2. EDUCATIONAL HISTORY OF BOPHUTHATSWANA

2.1 INTRODUCTION

Research has established the fact that the Tswanas can trace back their history as a people as far back as the eleventh century. Archaeological and historical research, supported by anthropological deductions, has revealed that in the area of Boons certain Tswana tribes had already settled and established themselves in organised communities in the eleventh century (Bophuthatswana, 1978(a):5).

The Tswanas may be regarded as the major branch of the ramification of the Sotho peoples. Something interesting is the fact that both Northern Sotho and Southern Sotho groups broke away from the Tswanas, the Northern Sotho from the *Kgatla* and Southern Sotho from the *Kwena* (BENBO, 1975:13).

According to Lekhela, Kgware, Vorster and Rossouw (1972: 5) in the eighteenth and early nineteenth centuries the Tswanas occupied what was then called Southern Bechuana= land, consisting of portions of the present Orange Free State, the Western Transvaal and the Northern Cape. The residential areas, states and languages of the Sotho are illustrated in table 2.1

Table 2.1

Sotho groups, their residential areas, states and languages(Barnard and Vos, 1980:58)

Population group	*Residential areas*	*States*	*Languages*
Nothern Sotho (Pedi)	Northern, North-Eastern and Central Transvaal	Lebowa	Northern Sotho
Western Sotho (Tswana)	Western, North-Western Transvaal and Northern Cape	Bophutha=tswana	Tswana
Southern Sotho (Basotho)	Eastern Orange Free State	QwaQwa	Southern Sotho

The period 1815 - 1835 can best be described as the period of turmoil, violence hardships and of inter-tribal wars with their accompaniments of famine and pestilence. During the period in question the Tswanas were scattered all over the area as they fled hither and thither before Mzilikazi and the Mmantatise hordes (Lekhela *et al*, 1972:5-6).

During the period referred to above, the missionaries of the London and Wesleyan Missionary Societies began to establish mission stations in the areas occupied by the Tswanas. Their preachings came as a consolation to

the Tswana people. Lekhela *et al* (1972:6) declare that "Their promises of secure life, coupled with their message of peace and goodwill to be found in the Gospel, contrasted with the sufferings, death, strife and animosities which the invaders left in their trail." It therefore stands to reason that under such conditions the Tswanas would seek and obtain the services of the missionaries.

The Tswana speaking people consist of about 20 bigger and a number of smaller tribes of which the most important are the Rolong, Taung, Tlhaping, Tlharo, Hurutshe, Kwena, Tlokwa, Kgatla, Tlhako, Kubung and Fokeng (Breytenbach, 1972:388).

Different ethnic groups as well as their number in 1970 living in Bophuthatswana are illustrated in table 2.2.

Table 2.2 (See page 17)

Table 2.2

Population of Bophuthatswana in 1970 (Brazelle, 1978:8)

Ethnic groups	*Male*	*Female*	*Total*
Tswanas	269 600	327 140	596 740
Xhosas	15 440	11 920	27 360
Zulu	8 980	11 080	20 060
Southern Sotho	10 740	13 340	24 080
Northern Sotho	32 120	34 000	66 120
Shangaan	25 720	29 820	55 540
Foreign Blacks	48 460	38 780	87 240
Total Black population	411 060	466 080	877 140
Whites	943	953	1 896
Coloureds	612	619	1 231
Asians	24	21	45
Total population	412 639	467 673	880 312

From table 2.2 it becomes clear that the most important non-Tswanas in the country in 1970 were the Northern-Sotho and the Shangaans and that the Xhosas, Southern-Sothos and Zulus were also represented in good numbers. The multi-national concentrations appear in areas where there are border industries. The 596 740 Tswanas within Bophuthatswana in 1970 made up only 35,5% of the total Tswana population. The remaining 64,5% worked in the

Republic of South Africa.

Table 2.3 shows the total Tswana population in 1970 both in Bophuthatswana and outside Bophuthatswana.

Tabel 2.3

Total Tswana population in 1970 (Brazelle, 1978:9)

Tswana population	*Male*	*Female*	*Total*
Tswanas in Bophuthatswana	269 600	327 140	596 740
Tswanas in Lebowa	3 820	5 260	9 080
Tswanas in other National States	580	700	1 280
Tswanas in White areas	539 360	533 460	1 072 820
Total	813 360	866 560	1 679 920

In reading table 2.3 it must be borne in mind that part of the Tswana population in the Transvaal was in 1970, temporarily absent from Bophuthatswana because they had contracted themselves in South Africa.

In 1970 Bophuthatswana comprised 4 043 000ha (Brazelle, 1978:8).

In 1977 Bophuthatswana became politically independent. Subsequent to Bophuthatswana's independence Mafikeng and

a number of farms previously owned by the South African Whites were incorporated into Bophuthatswana.

2.2 INDIGENOUS EDUCATION BEFORE THE ARRIVAL OF THE MISSIONARIES

The indigenous education of the Tswanas was mainly in= formal and incidental. The young children up to the age of 5 received their introduction to the language from pa= rents as a vehicle of communication. This informal edu= cation included numeracy as well as the use of the usual utensils and equipment in and around the house. The fauna and the flora in the environment of the homestead were also referred to in passing (Bophuthatswana, 1978(a):5).

At about the age of 15 during the winter boys were called to attend *Bogwera* - initiation schools for boys. In the event of the chief or a headman having a son old enough to attend *Bogwera*, it became a must. Brown (1921:421) says that "Boys of an age near to that of the chief iniate enter with him."

According to Brown (1921:421) *Bogwera* was not necessarily a yearly ceremony, but when it took place it was when the Kaffir corn harvest was drawing nigh - that is, about May, and the ceremony lasted for two months.

Gone are the days of pride and relevance in the education

of the Tswanas. Pride because the graduands of this "school" were regarded as men in the true sense of the word because they had gone through the baptism of fire. Relevance because what was taught in this "school" was precisely what the graduand would encounter and need in his every-day living.

On the graduation day graduands were given names (age-group names). Popular names of *mephato* (age-groups) were inter alia, *Madingwane*, *Manaila*, *Machechele*, *Maswene* and *Makgomotŝha*.

The following may rightly be regarded as an informal "curriculum" of the initiation school: strict discipline, training in courage, endurance, trustworthiness, exposure to winter cold and fatigue. It also included instruction in religion, governing of the people, tribal ethics and sexual codes as well as the history of the Tswanas (Bophuthatswana, 1978(a):5).

According to Brown (1921:421) the circumcision rites among the girls could take place at any time after they had attained the age of puberty. Barbara Tyrrell (1968:97) declares that "Occasionally on the veld, travellers encountered groups of girls, their semi-nude bodies whitened with clay or powder sandstone . . . These are the *Bale*, girl-initiates of secret schools of girls which operate

towards the end of summer." The initiation "School" for girls was less Spartan than that of boys, but their aims were basically the same as those of the *Bogwera* (Bophuthatswana, 1978(a):5).

In this "school" the girl was taught the tasks of the woman. Sexual codes were emphasized. Most observers agree that the young individual, having passed through this period of traditional tribal education, could move with ease in adult circles, had the security of belonging to an accepted group, knew what was expected of her and gained a new pride in an dedication to his tribe.

After the period spent at the initiation school the young man could be trained in craft and trade. Wood-carving, skin curing and cutting, iron smelting and the fashioning of the various iron implements and weapons required. Agriculture and animal husbandry, for example, had to be studied in a definite and practical manner (Bophuthatswana 1978(a):6).

2.3 MISSIONARY EDUCATION UNTIL 1910

2.3.1 Introduction

The history of education of the Blacks in Southern Afri= ca is inextricably linked with the activities of various missionary societies. Rousseau (1974:38) declares that

the education of Blacks existed as part of the missionary action of the various missionary societies.

The education described in section 2.2 above was still in existence in 1813 when the missionaries of the London Missionary Society (LMS) made contact with the Tswanas. The missionaries ruthlessly condemned the traditional initiation "schools" referring to them as being pagan, obscene and heathen.

This attitude led to the unfortunate disregard of the good cultural elements by the new system of education evolved by the missionaries. It is asserted that the "Missionaries clearly recognised the resistance of the people to the acceptance of these alien cultural aspects; but, creatures of their time, in their Western self-assurance and with their lack of the knowledge today acquired through a study of sociology, anthropology and the social sciences, they put this resistance down to ignorance and indifference" (Bophuthatswana, 1978(a):6).

2.3.2 The London Missionary Society

According to Lekhela *et al* (1972:6-7); (see also Bophuthatswana, 1978(a):6) as early as 1813 and again in 1843 the missionaries of the London Missionary Society (LMS)

made unsuccessful attempts to found stable mission stations and to provide schooling for the Batlaping at Taung.

The LMS founded a mission station at Dithakong in 1817. In 1831 the church and the school were built and the printing press was set up in Kuruman (Bophuthatswana, 1978 (a):6).

In 1843 Livingstone and Edwards founded a mission station among the *Bakgatla* at Mabotsa. Iglis was stationed at Dinokana and worked there until 1852. This brought the work of London Missionary Society (LMS) in the Transvaal to an end during the period 1813 - 1850 (Lekhela *et al*, 1972:7).

Upon expulsion from the Western Transvaal the LMS withdrew to the Northern Cape, Kuruman, Taung and Vryburg, where the *Batlhaping*, *Batlhware* and *Barolong* were concentrated. Some mission stations of the LMS were also founded in the Mafikeng district (Lekhela *et al*, 1972: 15-16).

By 1848 the New Testament, the Psalms and the Pilgrims Progress had been translated into *Setswana*. Kuruman became the centre of educational progress. The growing demand for Tswana teachers led to the attempt to found

a teachers' training college in 1849 at Kuruman. This venture was, however, unsuccessful (Bophuthatswana, 1978(a):6).

2.3.3 The Wesleyan Missionary Society

Thomas Hodgson and James Archbell of the Wesleyan Missionary Society (WMS) joined the *Barolong* in their southerly migration under chief Sehunelo in 1826 (Lekhela *et al*, 1972:8). They settled at Platberg where a school was built. They then continued their journey to Thaba 'Nchu where a school was established in 1833 (Bophuthatswana 1978(a):6-7).

The most important work of the WMS was done in Thaba 'Nchu. Mafikeng in the Northern Cape was the second most important place in the work of the WMS. Then followed Vryburg and the area of Rooigrond in the Northern Cape. In the Transvaal WMS activities in the evangelization and education of the Batswana were carried out at Khunwana, Makapanstad, Magaliesburg and Uitkyk (Lekhela *et al*, 1972:17-18).

2.3.4 The Paris Evangelical Missionary Society

After L'Emue, Rolland and Pellisier had fled from Mosega due to Mzilikazi's attitude, they moved into Motito near

Vryburg where the Barolong of Ratlou were living. Here the Barolong learned to read the New Testament and to use the Tswana hymnal. L'Emue and Pellisier left this work in the charge of Rev. Fredoux who worked until 1848. It was Fredoux who published, in 1864, "A sketch of Sechuana Grammar" (Lekhela *et al*, 1972:9).

2.3.5 The Berlin Missionary Society

In 1836 the missionaries of the Berlin Missionary Society (BMS) broke off the purposeless pursuit of the nomadic Korana at Bethanie in the Orange Free State and concentrated their efforts on the evangelization and education of the *Barolong* families that had migrated to Bethanie (Lekhela *et al*, 1972:9-10). Bophuthatswana (1978(a):7) declares that the school which was founded by BMS at Bethanie in Orange Free State proved to be one of the most successful of the early schools. The Lutheran schools grew very fast and their fame spread.

The main source of inspiration in Bethanie was Rev. Wuras. At Pniel, Kallenburg, Westphal and Müller were responsible for the development of both the missionary and the educational work. Towards the close of the period under review a teachers' training seminary was established at Pniel. Some of the products of this seminary were Tswana teachers like J.O.J. Liphuko, A. Leeuw and J. Kgadiete (Lekhela *et al*, 1972:18-19).

2.3.6 The American Board of Commisioners for Foreign Missions

The missionaries of the American Board of Commissioner for Foreign Missions (ABCFM) worked among the *Matebele* of Mzilikazi in Mosega, the land of the Tswanas. Their work was made unseccessful by Mzilikazi's attitude to the ideals of democracy (Lekhela *et al*, 1972:10). Lindley, Wilson and Venables settled at Sendelings Post near Mosega in 1836. When Mzilikazi discovered that they were teaching ideals of democracy he stopped his people from listening to them. After Mzilikazi was forced by the Boer Commando and chief Matlabe of the *Barolong* to flee across the Limpopo the ABCFM was forced to give up its work to the Matebele in the land of the Tswanas in the Transvaal. In 1839 ABCFM finally gave up its mis= sion work and returned to America (Lekhela *et al*, 1972: 10-11).

2.3.7 The Hermansburg Missionary Society

Upon the expulsion of the LMS from the Transvaal, the "Zuid-Afrikaansche Republiek" invited the missionaries of the Hermansburg Missionary Society (HMS) to take over the work of LMS in 1857 (Lekhela *et al*, 1972:12). According to Loram (1917:62) educational work among Blacks in the Transvaal dates from 1857 when HMS began its work. HMS built a chain of mission stations stretcing

from Pretoria to its western border, that is, portions of the area now occupied by the Tswanas of Bophuthatswana Lekhela *et al*, 1972:13).

According to an interview with Smay Malao on 22 May 1982 at Bethanie, W. Behrens started a mission station at Bethanie in 1864. The school was subsequently built. W. Majabe was one of the first Tswana men who taught at the Bethanie Lutheran school. Bethanie then became the most important Lutheran mission station in the Transvaal.

2.3.8 The Hanoverian Free Church Missions

The Hanoverian Free Church Missions (HFCM) started their work among the Tswanas after 1850. HFCM was actually an offshoot of the HMS. F. Zimmerman established the first mission of HFCM at Dinokana in 1869. The second mission station of the HFCM was founded in 1875 by E. Wehrman at Melorane. In 1880 and 1886 mission stations were esta= blished at Manoane and Motswedi respectively. In addi= tion to this some 12 branch missions were established in Marico (Lekhela *et al*, 1972:13).

2.3.9 The mission work of the Dutch Reformed Church

The Dutch Reformed Church (DRC) started its work among the Bakgatla-ba-ga-Kafela under chief Kgamanyane at Sauls= poort in the district of Rustenburg (Bophuthatswana, 1978(a):7). H. Gönin was the first missionary of the DRC to work among the Bakgatla-ba-ga-Kgafela (Lekhela *et al*, 1972:13).

In 1869 chief Kgamanyane took the major portion of his tribe to Mochudi in Botswana where he settled. Gönin continued his work among those who remained. By the time Gönin died in 1911, the work of the DRC was quite successful despite the proximity of the gold fields and their corrupting influences (Lekhela *et al*, 1972:13-14).

IN 1908 the DRC established the first-ever training school for Blacks in the Orange Free State. This school, named "Stofberggedenkskool", was established for the purpose of training Black teachers, evangelists and ministers for the service of the church in the four British colonies of South Africa (Kgware, 1969:352).

The fourth and the last of the teachers' training schools was established by the DRC of the Orange Free State in Bloemfontein in 1942. It was called "Strydomopleidingskool". The mission policy of the DRC aimed at developing Blacks into a separate community within the larger South African Society (Kgware, 1969:352).

2.3.10 The Anglican Missionary Society

In 1864 A.B. Webb of the Orange Free State visited, *inter alia*, the Anglican congregation at Rustenburg. Subsequently J.P. Richardson became Rector of St. John's church in Zeerust. Associated with the parish was the

mission church for Blacks of St. Augustine in Rusten= burg wich originated from the private missionary work of Richardson on his farm (Lekhela *et al*, 1972:14).

The Anglican church served chief Galeshiwe's tribe in 1819 (Breutz, 1968:84). Both the missionary and educational work was done by the AMS among the people of chief Ga= leshiwe.

In 1865 the Anglican Missionary Society (AMS) entered the mission field in Thaba'Nchu and laboured there side by side with the WMS in the respective churches and schools until and beyond the end of the period under considera= tion (Lekhela *et al*, 1972:14).

The AMS opened a teachers' training school at Modderpoort in 1928. The Anglican Mission policy aimed at integrating the Blacks into one multi-racial South African community (Kgware, 1969:352).

2.3.11 Evaluation of missionary education

While acknowledging and appreciating the fact that the missionaries pioneered a western type of education among Blacks in Southern Africa, the fact that their education was not without shortcomings should not be lost sight of.

The correct point of departure in assessing missionary education would be to find out what the aim of their edu= cation was. Dodd (1938:34) declares that the primary aim of the missionary education was the conversion of the heathens and all education was made secondary to this end. Dodd (1938:3-4) further declares that the teacher was so much concerned with thoughts of the future life that he tended to neglect practical preparations for the present one. Rousseau (1974:38) also asserts that the aim of the missionary education for Blacks was the Christianizing of the Blacks. Kgware (1961:3-4) also declares that the overriding aim of the missionary education was the Chris= tianization of the non-European races. Kgware (1961:4) further declares that "What school education the Christian missions organized for their converts was intended not as an end in itself, but as a hand-maiden to evangelization."

From the aims of the missionary education it becomes abun= dantly clear that this education emphasized only one as= pect of reality viz., the religious aspect and negelected all other 14 aspects or determining factors. The 14 aspects of reality will be dealt with in chapter 3.

Dodd (1938:4) declares that an additional handicap was the entire lack of concerted effort since each society was concerned with its own course irrespective of the work of other societies. Kgware (1961:4) also maintains

that in their pioneering work of establishing schools for their Black converts the missionary societies worked in isolation from one another, there was no attempt or desire to pool efforts and resources.

Many of the missionaries were men of ability but some of them were not as zealous as one could have expected them to be (Dodd, 1938:4).

It is unfortunate to note that the culture of the Blacks was completely excluded from education simply because it was regarded by the missionaries as being pagan and heathen. Therefore the missionary education for Blacks was without foundations. The exclusion of culture from education was done to the detriment of the Black man. The author witnessed a situation where a Tswana Lutheran evangelist was so much influenced by the German missiona= ries that he went to an extent of imitating a false Tswana pronunciation of the German missionaries.

Table 2.4 shows missionary schools in the North-Western Cape at the end of 1891.

Table 2.4

Catalogue of Black Missionary schools in North-Eastern Cape at the end of 1891 (Lekhela, 1958:92)

Denomination	*Station*	*Number of schools*	*Remarks*
London Missionary Society	Kuruman	3	Not state-aided
London Missionary Society	Batlharos	1	Not state-aided
London Missionary Society	Likhatlong	1	Not state-aided
London Missionary Society	Taung	1	Not state-aided
London Missionary Society	Choyos	1	Not state-aided
London Missionary Society	Sellagonies	1	Not state-aided
London Missionary Society	Sehunelos	1	Not state-aided
London Missionary Society	G.L.W.	8	Not state-aided
Berlin Missionary Society	Pniel	1	State aided in 1881
	Adamskop	1	Not state-aided
	Kimberley	1	Not state-aided

Denomination	*Stations*	*Number of school*	*Remarks*
Berlin Missionary Society	Beaconfield	1	Not state-aided
	Windsorton	1	Not state-aided
	Majeakgoro	1	Not state-aided
Anglican Missionary Society	Klipdrift	2	1 State-aided
	Hopetown	1	State-aided
	Kimberley	2	State-aided
	Boetsap	1	State-aided
	Beaconfield	2	State-aided
	Mafikeng	1	Not state-aided
Wesleyan Missionary Society	Kimberley	2	Not state-aided
	Vryburg	-	Not state-aided
	Mafikeng	1	Not state-aided
N.G. Kerk	Beaconfield	1	Not state-aided
Roman Cahtolic Church	Kimberley	2	Not state-aided
English and Wes= leyan churches	Klipdam	1	State-aided
6 Missionary Societies	18 stations	39	25 Schools private 24 State-aided
1 Amalgamated			14 State-aided

In reading table 2.4 the following should be borne in mind:

* - Indicates that there was no school in Vryburg at that time.

* All the 17 schools managed by the LMS were not state-aided at that time. Only one of the six schools managed by the Berlin Lutheran Society was state-aided. The 8 Anglican Mission Schools were state-aided (Lekhela, 1958:92).

Table 2.5 illustrates settlements where schools were established in the North-Western Cape up to 1859.

Table 2.5.

Schools in North-Western Cape up to 1859 (Lekhela, 1958:62)

Mission station	*Number of teachers*	*Denominations*
Kuruman	5	London Missionary Society
Tatlharos	1	London Missionary Society
Taung	1 (occasionally)	London Missionary Society
Motito	1	Paris Missionary Society
Setlhagole	1	Paris Missionary Society
Griquatown	2	London Missionary Society
Moruani	1	London Missionary Society
Nyoras	1	London Missionary Society
Khaigap	1	London Missionary Society
Gossiep	1	London Missionary Society
Tsantsabane	1	London Missionary Society
Pniel	1	Berlin Missionary Society
Lekhatlong	1	London Missionary Society

2.4 THE PERIOD OF PROVINCIAL CONTROL OF BLACK (TSWANA) EDUCATION BETWEEN 1910 - 1953

2.4.1 Introduction

In 1910, when the Union of South Africa came into being, the missionaries who worked among the Tswanas had on the whole earned themselves the respect of the people.

According to Behr (1978:162) the South African Act (1909) placed the control of all matters affecting the African, except education, in the hands of the Minister of Native Affairs. The control and the financing of education were vested in the provincial councils. Bophuthatswana National Education Commission (Bophuthatswana 1978(a):8) also asserts that as the missionary societies could no longer manage to meet their financial obligations it became clear to all involved that there was a need for the involvement of the State in the provision of education. It is important to note that even in this period most of the schools for Blacks remained under the control of the missionaries. Behr (1978:163) declares that the "Overwhelming majority of schools for Africans were State-aided mission schools, each under the control of a missionary manager." Therefore in essence the Provincial Councils and the missionary societies were partners in the control of Black education during this point of time in history.

The education of Tswanas in various provinces will now be discussed.

2.4.2 The education of Tswanas in the Northern region of the Cape Province

In the Cape Province the rate of educational development remained slow (Behr, 1978:162). In 1920 the Cape Provincial Administration assumed the entire responsibility for the salaries of all Black teachers. The Cape Provincial Administration also undertook to subsidize the missions in many aspects of education (Lekhela *et al*, 1972:20). During the period between 1910 - 1953 the missionary bodies competed with each other in the erection of schools. At Schmidtsdrift the Independent Congregational Church established 4 schools, whilst the Berlin Missionary Society erected 2 schools (Bophuthatswana, 1978(a):8).

According to Bophuthatswana National Education Commission (Bophuthatswana, 1978(a):9) there was similarly an improvement in the quality of education. Management of schools was also looked into very carefully not only by the Chief Inspector of Education and his circuit inspectors but also by Native Departmental Visiting Teachers who were appointed to give individual guidance to teachers. There was also an increase in the types of schools to be found in this area, thus there were primary, secondary, high and teachers' training schools. The amalgamated primary, community, government, secondary and high schools also

made their appearance.

The following Tswanas who received their education from the mission schools in the Northern Cape are worth men= tioning: M. Lekalake; S.T. Plaatjie, S.M. Molema and S.P. Sesedi (Lekhela *et al*, 1972:23).

According to Behr (1978:163) many of the school managers in the Cape Province were African clergymen during the period 1910 - 1953.

2.4.3 The education of Tswanas in the Orange Free State

A noticeable improvement in the management of the schools for the Tswanas in the Orange Free State (OFS) came about with the appointment of H.F.G. Kuschke as organiser of Black education in the OFS in 1924 (Bophuthatswana, 1978 (a):8). According to Behr (1978:162) the inspector of Black education in 1924 found the condition of Black edu= cation in the OFS in a chaotic state. He discovered that there were as many syllabuses as there were schools. The inspector further realized that the teaching of English and Arithmetic was over-stressed at the expense of other subjects.

A government Industrial School for Black girls was esta= blished at Moroka (Loram, 1917:46-48). The only meaning= ful development in the education of the Tswanas in the

OFS took place in the Thaba 'Nchu and Sediba Reserves (Lekhela *et al*, 1972:25).

Up to 1923 Black education had been administered as an integral part of European education in the Province and in the opinion of Lekhela *et al* had thus suffered neglect as was evidenced by the all too sketchy reports that were issued on it right up to 1923 (Lekhela *et al*, 1972:25).

According to Behr (1978:162) the venecular became a compulsory medium of instruction in the OFS up to and including Standard 2 in 1928. Attention was also paid to the training of teachers and generous financial aid was provided by the provincial administration to the 2 training institutions, namely the "Stofberggedenkskool" (near Viljoensdrif) and "Modderpoort" (near Ladybrand) (Behr, 1978:162-163).

2.4.4 The education of Tswanas in the Transvaal

In this province a new curriculum for Black education was introduced in 1915. This curriculum, amongst others, provided for moral and religious education, aimed at the cultivation of habits of cleanliness, obedience, punctuality, tidiness, orderliness, self-dependence, self-restraint, temperance and chastity, social training aimed at acquainting Blacks with the laws of the country and

industrial training adapted to the environment (Behr, 1978:162).

For the supervision of education Black Departmental Visiting Teachers were appointed to aid White inspec= tors who were appointed (Lekhela *et al*, 1972:29). According to Behr (1978:162) in 1920 3 inspectors for Black schools were appointed. Among the first 4 Blacks to be appointed Visiting Teachers were Tswana men like Motsisi and Mokone (Lekhela *et al*, 1972:29). In 1924 an advisory board for Black education was established (Behr, 1978:1962).

Among many innovations W.W.M. Eiselen introduced upon his appointment as an inspector of Black education in 1936 was the inauguration of Black secondary schools headed by Black principals many of whom were Tswanas (Bophutha= tswana, 1978(a):8).

However brief, it is important that mention be made of the following Tswana educationists who received some of their schooling and were resident in the Transvaal sec= tion of Bophuthatswana. The first was "Ou Meester" Isaac Stephanus Monareng. His son, Reuben Monareng, trained as a teacher at Kilnerton and subsequently taught in Rusten= burg. The third was N. Mokone who was appointed a De= partmental Visiting Teacher in 1929 and served in that

capacity until in 1955 when he was appointed to the position of Sub-Inspector of Black Education (Lekhela *et al*, 1972:29-31). About Mokone Lekhela *et al* (1972:31) declare: "Socially, he was famed for his ser= vice to his people. Politically, he was active as an advisor to his chief and culturally, he championed the use of the mother-tongue, Tswana as a medium of instruc= tion and wrote a successful series of Tswana readers entitled Montsamaisa-Bosigo."

2.4.5 Financing of Black Provincial Education

Act 29 of 1945, viz., The native Education Finance Act 1945, introduced a new era and a revolutionary basis of financing Black education. The Act provided that all funds for Black education would be drawn from the Conso= lidated Revenue Fund. No longer was the amount to be made available for Black education to depend on the proceeds of the General Tax (Kgware, 1961:11).

Estimates of expenditure on Black education were to be included in the Vote of the Union Department of Education. This legislative measure ushered in a period of real pro= gress in Black education. It made possible the drawing-up of improved salary scales for Black teachers and also the institution of a school-feeding scheme (Kgware, 1961:11).

2.4.6 Concluding remarks

The Native Economic Commission of 1930 - 1932 was convinced that the peculiar nature of Black education demanded that it should be controlled from one source, and realized that the time was opportune for vesting the supervision thereof in an officer of the Union Government (Kgware, 1961:14).

By the year 1935 the question of the control of Black education had become such a burning issue that the Interdepartmental Committee on Black education was appointed to inquire into, and make recommendations on, inter alia, the control of Black education. After thoroughly weighing the pros and cons of the argument for the retention of provincial control of Black education, the committee came to the conclusion that the control of Black education be transferred from the Provincial Councils to the Union Government (Kgware, 1961:14).

In 1949 the Native Education Commission was established. Its report appeared in 1951, laying the basis for the educational edifice erected in the last decade of the Union by the National Party Government. The Report and the recommendations were complementary to an overall policy of segregation and separate development (Shingler, 1973:60).

SABRA (1955:40) lists the following as defects in Provincial control of Black education:

* The inability through lack of legislative authority, of the Provincial Administrations to finance and centralize Black education as an integral part of all social services under a system in which the active participation of the Black people is secured.

* The inability, through lack of legislative authority, of the Provincial Administrations to design and exe= cute a plan of general development for all the Blacks with which an education scheme could be integrated.

In conclusion, though very brief, it is essential to mention that from 1910 until 1921 the missionaries and the provincial administrations were the only partners in the enterprise of Black education. In 1911 the Union Government, through its Department of Native Affairs en= tered the partnership (Kgware, 1961:8).

2.5 THE "BANTU" EDUCATION ERA, FROM 1953 UNTIL BOPHUTHATSWANA GAINED INDEPENDENCE IN 1977

2.5.1 Introduction

It is important to discuss the era of "Bantu" education from 1953 to 1977 because before 1977 Bothuthatswana was

part of the Republic of South Africa and therefore used the South African educational system.

In 1949 the Native Education Commission was appointed under the chairmanship of W.W.M. Eiselen (Behr, 1978:165). One of the terms of reference of the Eiselen Commission was to enquire into the organization and administration of the various branches of Black education (Kgware, 1961: 14).

In 1953 in the session of the Union Parliament the Minis= ter of Native Affairs introduced a Bill to provide for transfer of the administration and control of Black edu= cation from the Provincial Councils to the Government of the Union, and for matters incidental thereto (Kgware, 1961:15). The Bill became the Bantu Education Act 1953 (Act 47 of 1953). According to Behr (1978:165) this Act became one of the most important and controversial docu= ments on education ever to be produced in South Africa. The Eiselen Report therefore forms the basis of "Bantu" education. Ruperti (1977:64) asserts: "so het die Eiselenverslag die onmiddellike grondslag van die huidige bedeling in Bantoe-onderwys geword wat in 1954 ingetree en waarvan die onderwys in Bophuthatswana 15 jaar later 'n afsonderlike deel geword het".

The main provisions of Bantu Education Act, 1953 may be summarized as follows:

* To provide for the transfer of the administration and control of Black education from several provincial administrations to the Government of the Union of South Africa and for matters incidental thereto (Act 47 of 1953, par. 2).

* Financial assistance to community schools.

* Establishment of Government schools.

* Compulsory registration of all private schools as aided schools (Act 47 of 1953, par. 6-7).

2.5.2 Subsequent development and trends of Black education

From 1954 to 1958 the responsibility for Black education was vested in the Department of Native Affairs (Behr, 1978:171). Black Education Divison, with an Under Secretary of the Department of Native Affairs as its head was set up in 1954. Five regional offices were opened, viz., in Pretoria for the Transvaal, in Pietermaritzburg for Natal, in Umtata for the Transkei, in King Williams Town for the Ciskei and in Bloemfontein

for the OFS (Kgware, 1961:16). Later a sub-division of regions was made: the vast area of the Northern Cape was linked with the Orange Free State, while a sixth region was created, viz., the Northern Transvaal, with Pietersburg as its headquarters (Kgware, 1961:16). Pre= sently there are 7 regions in the Department of Education and Training, namely Northern Transvaal (Pretoria), Orange-Vaal (Vereeniging), Johannesburg (Johannesburg), High Veld (Springs), Orange Free State (Bloemfontein), Natal (Pietermaritzburg) and Cape Province (Cape Town) (Barnard, 1981:99).

In 1958 the division of Black education became a seperate Government Department with its own minister (Behr, 1978: 17; Kgware, 1961:16).

In 1955 Act 7 of 1955, viz. The Exchequer and Audit Amendment Act was passed. Act 7 of 1955 resulted in the policy that Blacks themselves should contribute in an in= creasing measure towards the cost of expanding their edu= cational and other social services. In terms of Act 7 of 1955 a Black Education Account was created. Noticing that the proceeds of the general tax were not increasing in proportion to the financial needs of Black development in general, and Black education in particular, Parliament passed in 1958 an Act to amend the Native Taxation and Development Act of 1925 (Kgware, 1961:16).

During the era of "Bantu" education all primary schools incorporated the use of the mother-tongue as the medium of instruction. By the late 1960 steps were taken to extend this practice to the first half of the high school. English and Afrikaans were, however, part of the curri= culum from the first year with teaching emphasis on oral work and speech exercise (Davis, 1972:13).

Lekhela *et al* (1972:33) declare: "The period 1954 - 1971 may without exaggeration be described as the period that ushered in growth and development in the education of the Black people of South Africa the like of which had not occurred before."

Another step in the development of Black education worth mentioning was the Extension of University Education Act of 1959. The Extension of University Education Transfer Act established the following colleges: 1 for the Zulus and Swazis in Natal, another for Sotho, Venda and Tsonga in the Northern Transvaal, the University of the North. Fort Hare also became exclusively for the Xhosas (Davis, 1972:13).

The phenomenal growth in the education of Blacks has been the most conspicuous development. When the Department of "Bantu" education took over it inherited about 5 700 schools, just over 21 000 teachers and 869 000 pupils.

This represented only 40 - 45% of the children of school-going age (7-15 years). Sixteen years later, there were 10 792 schools, 2 834 788 pupils and 48 033 teachers (Lekhela *et al*, 1972:34).

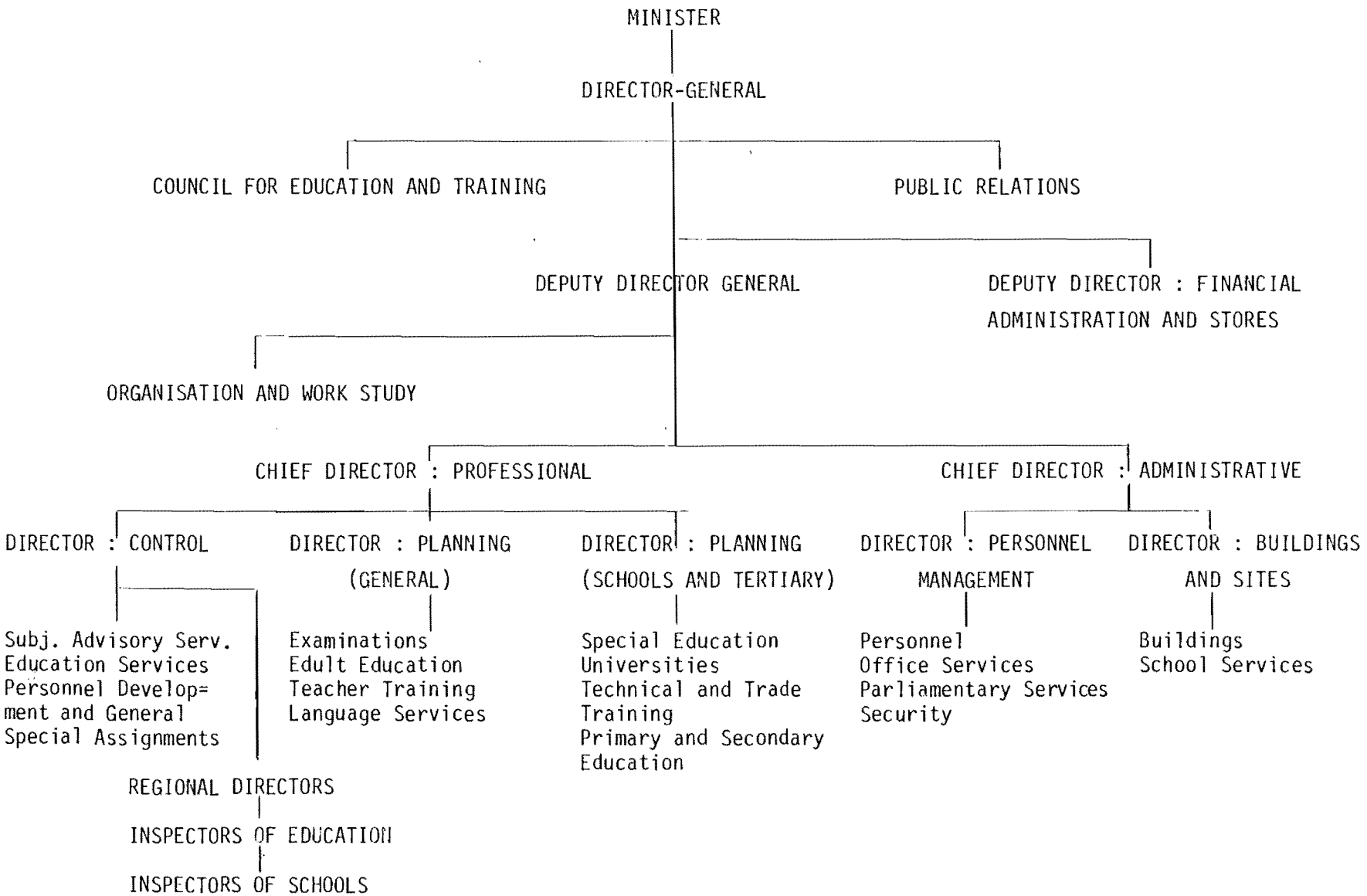
The Minister of the Department of "Bantu" Education appointed an Advisory Board for Black education in 1964. The Advisory Board was composed of 15 members, 7 of the members were appointed to represent each of the Black National units and 8 were appointed to represent educational interest at all levels; university, teacher's training institutions, secondary and primary schools (Lekhela *et al*, 1972:34).

With the granting of internal self-government status to the Black National States, the Legislative Assemblies in these territories set up the Department of Education and Culture. These Departments became administratively independent, each with its own Minister of Education and Culture, but professionally remained closely linked to the Central Department of "Bantu" Education. The Department of "Bantu" Education is presently known as the Department of Education and Training (Behr, 1978:171).

The Department of Education and Training is illustrated in organogram 2.1

Organogram 2.1 (RSA,1981:15)

Central organisation of the Department of Education and Training



The organization of the regional unit of "Bantu" educa= tion is illustrated in organogram 2.2

Organogram 2.2

Regional organization of "Bantu" Education
(Behr, 1978:1974)

Regional Director

Inspection circuits

Inspector
Assistant Inspector
Teachers
Pupils

Schools and other Educational Institutions

Primary schools
Secondary schools
Technical secondary schools
Teachers' training colleges
Technical colleges
Vocational training
Night schools and continuation classes
Theological schools

2.5.3 Opposition to "Bantu" education

2.5.3.1 Opposition from the Blacks

"Bantu" education was not accepted even by Blacks themselves. Blacks felt that "Bantu" education was planned *for* them and not *with* them. Opposition to and dissatification about "Bantu" education was something not to be wondered at because not a single Black served on the Eiselen Commission. Many Black teachers of note decided to resign from the teaching profession rather than to associate themselves with "Bantu" education. Horrel (1964:147) declares about the Fort Hare university staff: "Other members of staff resigned, among them Dr. M. Webb, Mr. S.B. Ngcobo, Mr. C.L.S. Nyembezi, and Mr. A.M. Phahle (all Professors or Senior Lecturers)." Blacks in general rejected "Bantu" education and in this regard Horrel (1964:87) asserts: "Shortly after Dr. Verwoerd (then Minister of Native Affairs) had announced details of the Government's policy in regard to Bantu education . . . younger leaders of the African National Congress called upon parents to keep their children away from school .. ."

2.5.3.2 Opposition from the South African Institute of Race Relations

In 1952 the South African Institute of Race Relations sponsored a conference to study the Eiselen Report. The conferees raised inter alia, the following points of criticism:

* the proposition that Blacks and Whites were inherently different and unable to live in harmony was questioned;

* the conferees noted that virtually the entire Black population had accepted Westernization as an ideal;

* the fact that urban Blacks had become detribalized was noted; and

* the conferees argued that economic and social realities demanded integration and no separation (Davis, 1972: 22-23).

2.5.3.3 Opposition from the churches

2.5.3.3.1 *The Bantu Presbyterian Church of South Africa*

The General Assembly of the Bantu Presbyterian Church of South Africa passed the following resolutions in a meeting at Zwelitsha, King Williams Town from 23 - 29 September 1954:

* "The General Assembly place on record its regret that the Government has embarked on a scheme of edu= cation which seems to place emphasis on preparing pupils for a subordinate role in the country's life rather than in giving them the common culture of the Christian West.

* "The General Assembly, while welcoming the more active participation of the African people in the control of Bantu Education, believes this could have been accom= plished without displacing missionary management of existing schools . . . The General Assembly feels that Government should have concentrated its attention on making provision for those not in school, under a parallel system of Government and Mission schools" (SABRA, 1955:36).

2.5.3.3.2 *The Methodist Church*

According to SABRA (1955:36) the annual conference of the Methodist Church issued a policy statement on Black education. The statement said the Church emphatically declared its opposition to the Bantu Education Act. The statement further said: "A policy which in effect aims at conditioning the African people to a predetermined position of subordination in the State is incompatible with the Christian principles for which the Church stands."

2.5.3.3.3 *The Church of the Province of South Africa*

At the Episcopal Synod of the Church of the Province held at Umtata the Bishops of the Church issued a state= ment on Bantu Education Act, part of which read as follows: "We have repeatedly affirmed our belief that it is morally wrong to follow a policy which has for its object the

keeping of a particular racial group in a permanent po= sition of inferiority. Because we are convinced of that we cannot but deplore the Bantu Education Act. We believe that the object of educational policy should be to produce an educated community, and to make the best of every child according to his aptitude and ability. A policy which does not aim at this stand selfcondemned." (SABRA: 1955:37.)

2.5.3.3.4 *The Roman Catholic Church*

The Roman Catholic Church also rejected "Bantu" education because it was felt that the Bantu Education Act would weaken the Christian influence in schools. In this re= gard Horrel (1964:25) declares that the "Catholic Church in Southern Africa expressed grave misgivings over the serious weakening of the Christian influence that was likely."

According to SABRA (1955:38) the Roman Catholic Church protested to hand their schools over to the Government. A plenary session of the South African Bishops' Confe= rence held in Pretoria on 29 and 30 September in 1954 agreed to send out the following message to the Govern= ment: ". . . schools are an essential part of the Church's apostolate, indispensable in the true and proper education of its children . . . The Catholic Church has a right to possess and conduct its own schools."

2.5.4 Evaluation of Black Education from 1953 - 1977

When one carefully examines the arguments of various bodies, people and churches against Black education one realizes that their arguments have mainly been based on political considerations rather than on pedagogical considerations.

One of the arguments of the Government in favour of Black education was based on culture. The Government argued that it was normative that the education of every population group be based on their culture. Such an argument is indeed pedagogically sound but the government contradicted this important principle. It contradicted this important principle of cultural consideration because all the important posts in the department were filled by Whites, therefore the White man continued to plan for Blacks, despite the fact that the qualified Blacks who could fill some of those posts were available. This anomaly became most conspicuous and painful to Blacks when some White persons were recruited from other departments such as the Transvaal Education Department, the Natal Education Department and from other Provincial Departments for senior posts in the ministry. Most of these people had never worked with Blacks before and therefore did not know the aspirations and the interests of Blacks. This fact proves beyond doubt that the Government went contrary to its own policies.

The fact that Black educationists could not be considered for any position above an assistant inspectorship left them disgruntled, disappointed and frustrated. The "loyalty" of a frustrated and desperate educationist to the Department has been and still remains a question mark.

The Department of "Bantu" Education could be congratu= lated on the fact that the mother-tongue was introduced as the medium of instruction in the primary school stan= dards. This was undoubtedly a highly important pedago= gical step. It is just unfortunate that some Blacks who destructively criticised this step based their criti= cism on political and other considerations far removed from pedagogics. It can most categorically be declared that the best education is the one that the child re= ceives through its mother-tongue.

"Bantu" education could further be congratulated on the phenomenal growth which took place upon its advent. Paragraph 2.5.2 clearly shows that the Department of "Bantu" Education became active in building schools.

Parental involvement is another positive step worth men= tioning that the Department of "Bantu" Education took. Parents became involved through school committees and school boards. It is certainly a sound educational

policy to involve parents in the education of their children.

2.5.5 The establishment of the administrative "Education Department" for the Tswana people within "Bantu" education

In terms of the promotion of Bantu Self-Government Act of 1959, the Tswana ethnic group was recognised as a national unit and was granted partial self-government in 1969. Six government departments were created, one which was the Department of Education and Culture (Bophuthatswana 1972:7).

When the Executive Authority for the Tswana National State received partial self-government in 1969 the Depart= ment of Education and Culture inherited a total of 633 schools. At the end of 1972 the Department controlled a total of 709 school (Bophuthatswana, 1972:11).

The Central Department in Pretoria retained control over examinations, syllabi and methods. G.J. Rousseau became the first Director of the Tswana Education Department. G.J. Rousseau was succeeded in 1970 by W. Jensen who was also succeeded by P.W. van Heerden. Senior Offi= cials at head office included the secretary, 2 educational advisors, 1 education planner and White chief clerks (Ruperti, 1975:66-69).

Table 2.6 indicates the increase in the enrolment in all the primary and secondary schools since 1969.

Table 2.6

The enrolment in all the primary and secondary schools since 1969 (Bophuthatswana, 1972:13).

Type of school	*1969*	*1970*	*1971*	*1972*
Primary school	205 387	239 514	246 372	267 275
Secondary shool	12 090	15 189	17 374	18 886
Total	217 476	254 703	263 746	286 161

According to Bophuthatswana Department of Education (Bophu= thatswana, 1972:13) of the 4 740 teachers in 1972 approximate= ly 25% were professionally unqualified, that is, a total of 1 185 teachers. The actual shortfall of teachers at the end of 1972 was thus 2 443 + 185 = 2628 teachers.

Table 2.7 shows the types of teaching aids which were used in schools in 1972.

Table 2.7

Teaching aids which were used in schools in 1972 (Bophuthatswana, 1972:13).

Teaching aids	*Primary schools*	*Secondary schools*	*Teachers' training*	*Others*
Radio in use	120	16	5	-
Schools with radio periods	120	16	5	-
Tape recorders	410	72	5	2
Record players	10	12	5	2
Strip film projector (35mm)	-	3	3	1
Sound film projector (16mm)	-	-	3	1
Overhead projectors	-	3	2	-
Episcopes	-	-	-	1

From table 2.7 the following can be observed:

* Radios were used in primary schools more than in secondary schools.

* No primary school used strip film projectors (35mm) in 1972.

* In 1972 no primary school used overhead projectors.

* Micro-teaching was something unknown to secondary and primary schools in Bophuthatswana.

Table 2.8 shows schools, pupils and teachers who were controlled by Bophuthatswana Department of Education in 1972.

Table 2.8

Schools, pupils and teachers controlled by Bophuthatswana in 1972 (Bophuthatswana, 1972:24).

Schools	*Number*
* Primary (including night schools)	618
* Secondary schools	60
* Teachers' training schools	5
* Trade schools	2
* Domestic science (Special course)	1
* Private	23
	709
Teachers	
* Primary schools	4 122
* Secondary schools	618
* Other schools	76
	4 816
Pupils	
* Primary schools	267 275
* Secondary schools	18 886
* Other schools	2 105
	288 266

Table 2.9

Number of schools, pupils and teachers in 1973

(Bophuthatswana, 1973:9).

	Schools	*Pupils*	*Teachers*
* Primary schools	657	285 407	4 497
* Secondary schools	68	21 882	699
* Trade schools	2	486	
* Domestic Science	1	16	
* Private schools	23	-	
* Teachers' training	5	2 135	
Total	756	309 926	5 195

From table 2.9 the following can be observed:

* that in 1973 there were more primary schools than secondary schools in Bophuthatswana; and

* there were virtually no technical schools in Bophuthatswana in 1973.

2.5.6 The Bophuthatswana Education Act of 1973 (Act 9 of 1973)

Through Act 9 of 1973 Bophuthatswana Department of Education was charged with the control of education in the territory (Act 9 of 1973, par. 2).

As regard control, administration and supervision of education the Act (par. 2) stipulates: "It shall be the functions of the Department, under the direction and control of the Minister to perform all the necessary work for or incidental to the control, administration and supervision of education."

As regards the establishment, erection and maintenance of Government schools, Act 9 of 1973 (par.3) stipulates:

* The Minister in consultation with the Treasury and out of funds appropriated by the Legislative Assembly may for the purpose, establish, erect and maintain Government schools (Act 9 of 1973, par. 3(1)).

* After consulting any tribal authority or local authority interested in a matter close any Government school (Act 9, 1973, par. 3(3)).

With regard to approval of private schools the Act says that:

* any person desiring to establish a private school needs to apply to the Minister for approval; and

* any person operating in an unregistered school may be guilty of an offence and be fined any amount not

exceeding R100 or may be imprisoned for a period not exceeding 6 months (Act 9, 1973 par. 4(1)).

As regards grants in respect of private schools, Act 9 of 1973 says:

* Out of the money appropriated by the Legislative Assembly for the purpose, the Minister may award grants-in-aid to the governing body of any private schools, whereupon such a school shall be known as an aided school.

* The Minister may reduce or discard any such grant-in-aid if in his opinion the conditions subject to which the grant-in-aid was awarded are not being complied with or other good and sufficient reason for the reduc= tion or termination exist (Act 9, 1973, par. 5).

In respect of grants to the aided schools the Act states that:

In consultation with Treasury the Minister may grant loans to the governing body of any school for the erection of school buildings, defraying of expenditure incurred in the improvement of the school surroundings (Act 9, 1973: par. 5(1)).

In respect of the recognition of certain schools as aided schools the Act states: "Any school which received financial assistance in terms of any law repeated by section 37 and which is in existence at the commencement of this Act, shall as from such commencement be deemed to be an aided school for the purpose of this Act." (Act 9, 1973, par. 7).

As regards transfer of management and control of private schools and aided schools to the Department the Act states that the Minister may in consultation with the Treasury take over the management and control of a school or a part thereof (Act 9, 1973, par. 8(1)).

In respect of admissions and discharge of pupils the Act says that:

* the secretary shall determine the conditions of admissions in respect of different schools;

* the secretary in consultation with the Minister may refuse or withdraw the admission of any child from any school, this will be subject to the provisions of the Children's Act of 1960.

In respect of appointment, promotion and discharge of staff at Government schools the Act states that:

the Minister shall in consultation with treasury and public service commissions determine the salaries, salary scales and allowances and prescribe the con= ditions of service, including leave privileges of per= sons employed in a permanent, temporary or part-time capacity at any Government school including any reform school (Act 9, 1973, par. 12).

In respect of the conditions of service the Act further makes provision about the following:

* the establishment and appointment of persons in the employ of aided schools;

* the protection of pension rights and retirement and pension benefits and leave;

* requirements for appointment;

* temporary and part-time appointments;

* appointments deemed to be transfers;

* transfer and secondment of certain teachers;

* promotion of teachers;

* discharge of teachers;

* definition of misconduct;

* procedure in case of misconduct;

* action in the case of incompetent teachers;

* restrictions on the performance of remunerative work; and

* holding of office by teachers (Act 9, 1973, par. 12).

As regards inspection of Government schools, aided schools and private schools, the Act states that:

* the secretary or any officer authorised thereto by the secretary may hold an inspection in regard to, admis= sion and discharge of pupils and their dismissal from any school buildings, equipment, stores and finances of any Government and aided school;

* any person who interferes with or hinders or disturbs the secretary or a person authorised by him while he is engaged in the performance of his duties under this section, shall be guilty of an offence and liable on conviction to a fine not exceeding R50, or, in default

of payment, imprisonment for a period not exceeding 3 months (Act 9, 1973, par. 27).

In respect of compulsory school attendance the Act states that:

* "If the Minister is satisfied that sufficient and suitable school accommodation, teachers, and funds are available he may by notice in the official Gazette declare that regular school attendance shall be compulsory for every person belonging to an age group and resident in a defined area specified in the notice." (Act 9, 1973, par. 28).

* Parents who may overlook the contents of the above paragraph shall be guilty of an offence and liable on a first conviction to a fine not exceeding R50 or to imprisonment for a period not exceeding 3 months and on a second or subsequent conviction to a fine not exceeding R100 or to imprisonment for a period not exceeding 6 months (Act 9, 1973, par. 28(2)).

* Any person may be exempted from compulsory attendance on the conditions prescribed by the Minister (Act 9, 1973, par. 28(4)).

The Act further provides for the following:

* financial and other assistance to pupils of Govern= ment shcools;

* payment of school and boarding fees;

* advisory board for education;

* establishment of boards, committees or other bodies for participating in the management of certain schools;

* teachers' associations; and

* delegation of powers by the Minister (Act 9, 1973, par. 29).

2.6 DEVELOPMENT OF EDUCATION AFTER INDEPENDENCE

2.6.1 Bophuthatswana National Education Commission

Bophuthatswana became independent in December 1977. One of the first matters to be attended to by indepen= dent Bophuthatswana was education. On 20 June 1978 the Bophuthatswana National Education Commission was esta= blished by Proclamation. The duties of the commission were, inter alia, to:

* evaluate the system of education in operation in Bophuthatswana:

* to make recommendations on the medium of instruction in the education policy of Bophuthatswana; and

* to study the education Act of 1973 of Bophuthatswana and its amendments in order to determine its short= comings and suggest necessary amendments to the said Act (Bophuthatswana, 1978: VIII).

This Commission served under the chairmanship of pro= fessor E.P. Lekhela, formerly Dean of the Faculty of Education at the University of the North. The other members of the Commission were:

J. Beuster, then Secretary for Agriculture, Bophuthatswana Department of Agriculture;

F.W.H. Bodenstein, the Principal of President Mangope Technical and Commercial High School;

K.B. Hartshorne, formerly Director of Planning, Depart= ment of Education and Training;

I. Mokwena, formerly Chief Inspector of Education, Bophuthatswana Department of Education;

J.S.M. Setiloane, formerly Principal of the In-service Training in Bophuthatswana;

J.M. Ntsime formerly Secretary for Education in Bophuthatswana;

C. Bodenstein, formerly an assistant teacher at Tlhabane Training College;

H.H. Dammie, formerly Chief Inspector of Education in Bophuthatswana;

C.N. Lekalake, formerly Chief Education Planner in Bophuthatswana;

S.S. Seane, Ambassador of Bophuthatswana to South Africa; and

J.J. Tlholoe, formerly Inspector of Education in Bophuthatswana.

The following people were added to the Bophuthatswana National Education Commission:

N.W. Motlhala, Sister L.M. McDonagh, ex-Principal of the Holy Cross Convent High School, Victory Park, Johannesburg, and Sister M.M. O'Brien, Principal of the Holy

Trinity School in Atteridgeville in Pretoria (Bophut= hatswana, 1978(a):IX).

The first Education Act to be passed by the Bophuthatswana Parliament after independence was the Bophuthatswana Na= tional Education Act, Act 2 of 1979.

2.7 CHAPTER SUMMARY

In this chapter the history of education of Bophuthatswana has been traced from the period before the arrival of the missionaries in 1813 up to 1979. The history of education of Bophuthatswana can be divided into the following im= portant phases:

* the indigenous system of education before the arrival of the missionaries until 1813;

* missionary education until 1910;

* the Provincial control of Black education between 1910 - 1953;

* the "Bantu" education era from 1953 until Bophuthatswana gained independence in 1977; and

* development of education after independence, 1977 - 1979.

2.7.1 The indigenous system of education before the arrival of the missionaries

The informal nature of the African traditional education has been highlighted in this chapter. It has become clear that they learnt many things by imitation and informally.

Boys and girls received their education in separate traditional schools. The Black traditional school for boys was called *Bogwera*, while that of girls was called *Bojale*. The fact that the education given at these schools was most relevant has been illuminated. The fact that a *Bojale* was less Spartan than a *Bogwera* has also been mentioned.

2.7.2 Missionary education up to 1910

It is impossible to discuss the history of education of any Black population in South Africa without simultaneously discussing the activities of various missionary activities. The education of the Tswanas like other Black population groups in South Africa came into being as the result of the work of various missionary societies.

The following are the missionary societies which worked among the Tswanas of Bophuthatswana:

2.7.2.1 *The London Missionary Society (LMS)*

The LMS started working among th e Tswanas in 1813. In 1852 the "Zuid Afrikaansche Republiek" expelled the LMS from the Republic. Kuruman then became the most important centre of the LMS. The LMS succeeded in establishing some 17 schools in the Northern Cape.

2.7.2.2 *The Wesleyan Missionary Society (WMS)*

The most important work by the WMS was done in Thaba 'Nchu. Mafikeng in the Northern Cape was the second most important district. In the Transvaal their activities were carried out at Khunwana, Makapanstad, Ma= galiesburg and Uitkyk.

2.7.2.3 *The Berlin Missionary Society (BMS)*

The BMS founded a very successful school at Bethanie in the OFS. A teacher's training school was established at Pniel.

2.7.2.4 *The American Board of Commission for Foreign Missions (ABCFM)*

The ABCFM's work was made unsuccessful by the unhealthy attitude of Mzilikazi. In 1839 they finally gave up their mission work and returned to the United States of America.

2.7.2.5 *The Hermansburg Mission Society (HMS)*

Bethanie near Brits became the most important centre of the HMS in the Transvaal.

2.7.2.6 *The Hanoverian Free Church Mission (HFCM)*

This missionary society was actually an off-shoot of the HMS. They established schools at Dinokana, Melrose, Manwane and Motswedi. In addition to this, some 12 branch mission stations were established in the Marico district.

2.7.2.7 *The Dutch Reformed Church (DRC)*

In the Transvaal the DRC worked among the Bakgatla of Saulspoort. Gönin was the one who worked in Saulspoort. In 1908 the DRC established the first ever teachers' training school. This school was called Stofberggedenk= skool.

2.7.2.8 *The Anglican Missionary Society (AMS)*

The AMS established mission schools in Rustenburg and Thaba 'Nchu. Their mission policy aimed at inte= gration.

The Tswanas like all other Black population groups are indebted to the missionaries for their education.

2.7.3 The Provincial control of education of the Tswanas between 1910 - 1953

The control of Black education came to the provinces in 1910. One of the reasons for this was that some of the missionary societies could no longer manage their financial obligations.

In view of the fact that the Tswanas were found only in 3 provinces viz., the Transvaal the Orange Free State and the Cape, Natal has been excluded from discussion.

It is essential to note that even when the control of Black education was placed in the hands of the pro= vinces the missionary societies still remained partners in this education.

The development as well as the financing of Black education has been discussed in this chapter.

2.7.4 The "Bantu" education era, from 1953 up to the period when Bophuthatswana gained independence (1977)

The discussion of Black education in this sub-section of the chapter focusses mainly on the Bantu Education Act of 1953 (Act 47 of 1953), subsequent developments and trends, and on opposition to Black education.

The control of Black education was transferred from the provinces to the government of the Union of South Africa. It has become clear in this chapter that the education of Blacks upon its transfer from the Provinces to the Central Government grew in leaps and bounds.

It is important to note that most of the Blacks were sceptical about "Bantu" education . Churches, the South African Institute of Race Relations and the Blacks themselves rejected "Bantu" education . They looked upon it as a mockery of education.

The Bophuthatswana Education Act of 1973 has also been discussed in full because at that time (1973), Bophuthatswana was still part of the Republic of South Africa.

2.7.5 Development of education after independence

In this sub-section of the chapter the composition of the Bophuthatswana National Education Commission was discussed and mention has been made that the first education Act to be passed by independence was the Bophuthatswana National Education Act (Act 2 of 1979).