the Education and Training Act 90 of 1979 advocated the policy with reference to regarding "Education as Christian", to the extent that the religious convictions of parents and pupils

e recognised in schools in the RSA as well as in Bophutha-
ana (RSA, 1979:22-81).

1 **THE SIGNIFICANCE OF AGRICULTURAL SCIENCE IN BOPHUTHATSWANA SCHOOLS**

ording to the Bophuthatswana National Education Planning
mittee of 1978, rural development has been neglected due to
fact that the teachers preferred to work in urban areas.
ther discrepancy was the inefficiency and attitude of
chers towards agricultural science, hence only a few
chers were qualified in the subject. Subsequently the syl-
i prescribed agricultural developments, but schools offered
to pupils who obtained the lowest symbol 'EE' in the final
r standards (Lekhela Report, 1978).

1985, thirty-seven schools had already been established as
icultural orientated schools. Due to the incompetency in
Education Department, the Agricultural Science Committees
of Bophuthatswana were formed and thus allied themselves with
Education and Training for development. The Eerstespoort Dam
irrigation project also had to give guidance to agricultural
developments in Bophuthatswana (B.E.D., 1985:16-17).

5.12 **TECHNICAL AND VOCATIONAL EDUCATION CURRICULA**

Career orientated education has been one of the major corner-
stones of the De Lange Commission of 1981. Hence the Lekhela
Commission advocated the continuity of technical education
with RSA centres until facilities became available in Bophu-
thatswana. The two existing technical institutions then at
Tlhabane and Ga-Rankuwa, according to the Lekhela Commission
Planning Committee, would accommodate courses for adult upgra-
ding schemes (Lekhela Report, 1978:62-68).

Consequently new approaches were implemented and progress was made by the Department of Education and Training career-oriented field of education, whilst Bophuthatswana was developing this aspect.

Subsequently Bophuthatswana could then experiment more freely, depending on South Africa with regard to skill training and skilled labour utilisation (De Clercq, 1984c:29).

5.12.1 The need for diversified technical education curricula

5.12.1.1 Middle school leavers

Technical high school centres would be established for the purpose of equipping those leaving school at the end of standard 7. For that reason, private sectors' were to be invited to contribute to educational developments in technical education (Lekhela Minutes, 1977/78:1-2).

5.12.1.2 Curriculum at High school level: Pre-technical-training

Ability and aptitude tests were to be conducted prior to admission into the technical stream. As a result the Technical Seminar Certificate would be attained after the pupils had taken the course leading to a full matriculation in a technical direction. Therefore prerequisite subjects were to be mathematics, physical science, technical drawing and workshop theory practice. The trade schools would follow the curriculum of the RSA National Technical Certificates (NTC) (Lekhela Report, 1978:66).

Expatriate specialist instructors and tutors were to make effective utilisation of the training facilities at Boitsanape

Trade school, in Mafikeng, which was established by the RSA Education Department (Lekhela Report, 1978:67). The Boitsanape had to play a major role in producing trained artisans (Lekhela Minutes, 1977/78:1-2).

5.12.1.3 **The significance of technical education in Bophuthatswana**

Since the Manpower Development Authority of Bophuthatswana was established in 1983 as a body in which technical training was co-ordinated at the national level, recommendations approved by the Education Department were as follows (Bodenstein Report, 1986:64-65):

- * that the subject committee of Technical subjects which ceased to function was to be resuscitated in 1986;
- * the appointment of a technical and commercial education officer in 1986;
- * that seven candidates were to be delegated to register for a three year programme for technical teachers in the RSA in 1986.

The Manpower Department head office in Mmabatho had partially implemented the diversified curriculum at different centres as stipulated by the Bodenstein Report (1986:64):

- * the Technical centre in Ga-Rankuwa was restructured into the Moutlwatsi Setlogelo Technicon offering: Secretarial courses, commerce and Maths/Science upgrading course;
- * the Manpower centres at Mmabatho and Odi district of Pretoria, as well as the Kudumane centre at Moretele near Hammanskraal offered various trade courses;

* the President Mangope Technical High School at Tlhabane near Rustenburg (named after the President of Bophuthatswana, L.M. Mangope) was established in 1976.

The Lehurutshe College of Education was established in January 1991, where the three-year course for technical high school teachersdiploma was introduced. Initially only sixteen (16) students were enrolled, but the College administration envisaged to increase the enrollment to 75 by 1992 (B.E.D., 1991:10).

Embleton (1985:17) postulates that physical sciences should be introduced as preliminary courses from primary school level for students to obtain a sound foundation for technical courses. Students would also be motivated to acquire interest in job related skills.

5.13 DEVELOPMENTS TOWARDS DIFFERENTIATED CURRICULA

5.13.1 Private schools establishment

With due respect to the regulations stipulated by Act No. 90 of 1979, all community schools, became state schools, mainly the Boarding schools in the Homelands. The effective changes led to the elimination of mostly private schools under the control of the Church or Missions (Behr, 1984:200).

This was evident when by April 1979 the remaining Roman Catholic Schools were subsidised by the Bophuthatswana Government (B.E.D., 1979:10).

5.13.2 Special education for the handicapped

Two special schools namely, Bartimea at Thaba-Nchu and Tlamelang at Radithuso near Lichtenburg were in operation in Bophuthatswana by 1979 (B.E.D., 1979:11).

The Tlamelang School for disabled children which admitted cerebral palsy cases, polio cases and other severely handicapped cripples was the first of its kind in the Republic of South Africa. It was controlled and managed by the Dutch Reformed Church of the Southern Transvaal, and was generously subsidised by the Department of Bantu Education (Anon., 1966: 36).

Consequently, after the independence of Bophuthatswana, in 1979, teachers attended in-service courses to be equipped with qualifications and modern techniques in special education (B.E.D., 1979:11).

5.13.3 Non-formal education

The Lekhela Commission highlighted the need for the upgrading of women and men who would contribute to the country's economic developmental processes. Hence the shortage of skilled manpower in the government departments, civil service, professions e.g. teachers, nurses, agriculturists, commercial and industrial specialists was acknowledged. For that reason non-formal educational programmes like: distance teaching, further teacher's upgrading up to matric (std. 10) level were of significance (Lekhela Report, 1978:79).

Night schools for adult education increased from 78 to 120 in 1979 and 1980 respectively. The literacy courses were started from Grade 1 to Standard 5 (B.E.D., 1980:9).

Furthermore during June, 1987 seven inspectors of Adult Education attended a crash course at the University of the Orange Free State to qualify them for supervising these adult centres (B.E.D., 1987:47).

Since the non-formal education curricula was versatile and offered differentiated courses like: typing, cookery, dress-making, knitting, weaving etc., diploma certificates were awarded at various centres by the Adult Education Organisers. As a result, donations and sponsorships were sought in the private sector like Agricor, and the Bophuthatswana National Development Centre (BNDC) (B.E.D., 1991:18-21).

5.14 FINANCING AND SUPPLEMENTARY SERVICES

5.14.1 Financing of education in Bophuthatswana

According to the De Lange (HSRC) Report, evaluation of the standard of education in the so-called Black states, the budget made available by the RSA Government for buildings had been so small. Schools were thus generally erected by the Black communities with a limited subsidy from the Government since the Homelands were declared self-governing in 1961 (De Lange Report, 1981:9-12).

Subsequent to the 1978 Lekhela Commission's appeal for increase in the Rand for Rand Government subsidy to R1 000 per classroom, the establishment of competent salaries as well as the exact percentage by the state had to be allocated to education. But the quality of education in the homeland as a whole had suffered. This was due to the chronic shortage of funds for the erection and maintenance of schools, classrooms, laboratories, libraries, provision of furniture, audio-visual aids as well as the allocation of bursaries. The burning issue being that of teachers' salaries which were reviewed

regularly by the Bophuthatswana Education Department had by 1986 fallen substantially behind those of the RSA (Bodenstein Report, 1986:10).

Furthermore, it was acknowledged that the State and the local authorities made no concerted effort towards maintaining a long-term financial commitment which would have made the medium term planning possible. The instance was based on the money voted for non-salary purpose which rose from R9.50 per child in 1976 to R24.90 in 1985. There was a drop of more than 20% with reference to the average of 14% annual inflation rate (Bodenstein Report, 1986:10).

5.14.2 **Transport and boarding facilities for scholars**

According to the De Lange Commission (HSRC) of 1981, there had been no provision made for the transportation of Black pupils apart from the municipal and local bus services, hence no subsidy was provided by the central government (RSA) and the Department of Education Training (DET). In the Black states, hostel accommodation was provided in towns only. As a result the issue of transportation of Black children required attention (De Lange Report, 1981:9-69).

Consequently, the Bophuthatswana Education Department (B.E.D.) implemented changes with regard to decentralising boarding facilities. More hostels for scholars were erected in the rural and semi rural areas where new high schools and colleges of education were established. Evidence of the increase was indicative from the records tabling the hostel statistics since 1979 until 1992.

The improvements made in the boarding and lodging facilities varied from thirty nine (39) to forty (40), which were departmental and community as well as the privately controlled hostels from 1979 - 1992. These hostels were registered and

become State controlled boarding schools (B.E.D., 1979-1992: 25).

5.15 CONCLUSION

The role of the model structures set up at primary schools for implementation of the child-centred teaching i.e. the Primary Education Upgrading Project (PEUP) as well as the factors that had contributed to both success or/and failure of its implementation at schools in other areas are highlighted in this chapter. Other innovative structures such as the Early Learning Centres, Middle and High schools and Technical schools as well as the University construction also indicated the applauded creditability of the implementations of the Lekhela Commission recommendations.

Furthermore, the insufficient funding for educational developments and strategies by the Bophuthatswana Government which had aroused the concern of both the education commissions of inquiry of 1978 and 1985 need much to be desired.

In chapter 6, the findings, conclusions and recommendations of this research will be discussed.

CHAPTER 6

6. FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

The concluding chapter 6 focuses on the summary of all the chapters, highlighting the findings made with regard to the contributions of the Missionary education towards Batswana education. Furthermore evidence of failure of the Missionary schools due to the intervention of the S.A. Government was established.

The suggestions and recommendations form the major aspect of the conclusion of this chapter. The recommendations highlighted aims at ensuring success in the implementation of a non racial education system for the multi-cultural South African society, irrespective of colour, creed and race.

6.2 FINDINGS

6.2.1 Findings concerning the Missionary and Government education (Chapter 2)

- * The early Missionary societies over emphasised the religious aspect of evangelisation, as well as the physical and moral aspects. They underestimated other developmental aspects i.e. intellectual, physical, cultural and historical as well as the ethical aspect of development (see par. 2.2).

* Notwithstanding the missionaries' shortcomings in their approach, it was comparatively easy for them to establish mission stations among the Batswana. The first missionaries to encounter the Batswana tribes in the early eighteenth century (1813-1850) were Robert Moffat and Reverend Hamilton of the London Missionary Society in Kuruman (see par. 2.2).

* The contradictory philosophical premises between the Missionaries and the Colonists with regard to civilization of Blacks in South Africa have been highlighted in this research, for example (see par. 2.3):

There occurred contradictions among the Missionaries:

- those of German origin emphasised manual labour and discipline
- those of British origin drew no distinction between white and black.

Similarly, another contradiction prevailed between the missionaries and the colonists who entertained the western capitalist's philosophy such as:

- the segregationist ideology
- the integrationist ideology
- the supremacist ideology (see par. 2.3).

* The Missionaries' products such as Solomon Plaatjie, the popular Motswana author, as well as Dr. S. Molema who was offered scholarship were held with high esteem (see par. 2.5).

* The South African (central) Government's recognition of the Missionary education led to the offer of subsidising the mission school. Ironically, this offer gave birth to the South African Government's interference since the Missionaries failed to maintain the insufficient grant in

aid offer. As a result the funds had to be paid from the native sources (taxation) as resolved by the Union Advisory Board of Native Education (see par. 2.7).

- * The Inter-Departmental Commission of Inquiry of 1935, appointed by the central government of South Africa played a major role in the transition of the control of Black education from the Missionary and Provincial supervision to the Union Government (see par. 2.7).

6.2.2 Findings concerning the transitional period: From Missionary to Bantu education (Chapter 3)

- * In highlighting the historical evolutionary development of Bantu Education cognizance was based on those who claimed responsibility in this respect:

- Church mission control until 1845.
- Colonial and later Provincial governments from 1854 - 1925.
- Joint control by the Department of Native Affairs, Provincial and Union Governments.
- State control since the Bantu Education era of 1954 (see par. 3.2).

- * The implementation of the recommendations on Black education structures by the Native Education Commission chaired by W.W. Eiselen, occurred after the promulgation of the Bantu Education Act No. 47 of 1953. Thus the total control of Black education by the Department of Native Affairs with its minister - Dr. H.F. Verwoerd, who endorsed, the passing the Act No. 47 in parliament on June 1954 (see par. 3.3.2).

- * The demerits of the missionary activities were categorically emphasised while the merits were subjected to

"creation of hope among the Natives who would entertain expectations based on acquiring posts within the European Community despite the country's policy of apartheid" as advocated by Dr. H.F. Verwoerd (see par. 3.3.2).

* The promulgation of the Act No. 47 of 1953, and the implementation of Bantu Education in 1954 were regarded as a breakthrough with reference to formation of the policy for black education which brought about the changes and innovations. In the contrary, the Eiselen Commission underestimated the prevailing missionary education system, with due respect to the following critical statements:

- that the planning of education was not based on the active participation and involvement of the Bantu;
- the financial contributions were insufficient to the extend that the standard of education was minimal, thus planning was virtually impossible, as much as the innovations were inevitable (see par. 3.3).

* The Tomlinson Commission for the socio-economic development and establishment of the Bantu areas within the Union of South Africa, established in 1954, concurrently with the implementation of Bantu Education, gave birth to the Bantu Homelands. These homelands embarked upon by the National Party government for creation of a complete racial discrimination, have in the contemporary historical situation collapsed and ceded to exist by 1994. The Transkei, Bophuthatswana, Venda and Ciskei independent states within South Africa as created according to Dr. Verwoerd's scheme, were scheduled for reincorporation into the "new" South Africa since the disbandment of "apartheid" and the forth coming new dispensation of the twentieth century (see par. 3.3.4).

* Innovations were basically on: the school system and the new curricular; appointment of the school committees as

representatives of the community; the medium of instruction as criteria for admission at tertiary institutions; development of the teacher-training institutions and universities. The latter institutions' structures were racially segregated. The question of the medium of instruction was redressed after the 1976 students' unrests and riots against the enforcement of Afrikaans as media on par with English by the State (see par. 3.6).

6.2.3 Findings concerning innovations leading to "Education Popagano" (Chapter 4)

- * In accordance with the Act No. 6 of 1959 (RSA), Bophuthatswana was initially declared the Batswana Territorial Authority in 1961. It then became a self-governing territory within the Republic of South Africa in 1973, with its own Legislative Assembly, Cabinet, name and flag, as advocated by the Constitutional Act No. 21 of 1971, and on December 6, 1977 was declared an independent homeland (see par. 4.3).
- * Bophuthatswana education Acts No. 9 of 1973 and No. 2 of 1979 were geared at promoting the Batswana national education system, to emancipate from the Bantu Education and apartheid system of education. Hence the appointment of the National Education Commission of inquiry into education for the Batswana as a developing nation (see par. 4.3.2).
- * "Popagano" was the concept ascertained by the National (Lekhela) Commission as depicting "moulding", "unifying" and "building" the nation. With reference to this concept of "self-reliance", high expectations were raised theoretically, but practically the developments in the Bophuthatswana Education Department (B.E.D.) relied

partially on the Department of Education and Training (RSA) support (see par. 4.4.3).

* The major innovation envisaged by the Lekhela Commission was the restructuring of the school system, to suit the needs and aspirations of the Batswana. Hence the planning was based on (see par. 4.4.3):

- the medium of instruction as a burning issue
- the review of examinations and promotions
- the school system and classification
- shortcomings in the existing curricular

(see par. 4.4.3.3 - 4.4.3.5).

6.2.4 Findings concerning a "new" educational dispensation of self-reliance for the Batswana of South Africa (RSA) (Chapter 5)

* Planning by the Lekhela Commission focussed on innovating the educational institutions as such (see par. 5.2.1):

- teacher-training institutions and the university (see par. 5.2.1.2; 5.2.1.3)
- advanced vocational and technical training (see par. 5.2.1.4)
- educational and auxiliary services such as: language development project, psychological services, archives, in-service training centre, teacher academic upgrading and teacher-training programme (see par. 5.2.1.5).

* The second National Education Commission, chaired by J.H.W. Bodenstein, was appointed with the task of speculating the outcome of the implementations of the Lekhela Commission's recommendations (see par. 5.3.)

- * Innovative educational developments were noted as follows (see par. 5.4.1):
 - introduction of the first university for the Batswana: University of Bophuthatswana
 - the Institute of Education for Research College affiliated institution was based at the University (see par. 5.4.2)
 - Taung Agricultural College was developed (see par. 5.4.3)
 - by 1981, the establishment of eight teacher-training institutions symbolised development in the teacher-education and training curricula in Bophuthatswana (see par. 5.5)
 - the Early Childhood Education took into cognizance care and learning for the 3 - 6 year olds (see par. 5.7)
 - the Primary Education Upgrading programme (PEUP) became the model structure in child-centred teacher approach (see par. 5.8.1).

- * The Secondary education newly established programmes were: the Middle schools, the High schools and examinations (see par. 5.9.1; 5.9.3).

- * Introduction of Religious Education as the examination subject in Bophuthatswana, with Biblical studies inclusive. Other recognised religious activities were: Youth for Christ and Christian Youth Movements (see par. 5.10).

- * Technical and vocational education as part of the diversified curricula have been advocated by the Lekhela Commission. The existing centres were to liaise with the advance, well facilitated centres in RSA (see par. 5.11).

- * The Manpower Development Authority of Bophuthatswana was established in 1983, to co-ordinate technical training at the national level. Teacher-upgrading in this stream was

recommended by the Lekhela Commission. Hence by 1991 the Lehurutshe College of Education accommodated the training facilities for the technical high school teachers (see par. 5.12.1.3).

* The developments towards differentiated curricula were noted as follows:

- In establishing the private schools, the missionary or church controlled schools were mostly eliminated. For example, the Roman Catholic schools were administered and subsidised by the Bophuthatswana Government (see par. 5.13.1).

* Special schools for the handicapped were managed by both Bophuthatswana and RSA governments, as well as by the church or missions' establishments (see par. 5.13.2).

* Non-formal education centres like the night schools for adult education where literacy courses, typing, cookery, etc. are offered as recommended by Lekhela Commission were established (see par. 5.13.3).

* Financing of education in Bophuthatswana, as a independent homeland, was an issue at stake. The Lekhela and Bodenstein Commissions showed concern on the chronic shortage of funds for the erection and maintenance of schools, teachers' underpayment, as well as shortage of facilities at schools (see par. 5.14.1).

* Transport and boarding facilities were given attention as the latter structures facilities became decentralised and improved by 1979, as indicated by statistics (see par. 5.14.2).

6.3 CONCLUSIONS ON FINDINGS

6.3.1 Conclusions concerning the Missionary and Government education (Chapter 2)

- * In chapter two, facts have been established concerning the Missionaries' merits and demerits in their religious and conversion endeavours among the Batswana in Southern Africa. Their merits have been based on the fact that they succeeded in establishing mission stations, some of which are popular denominations today, while some have been converted into historical monuments e.g. Tiger Kloof in the North West region, near Vryburg.

- * The demerits established were based on Missionaries' informal techniques and approaches insufficient funding. Worst still there prevailed animosity due to jealousy amongst them which resulted in formation of diverse denominations while some of them became unproductive, thus became unrecognised. The latter instance was also due to lack of funds. For that reason the Provincial Government took over administration of the established mission stations.

6.3.2 Conclusions concerning the transitional period: From Missionary to Bantu Education (Chapter 3)

With reference to the transition of administration of black education from the union Government and the native Affairs Department, apartheid structures as the creation of the homelands such as Bophuthatswana cropped up.

Both the Eiselen and the Tomlinson Commissions based their philosophies on maintaining the character and the cultural

background of the native of South Africa. As a result the promulgation of the Bantu Education Act No. 47 of 1953 and the creation of the self-governing as well as the independence attainment by the Transkei, Bophuthatswana, Venda and Ciskei (TBVC) homelands were the achievements of the aforementioned commissions of inquiry.

6.3.3 Conclusions concerning innovations leading to "Education for Popagano" (Chapter 4)

- * Since the independence of Bophuthatswana in 1977, the educational policies, developments and achievements have been indicated in speeches and discussions but most of all in theory but not in practice with due respect to Lekhela Commission's report as indicated in chapter 4.
- * With the granting of independence in 1977 as indicated in chapter 4, the Bophuthatswana Education Department planned to acquire total emancipation from the RSA Department of Bantu Education. Hence the Lekhela Commission recommended the innovative educational structures by gradually moving away from the Education Act No. 9 of 1973 regulations and promulgated the new education Act no. 2 of 1979. As a result Act No. 2 of 1979 adopted the homelands' own policy by granting the Minister powers of authority in the Department of Education. It was noted that despite independence, Bophuthatswana as a developing country still had to align its policies with reference to (RSA) Education Act No. 90 of 1979 which was promulgated for replacing the Bantu Education Act.
- * This was evident due to the technical reasons whereby the Bophuthatswana Government had not acquired sufficient compiled detailed information on record available on the resources, needs and potential of its different regional developments. Consequently, there would not be any date

from which a meaningful and detailed development plan could be drawn.

* Subsequently, not all the Lekhela Commission's recommendations were translated into practice. The Lekhela Commission of Inquiry into education in Bophuthatswana emphasised the following two objectives:

- The educational system had to be primarily geared towards the production of manpower for the achievement of rapid economic growth.
- Social equality that would develop as the need for education and would become more democratic and accessible to all.

* With the promulgation of Act No. 9 of 1973 as well as Act no. 2 of 1979, Bophuthatswana homeland embarked on the policy of education for "self-reliance", but on the contrary the homeland has been encountering the problems of self sufficiency due to lack of planning, inefficient manpower as well as lack of facilities and undeveloped infrastructure.

* Bophuthatswana revealed more serious shortcomings in terms of the analytical dimensions due to lack of proper planning. Hence the Department of Education (B.E.D.) had not yet succeeded in planning forms for the annual statistical returns. The Education and Training Form 20 of the Department of Education and Training had been adopted by the Bophuthatswana Education Department despite the fact that the school system of Bophuthatswana differed from that of the Department of Education and Training.

6.3.4 Conclusions concerning a "new" educational dispensation of self-reliance for the Batswana of South Africa (Chapter 5)

- * It has been remarkable that not all the recommendations were translated into practice with due respect to the Bodenstein Commission Report's review and overview of Bophuthatswana educational status by 1985. As indicated in chapter 5 the first economic objective mentioned above was clearly given priority over the second since a large amount of the education budget went towards educational projects designed to produce high level manpower e.g. Unibo, two Manpower Development centres and the Technicon. Such an educational strategy failed to assist in the development of Bophuthatswana's economy, but was rather oriented mainly towards the labour requirements of South African economy as the RSA industry also developed the wider and more highly paying labour market.

- * With reference to the socially-oriented educational objectives not much was achieved after fifteen years of independence. The universal free and compulsory primary education, although a target recommended by Lekhela Commission had not been implemented. The promotion of non-formal educational and adult education has been rather badly neglected since no specific centres existed except the use of schools at night, hence the concept 'night school'. These projects were crucial for the uplifting of illiteracy of the rural majority as well as for the less privileged. The location of the Manpower Development Centres in Mmabatho and Ga-rankuwa have been a disadvantage too, as the rural community has been unable to gain access, as much as the local semi-literate majority have not attained good productivity results thus the centres were less effective.

- * Educational policies of Bophuthatswana thus far had been influenced by the central government (RSA). Since the late '70s and early '80s crucial political and economic developments occurred which have shifted from the homeland areas to regional areas, contrary to the past when the development policies were directed at the homelands.
- * Chapter 5 also brought into the limelight the practical implementations as indicated in the Lekhela Commission's Report which was also entitled Education for Popagano. The establishments of the new educational projects by the Bophuthatswana Education Department, (B.E.D.) were applaudably interesting.
- * The second education manual, namely the Second National Education Commission Report had been compiled by the Bodenstein Commission in 1985. Notably progressive, the second education commission of inquiry in ascertaining the completed educational developments brought further innovative developments.
- * In this chapter it was noted that the educational developments in the Republic of South Africa had an impact and spectacular influence in Bophuthatswana. This was incidental with reference to recommendations stipulated by the (HSRC) De Lange Commission of Inquiry into Black Education in 1981. Both the Lekhela and Bodenstein Commissions focused on the education system 'that would make provision for the education of a similar quality that would cater for all population groups irrespective of colour, creed or race.
- * Emphasis has also been laid on the erection of the new establishments i.e. the University of Bophuthatswana, Colleges of Education, Technical Institutions as well as the new Middle School structure, and the Early Learning Centres. In contrast, the unfortunate effects on the conditions of continuity from middle to the High school,

with a barrier of two different syllabi and the matriculation external examinations from both the Bophuthatswana Education Department and the Department of Education and Training has been a thorny issue highlighted in this chapter.

6.4 RECOMMENDATIONS

6.4.1 Recommendations made on stated findings and conclusions

* First and foremost the Education Department for the Batswana education should appoint a Research Council that will take cognizance of researching the developments implemented by the Lekhela Commissions' 1978 Report, while those recommendations that could not be successfully implemented should receive immediate attention. As suggested by the Bodenstein Commissions' 1985 Report several sectors from the various government departments' executives were invited to join hands with the Lekhela Commission by attending meetings to present view points based on the educational needs of the Batswana. The entire community should be involved in designing the curriculum of their country. It would benefit the Bophuthatswana community a great deal, if the Education Department Ministry would accommodate, the objectives of the proposed Research Council as indicated below:

* Formulation and distribution of research data questionnaires to evaluate and determine the community's view point concerning: the Primary Education Upgrading Programme, the Middle and High school system, Technical colleges, as well as the University programmes.

- * In the light of the 1986 Bodenstein Commission Report, concerning undeveloped educational programmes as mentioned were: the inferior quality of education; poor financial support in education; neglected political context of educational development that should be considered. Thus the questionnaires' statements have to be based emphatically on searching for contributions from the community with regard to the type of strategies that could be devised in resolving the mentioned problems.

- * The research council members have to, inter alia, include the representatives membership of all educationists from various institutions like: all denominations in the former Bophuthatswana, Commerce and industry, schools, colleges and universities, economists, sociologists, anthropologists, statisticians, accountants, geologists, doctors and nurses.

- * Diversity in educational developments should be entertained when structuring the questionnaire. Hence distribution of ideas has to cover all the mentioned spheres.

- * Teachers' merit salaries must be considered for them to be on par with all RSA citizens.

- * To serve each region well, representatives of the Research council who would be the committee members as well should be stationed in each region in order to collect all the questionnaires for administration to declare progress through reports and process requisitions to the Government. Feedback circulars to the community would be the criteria used for the democratisation of the education system.

- * Research findings must also be processed in consideration with the comparative aspect for further prognostic results. Thus expertise should genuinely be sought from

competent educational sectors throughout Africa and abroad.

- * Reconciliation of the Middle school - High school transitional gap has been the thorny issue and leaves much to be desired. In researching this matter, the contrast with reference to the Std. 7 (Form 1) syllabus for former Bophuthatswana middle schools with the RSA schools should be questioned, evaluated and resolved.

- * The Batswana matric teachers deserve upgrading through in-service courses, a matter to be taken up by the Department of Education and Training, should received attention. Teachers therefore should be allowed an opportunity to attend in-service courses in the RSA for innovational ideas in syllabus interpretation, teaching techniques, usage of technological and audio-visual aids. Subsequently teachers should thus improve the matric students' performances and their prospective learning and teaching perspective.

- * The Department of Education's financial subsidies must be on par for all citizens of the RSA, to level the educational status. The question of the distribution of text books and prescribed books need to be addressed by the Education Department.

- * More schools and classrooms must be erected and sufficient teaching grants be allocated for the minimization of the high teacher-pupil ratio and over crowded classrooms.

6.4.2 Recommendations for further study

Areas that are diagnostically recommended with regard to further research are highlighted for immediate attention by

the Educational planners/leaders as suggested by the researcher:

- * Economic and social demands on the maintenance of the Primary Education Upgrading Project (PEUP) as well as developing the Middle School Education Project (MEUP).
- * Parity in financing educational facilities as well as fairness in the distribution of the educational services in schools, colleges, technicons and universities with reference to rural development.
- * Involvement of all members of the community in the curriculum development of the developing country, i.e. the RSA.
- * Liberation of the Batswana Students Representative Council (SRC) for the Government to alleviate confrontation with the student body. This matter has been the burning issue, since the memorandum of grievances pertaining to the "Unbearable situation on all campuses" (Anon., 1993), was presented to the President L.M. Mangope. The student's body from the seven colleges of education, the Setlogelo Technicon as well as from the University of Bophuthatswana (Unibo), demanded for the democratically elected SRC as one of their major grievances.

6.5 CONCLUSION

The efforts made in this research were aimed at highlighting the progress, innovations and shortcomings of Missionary education and the central government until the Batswana education system came into being. The merits as well as the progressive projects with regard to education for the Batswana in the RSA, were determined and evaluated. Thus the influence

as well as the maintenance of black education by the Government of South Africa has become evident up till 1994.

In spite of the contemporary Batswana homeland's sovereignty, the aftermath of the February to March, 1994, upheavals resulted in the toppling of the so called independent government which envisaged "Education for Popagano" concept.

Consequently, the Department of Education and Training has inherited the responsibility of catering for the Batswana education system, which subsequently has become part of South Africa.

The RSA Department of Education and Training should therefore consider the highlighted ideas with reference to the Black educational status discussed in this research. As a result the changes and innovations of a future educational dispensation could be successfully implemented with due respect to the contributions made in this study.

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