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THE NATIONAL EDUCATIONAL IDEAL AS A DETERMINANT
OF THE
EDUCATIONAL SYSTEMS OF BOPHUTHATSWANA AND BOTSWANA

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DECLARATION

"I declare that: 'The National Educational Ideal as a Determinant of the Educational Systems of Bophuthatswana and Botswana', is my work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references."

Neo Raikane

April 1987

POTCHEFSTROOM

DEDICATION

This work is dedicated to my late parents, Taelo and Raphiri with respect and affection, to my brother Joseph Ramoagi Raikane and his wife Suzan Raikane, my wife Nothemba, fondly known as Thembi, my two sons, Raphiri Ofentse and Pontsho, and to my two daughters Refilwe and Taelo Hope, and my brothers George, Harry, Pontsho, Shadrack, Rodney and my sisters Irene and Patience - with love.

It is specially dedicated in loving memory to my late parents, Taelo and Raphiri and my late brother Pontsho. You will always be remembered. May the memories soften the sorrows and the sorrows bring back memories.

Finally this work is also dedicated to Ronald Ghiven Thubisi, who has been very unfortunate in life. May God shower His blessings on him and restore his health.

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"RORISANG MODIMO"

OPSOMMING

In hierdie verhandeling word die ideale vir nasionale opvoeding in Bophuthatswana en Botswana beskryf. Die onderwysideaal van Bophuthatswana word genoem Popagano en dié van Botswana Kagisano. Die twee stelsels word beskryf ten opsigte van die volgende aspekte: die oorsprong, inhoud en invloed van elke stelsel.

In verband met die oorsprong word aandag gegee aan die volgende: die algemene geskiedkundige agtergrond wat die jare van onrus weerspieël, tradisionele opvoeding in die era voor geletterdheid, die sendingera in die opvoeding, opvoeding in Bophuthatswana na Uniewording, die Bantoe-onderwysera, die jare voor onafhanklikheid (1954-1976), die Lekhela-kommissie vir Onderwys (April 1978) en die aanvang van die Nasionale Opvoedingsideaal van Popagano, onderwys in Botswana na die stigting van die Brits Betsjoeanalandse Protektoraat, die eerste Onderwyswet na onafhanklikheid, die Nasionale Onderwyskommissie van Botswana van April 1977 en die aanvang van die Nasionale Opvoedingsideaal van Kagisano.

In verband met die inhoud, word die volgende sake behandel: wat geïmpliseer word met die ideale van Popagano en Kagisano respektiewelik, die vier beginsels van onderwys vir Popagano en die ses dimensies van die ideaal van Kagisano en wat die verband is tussen die ideale van Popagano en Kagisano en die lewensfilosofie van die Batswana.

Laastens is die invloed van hierdie onderwysideale op die twee afsonderlike stelsels nagegaan. Ten opsigte van elke stelsel word aangetoon die positiewe - waar die ideaal bereik word, en die negatiewe - waar afgewyk word van die ideaal.

In die slothoofstuk word gevolgtrekkings, bevindings en aanbevelings gemaak. Die aanbevelings geld ten opsigte van afwykings van die ideale.

ABSTRACT

By way of introduction to this dissertation, the following issues were addressed:

- The problem issue underlying the research

The problem issue of this research is:

- * What is the origin of the national educational ideas of Popagano and Kagisano?
- * What is the content of the national educational ideals of Bophuthatswana and Botswana educational systems' respectively?
- * What is the influence of the national educational ideals of Bophuthatswana and Botswana on their respective educational systems with regard to their educational policy, legislation, execution and the school system?

- Aims of the research

The purpose of this study is:

- * to further the understanding of the educational systems of Bophuthatswana and Botswana by determining the origin, content and influence of the national educational ideals as determinants of the two systems of education in question.
- * The purpose of this study is threefold:
 - ** to determine and describe the origin of the national educational ideals of Popagano and Kagisano;

****** to determine and describe the content of the national educational ideals of Popagano and Kagisano, and

****** to determine the influence of the national educational ideals on the respective educational systems of the two countries concerned with regard to their educational policy, control, legislation, execution and the school systems.

- Methods of research

The following methods of research have been employed: general literature survey, personal interviews, interpretation of data, evaluation of data and writing up of findings.

- Demarcation of the field of study

This study is confined to the national educational ideal as a determinant of the educational systems of Bophuthatswana and Botswana.

The other aspect of the demarcation of the field of study is based on the explanation of terms used in the title of this study, namely: the national educational ideal, determinant, educational system, and Bophuthatswana and Botswana.

The theoretical structure and the determinants of the educational system have also been discussed in chapter 2. The four structural moments of the educational system are looked into under the theoretical structure of the system of education. The following are those structural moments of the educational system:

- the religious structural moment, which refers to the ground motif of the community which is fundamental in all the systems of education of the world. This is the religious ground motif.
- the temporal structural moment, which refers to the fact that educational systems of the world are time-bound.

- the modal structural moment, which refers to the 15 modal aspects of reality in terms of Dooyeweerd and which exercise an influence on the structure and the content of the educational system.
- the individual structural moment, which refers to the individual identity of all educational systems of the world and to the idea of the uncommonness of the common.

All other relevant aspects of education have been discussed in this chapter.

An exposition of the educational system of Bophuthatswana is given in Chapter 3. The primary aim in discussing this educational system was to provide the origin, content and influence of the national educational ideal of Popagano on the Bophuthatswana system of education.

Before coming to the exposition of the educational system of Bophuthatswana per se, the following issues which facilitate the understanding of an educational system were discussed: The general historical background of education in Bophuthatswana; from the era of traditional education, the mission era of education, education in Bophuthatswana after the establishment of the Union of South Africa, the Bantu Education era, the years before independence (1954-1976), the Lekhela Commission of Education (April 1978) and the inception of the national educational ideal of Popagano.

The exposition of the Bophuthatswana system of education is divided into the following aspects: the contents of the National Educational ideal of Popagano and the influence of the national educational ideal of Popagano.

In Chapter 4 the system of education of Botswana is outlined. Before coming to the actual exposition of the system of education in Botswana, it was necessary to look into the following matters: the origin of the national educational ideal of Kagisano. This included the following aspects: the general historical background of education in Botswana which

reflects on the years of turmoil, traditional education in the pre-literate era, the mission era of education; education in Botswana after the establishment of the British Bechuanaland Protectorate, the first Education Act after Independence, the Botswana National Education Commission of April 1977 and the inception of the national educational ideal of Kagisano; the contents of the national educational ideal of Kagisano and the influence of the national educational ideal of Kagisano on the educational system of Botswana.

Chapter 5 deals with conclusions, findings and recommendations. This implies that all issues raised in all other chapters are summarised and recommendations are also made.

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CHAPTER 1

INTRODUCTION

1.1 INTRODUCTORY REMARKS

On scrutinizing the educational systems of the different and varied countries of the world, and especially in Africa, one discerns the fact that educational systems and educational practice in all countries are subject to the influence of national educational ideals. The different educational systems of the world project different national educational ideals. These national educational ideals are the major determinants of these educational systems. To mention but a few, there is Education for Self-reliance in Tanzania, Education for Development in Zambia, Education for Kagisano in Botswana and Education for Popagano in Bophuthatswana.

This study will focus mainly on the national educational ideals pertaining to Bophuthatswana and Botswana. A thorough study of the educational systems of Bophuthatswana and Botswana will provide the right run-up for a careful study of the determinants of the educational systems of these two countries.

A clear understanding of the national educational ideal as a major determinant of the educational system of any country reinforces a clearer understanding of the nature and the specific problems in a particular system of education. This understanding underlies the approach to any educational system in the sense that without the knowledge of the national educational ideal as a major determinant of any educational system one could not have a sound and fundamental understanding of that particular educational system.

In conclusion, a study of the national educational ideas of the educational systems of Bophuthatswana and Botswana is being undertaken in order to gain a better understanding of the educational systems in question. Throughout the development of this study it should be borne in mind that Bophuthatswana and Botswana are two Third World Countries. Prior to their independence they had been under the complete control of South Africa and Britain respectively. Their educational systems were merely transplantations and impositions from one country to another, devoid of national educational ideals and aspirations. They now have their own educational systems, organised formally under their own national educational ideals, namely Education for Popagano and Education for Kagisano, for Bophuthatswana and Botswana respectively.

It will be demonstrated in this study that ideally educational systems of the world can be diversified and typified on the grounds of national educational aspirations and goals of the people for which such educational systems are designed. This implies that there is a correlative interwovenness between an educational system and the milieu in which it exists. ✓

1.2 PROBLEM ISSUE OF THE RESEARCH

The following are the problems investigated in this research:

- What are the origins of the national educational ideals of the Bophuthatswana and Botswana educational systems respectively?
- What are the contents of the national educational ideals of Bophuthatswana and Botswana educational systems respectively?
- What is the influence of the national educational ideals of Bophuthatswana and Botswana on their respective educational systems

with regard to their educational policy, legislation, execution and school systems?

1.3 AIMS OF THE RESEARCH

The aims of this research are to further the understanding of the educational systems of Bophuthatswana and Botswana by determining the origin, content and influence of the national educational ideals as major determinants of the two systems of education in question.

The purpose of this study is therefore threefold:

- To determine and describe the origin of the national educational ideals of Bophuthatswana and Botswana;
- to determine and describe the content of the national educational ideals of Bophuthatswana and Botswana; and
- to determine the influence of the national educational ideals on the respective educational systems of the two countries concerned with regard to their educational policy, educational control, educational legislation and the school systems.

1.4 METHODS OF RESEARCH

1.4.1 General

In order to attain the aims of this study as indicated in paragraph 1.3, it becomes necessary to employ different methods of research.

1.4.2 Literature survey

A study of the general aspects of the universal phenomenon of national educational ideals will be made from a selected bibliography on different educational systems of the world. Many primary and secondary sources exist with regard to the educational systems of Bophuthatswana and Botswana, such as for instance, the two Reports of the National Commissions of Education; the Annual Education Reports and some Departmental Journals on the two systems of education in question.

The literature survey was undertaken by obtaining and studying primary and secondary sources and material was obtained by visiting, inter alia, the University of Botswana Library, the Botswana National Archives, Ministries of Education in Bophuthatswana and Botswana and the Library of the Potchefstroom University for Christian Higher Education.

1.4.3 Personal interviews

Interviews were conducted with different officials of the Departments of Education in Bophuthatswana and with other people who were chosen on the grounds of their expertise, experience and positions in education. Interviews were conducted by using a structured schedule of questions

which served to obtain information which could not be found in books, and to verify information obtained in the available literature.

The following people were interviewed:

- Dr. K.G. Bauer, head of the Department of English, Tlhabane College of Education, Bophuthatswana (1986).
- C.C. Bodenstein, Education Officer for Elementary Education in Bophuthatswana (1985).
- H.W. Bodenstein, Mathematics Co-ordinator in Bophuthatswana and member of the Lekhela Education Commission, Mmabatho (1986).
- B.W. Holderness, Institute of Education, University of Bophuthatswana, Mmabatho (1987).
- F.M. Lehobye, Senior Lecturer, Tlhabane College of Education, Bophuthatswana (1986).
- S.M. Lehobye, the Rector, Tlhabane College of Education, Bophuthatswana (1986).
- Professor E.P. Lekhela, retired head of the Faculty of History of Education, University of the North and also Chairman of the Lekhela Education Commission, Mmabatho (1987).
- B.M. Malefo, vice-Rector, Tlhabane College of Education, Bophuthatswana (1986).
- J.E.M. Mantswe, retired Circuit Education Officer, Tlhabane Circuit Office, Bophuthatswana (1985).
- E.M. Matjila, Senior Lecturer, Department of Professional Studies, Tlhabane College of Education, Bophuthatswana (1986).

- H. May, Inspectress of Early Childhood Education in Bophuthatswana, Mmabatho (1986).
- G.M. Mompei, head of the Department of Natural Sciences, Tlhabane College of Education, Bophuthatswana (1987).
- S.B. Ntsimane, formerly Principal, Tswelelopele High School, Itsoseng, Bophuthatswana (1987).
- P.B. Raikane, Principal, Sedimosang School, Randfontein, Republic of South Africa (1986).
- Professor B. Smith, Director, Institute of Education, University of Bophuthatswana, Mmabatho (1986).
- J.R. Swartland, deputy Permanent Secretary for Education in Botswana, Gaborone (1986).

The questions for the interview were very carefully selected (as per question schedule, see Appendices 1 and 2).

The aims of these interviews were:

- to establish the degree of correlation between the information given from literature and the personal experience of the interviews; and
- to determine how those who stand in the administration of education feel about the national educational ideal as a major determinant which gives shape to their educational system.

1.4.4 Scientific formulation of findings

The writing of this research study was undertaken on the basis of an objective evaluation of the interpreted data.

1.5 DEMARCATION OF THE FIELD OF STUDY

1.5.1 General

This study is confined to the national educational ideal as a determinant of the educational systems of Bophuthatswana and Botswana. In order to arrive at a better understanding of the national educational ideals of the educational systems of Bophuthatswana and Botswana and exposition of the origin, the content and the influence of the national educational ideals of the two countries in question is given in this study.

1.5.2 Demarcation of the field of study in terms of the explanation of words used in the title of this study

1.5.2.1 The national educational ideal

Every nation in the world has a basic aim in education. All the educational systems of the world are based on a national educational ideal. This ideal projects lucidly the nation's aspirations, goals, principles, and a target towards which every nation moves. These aspirations, goals, principles are basic and in accordance with the philosophy of life of a nation. Contextually, a national educational ideal is what the people in Botswana and Bophuthatswana are striving for through their educational systems. These ideals are engraved in their systems of education.

1.5.2.2 Determinant

In defining "determinant" Gove (1971:616) maintains that the concept determinant is "a fact, circumstance, or situation which identifies, aids diagnoses or determines the nature of something or which fixes, determines or conditions an outcome or issue". Malao (1986:7) defines it as being decisive and fundamental in giving shape, form and existence. In essence "determinant" implies circumstances which when taken globally determine the nature of something, that is, it is what it is because of these factors.

1.5.2.3 Educational system

According to Malao (1983:12) in every society there are a number of institutions, each with its own function but all directed towards the service of society. Wentzel (1979:1) cites examples of such institutions as the church, the school, the state, commerce and industry and legal institutions. Malao (1983:124) further declares that "the interwovenness of these structures to bring about education, is known as an educational system". It is actually an integrated part of the community's culture (Barnard, 1978:24).

1.5.2.4 Bophuthatswana and Botswana

Bophuthatswana is a territory of the Batswana which gained its political independence from the Republic of South Africa on 6 December 1977. Botswana is a territory of the Batswana which gained its political independence from Britain on 30 September 1966.

1.5.2.5 Clarification of terms and abbreviations used in this dissertation

- **Basic education:** Minimum education offered to make reasonably certain that the educand will benefit from subsequent phases of education, either formal or non-formal.
- **Determinant:** Gove (1971:616) defines the concept determinant as "a fact, circumstance, or situation which identifies, aids, diagnoses, or determines the nature of something or which fixes, determines or conditions an outcome or issue".

Wyld (1940:300) defines the concept determinant as "having the power of fixing, limiting, defining ...".

Malao (1986:7) rightly defines determinant by inference from the two above definitions, as being decisive and fundamental in giving shape, form and existence.

Hornby (1974:238) defines the word determinant as decisive or determining.

From the foregoing conclusions, it now becomes crystal clear that, in essence, the concept determinant implies circumstances which when taken globally determine the nature of something, that is, it is what it is because of these factors. Put differently, "these factors" determine to a very large extent the nature and form of something that is, "the something is what it is like because of the influence exerted by certain factors".

- **Education commission:** This is a commission into any state of affairs with reference to education in an independent state. After Botswana and Bophuthatswana had received and assumed the full status of independent states, one of the first steps taken by their Cabinets was to appoint a National Education Commission to carry out a comprehensive investigation into education and to make recommendations which were published in reports in 1977 and 1978 respectively. These have re-

sulted in meaningful changes and innovations at all levels of the education systems of the two countries.

- **Formal education:** Education of an institutional character. It is state-controlled with the exception of private schools and highly conformable in respect of general administration and control, construction of curricula, duration of courses, methods of instruction and evaluation, general and specific goals et cetera. It has up until now been mostly academically inclined.
- **Kagisano:** Kagisano, as an educational ideal of the nation of Botswana, emanates from the following principles:
 - * democracy;
 - * development;
 - * self-reliance; and
 - * unity.

The totality of these four principles form Kagisano. Two other dimensions of Kagisano are the idea of social justice and the sense of community and mutual responsibility (Botswana, 1977:31).

It is, in the light of this dissertation, one of the main national educational ideals of the educational system of Botswana. It is a determinant of the educational system of Botswana. Kagisano fixes, limits and defines the educational system of Botswana. It forms the basic aim of education in Botswana.

- **National educational ideal:** Every nation in the world has a basic aim in education. The idea of an educational system universally is grounded on a national educational ideal. These principles, goals, aspirations and targets towards which every nation moves, and strives for, which to a very large extent guide them in their educational systems, are known as national educational ideals. These national educational ideals form basic aims of education in nations.

- **Popagano:** It implies building up, progress and development (Bophuthatswana). Education for Popagano embraces the following four elements:
 - for the individual, Popagano is concerned with the creation of new self-reliance and confidence;
 - in social and economic life Popagano means building up, progress and development;
 - the creation and building of a new nation; and
 - Popagano is an expression of the democratic ideal, the bringing together in co-operation and interdependence of all the people of Bophuthatswana. The ideal of Popagano forms the basic aim of education in Bophuthatswana.
- **Reserate:** To unlock or open up. According to Ruperti (1976:45-150) the following aspects are discernable in the field of education:
 - **Legislation:** referring to education.
 - **Educational administration:** generally a department of education and other administrative bodies for the implementation of laws relating to education.
 - **School system:** schools, colleges and universities.
 - **Auxiliary services:** specialized units dealing with audio-visual aids, library services, curriculum formulation and psychological services.
 - **Supplementary services:** departmental journals, radio programmes, or circular letters and
 - **Planning:** units concerned with research, consultations, decision-making and policy.

ABBREVIATIONS:

C.E.O.:	Circuit Education Officer
D.E.T.:	Department of Education and Training
E.C.E.:	Early Childhood Education
H.S.R.C.:	Human Sciences Research Council
L.E.A.:	Local Education Authority
R.S.A.:	Republic of South Africa
R.T.C.:	Research and Testing Centre
UNESCO:	United Nations Education and Scientific Organization
U.T.S.:	United Teaching Service
UNIBO:	University of Bophuthatswana
P.S.:	Permanent Secretary
P.S.L.E.:	Primary School Leaving Examination
U.B.S.:	University of Botswana and Swaziland.
U.B.L.S.:	University of Botswana, Lesotho and Swaziland
T.A.P.U.:	Teaching Aids Production Unit
P.T.R.:	Pupil Teacher Ratio
P.C.R.:	Pupil Classroom Ratio

1.6 THE STRUCTURE OF THE DISSERTATION

Chapter 1 is an introductory and an orientating chapter gearing the reader towards a clearer understanding of the subsequent chapters.

Chapter 2 is devoted to the theoretical structure and the general determinants of the educational system. This has been done in order to provide a theoretical basis for the description of the educational systems of the two countries in question.

Chapter 3 and Chapter 4 focus on the national educational ideal of Popagano as a determinant of the educational system of Bophuthatswana

and the national educational ideal of Kagisano as a determinant of the educational system of Botswana respectively. These two chapters are mainly devoted to the description of the educational systems of Bophuthatswana and Botswana respectively in terms of the origin, content and influence of the national educational ideals.

Chapter 5 is devoted to a conclusion, findings and recommendations. All matters raised in the previous four chapters are summarised in main points and recommendations are made in respect of the two educational systems in question.

1.7 SUMMARY

In Chapter 1 the following issues have been addressed: the problem of the research, the aims of the research, methods of research, demarcation of the field of study and the structure of this dissertation.

The ensuing chapter will be devoted to the theoretical structure and the determinants of the educational system in general.

CHAPTER 2

THEORETICAL BASIS OF THE FIELD OF STUDY

2.1 INTRODUCTION

In order to arrive at the essential of the national educational ideal, a historical perspective is provided. In doing this, it is essential to concentrate on the educational systems of the older and newer countries of the world.

The following aspects of an educational system are addressed: what is an educational system, the roles played by educational policy, legislation, organisational structure, educational execution, the auxiliary and ancillary services. The aim is to establish whether these general aspects are of any significance to the national educational ideals of Bophuthatswana and Botswana.

In addressing the national educational ideal in general, the following aspects will also be examined, namely:

- the origin of the national educational ideal,
- the content of the national educational ideal, and
- the influence of the national educational ideal.

It is also important to address the essential aspects of universal educational systems, which will be dealt with in Chapters three and four.

These will constitute the basis for the construction of guiding principles for the attainment of the national educational ideals.

No justifiable claims can be made that all the specific motives and incentives for the national educational ideals have been identified in this chapter. Motives and incentives of the national educational ideals evolve from a diversity of local circumstances in different countries and as such the task to identify them all will be immense.

2.2 WHAT IS REALLY IMPLIED BY THE EDUCATIONAL SYSTEM?

Aptly, Van Schalkwyk (1986:1) states that "the educational system is the totality of all the systems, structures and activities that cause the education of a community to take place in a purposeful, planned, organised and controlled manner". It is designed and developed to meet the general and particular educational needs of a community. As these needs change, the educational system is adapted to them. In the midst of societal change there are, however, certain characteristics of educational systems that can never change because they are the source of the education system's unique identity.

According to Stone (1974:188-189) an education system is entwined with the State territorially. It is likewise intertwined with the families, organized teachers' groups, commerce, industry, churches and the school. An educational system is more than the school. The school is only one of the many interwoven societal relationships which co-operate with each other in an organized educational system (Malao 1983:7). From the foregoing definitions it now becomes possible to define the educational system in its essence as an entwined structure, existing in conjunction with other societal structures.

Barnard and Vos (1980:25) declare "... the educational system is an entity of different kinds of social structures". In every society there

are a number of institutions, each one with its own function, but all directed towards the service of society. Examples of such institutions are the church, the school, the state, commerce and industry and legal institutions (Wentzel, 1979:1). The interwovenness of these structures aimed at bringing about education, is known as an educational system. •

Stone (1981:130) defines an educational system as follows: "The national educational system, man's most comprehensive cultural product in the field of education, is an interwoven structure in which social structures of a given society combine with educational institutions so that, by the co-ordination of each one's contribution to education and by organisation, they may bring about the accelerated development of the young in the territory of a specific state, in compliance with the cultural and natural demands of time and place".

The educational systems create a field of education with a view to the accelerated, planned and organised education of the child (Barnard and Vos, 1980:26).

Ruperti (1976:45-150) analyses this field of education in the following way:

- Legislation: referring to education;
- educational administration: generally a department of education and other administrative bodies for the implementation of laws relating to education;
- school system: schools, colleges and universities;
- auxiliary services: specialised units dealing with audio-visual aids, library services, curriculum formulation and psychological services;
- supplementary services: departmental journals, radio programmes or circular letters; and

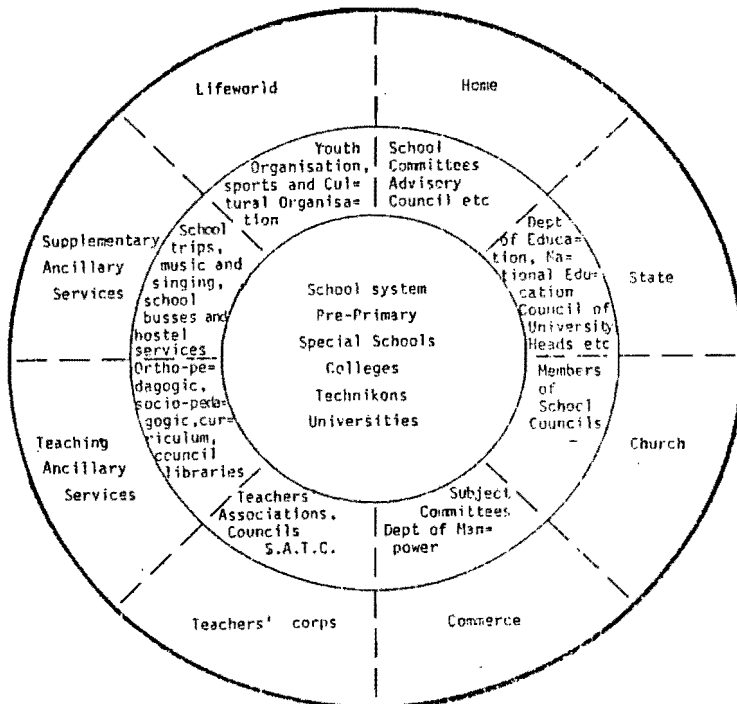
- planning: units concerned with research, consultations, decision-making and policy.

In conclusion, Barnard (1980:190) rightly asserts that "die onderwysstelsel is 'n vervlegtingstruktuur waarin basies drie onderskeibare groepe gemeenskapstrukture funksioneer, naamlik:

- strukture waarin die georganiseerde onderwys en opleiding plaasvind (onderwysgekwalfiseerde strukture);
- strukture wat belang het by die onderwys en opleiding (onderwysbelanghebbende strukture) en;
- strukture wat die verskillende samelewingsverbande aan mekaar verbind of knoop (knoopstrukture)".

To elucidate this point of view clearly the following diagram is provided:

Diagram 2.1: An educational system (Barnard, 1984:191)



2.3 THE FOUR STRUCTURAL MOMENTS OF THE EDUCATIONAL SYSTEM AS ASPECTS OF THE THEORETICAL STRUCTURE OF AN EDUCATIONAL SYSTEM

2.3.1 Introduction

It is only in the interests of the correct perspective of an educational system that the issue of the four structural moments is addressed. The first three will be discussed briefly because in this dissertation, not much emphasis needs to be placed here. The individual structural moment will be discussed more completely to emphasise the identity structure of the educational system.

Educational systems project the following structural moments, namely:

- The religious structural moment;
- the temporal structural moment;
- the modal structural moment; and
- the individual structural moment.

2.3.2 The religious structural moment

All educational systems of the world have a religious ground motive as basis and guideline for development. The ground motive determines the educational motive of the community. This is further inextricably interwoven with the national educational ideal. A ground motive is actually a communal spiritual force which constitutes the drive or dynamics behind all deliberations, actions, motives, and ideals of a people (Dooyeweerd, 1963:8).

Educational systems are influenced by ground motifs. Ground motifs are fundamental driving forces or motivating powers which are not controlled by people ... people are controlled by them (Stone, 1981:102-103).

For the purpose of considering the national educational ideal from a perspective of ground motives the following observations will suffice: (Stone, 1981:114)

- All ground motives are religious by nature, but not necessarily in terms of a God-centred religion.
- Usually a number of ground motives are discernible which are active in educational development and progress.
- Ground motives are discernible in traditional forms of education.
- In the western world in the past the Christian ground motive has always been prominent.
- Ground motives constitute the drive behind all educational systems and major educational developments, and also the national educational ideal, and in the words of Stone, "help to determine every educational system's particular character and are closely linked to its dynamics and development" (Stone, 1981:115).

2.3.3 The temporal structural moment

All educational systems function in time; and are inextricably interwoven with time.

There are three different attitudes with regard to education and time which can be discerned in educational systems:

2.3.3.1 Traditionalism

The notion is to preserve education the way it has always been. Sometimes it is not the whole educational system that is preserved verbatim without alteration, but certain aspects, especially cultural ones (Van Rensburg, 1983:61). Traditionalism is actually the opposite of continuation and differentiation; and inhibits educational progress and development.

2.3.3.2 Actualism

This deals with the here and the now (Van Rensburg, 1983:61). The past has nothing to do and say to the present and the future can promise nothing better than the present. This attitude results in educational development being inhibited.

2.3.3.3 Utopianism

This ignores the realities of life. It finds fault with things as they are. Goals are set according to certain ideals which are not in accordance with potentials and possibilities. Some societies expect education to be the answer to problems concerning economic growth, egalitarianism and social prosperity (Van Rensburg, 1983:61). The past and the present are blamed for the present situation with regard to education.

2.3.4 The modal structural moment

The educational system functions in the modal structural moment. The educational system projects the 15 modalities in its structural principles and characteristics. These 15 modalities are determined by the national educational ideals of the people. Kock (1970:63) refers to them as the indivisible, and, by nature, unique aspects of reality. He points out that "modalities" is a better term to describe these aspects because they are

themselves not the concrete reality but the ways in which we experience reality.

The 15 modalities are developed in two categories.

Natural factors are related to the following:

- | | | | |
|------------|---|---|---------------------|
| - numbers | } | } | demographic aspects |
| - space | | | |
| - movement | | | |
| - physical | } | } | aspects of reality |
| - biotic | | | |
| - psychic | | | |
| | | | |

Cultural factors are related to the following:

- | | | | |
|--------------|---|---|--------------------|
| - analytical | } | } | aspects of reality |
| - historical | | | |
| - linguistic | | | |
| - social | | | |
| - economic | | | |
| - aesthetic | | | |
| - judicial | | | |
| - ethical | | | |
| - pistical | | | |

2.3.4.1 Natural factors

- The demographic aspects

* Number: The whole theory and practice of an educational system becomes inconceivable without the numerical aspect. In this regard, Van Schalkwyk (1982:43) maintains that the educational system exists in terms of number as manifested in statistics form. Number is essential for the following issues, proper planning, enrolment, absenteeism, sizes of schools and classrooms, teacher-pupil ratios, classroom pupil ratio,

provision of teaching personnel and financial estimates (Stone, 1974:24).

- * Space - for example the settlement patterns of people: Space affects the educational administration and planning in all educational systems with regards to aspects such as number and size of schools and the occupational needs which must be recognized in the curriculum.
- * Movement: This deals with the kinematic functioning of the educational system. Movement can be in the form of migratory labour and this results in pupil migration which is a problem in an education system (Stone, 1974:27).
- The physical aspect: This embraces the following core issues: true physical conditions of climate, minerals, season, relief of the area, architecture and building materials (Stone, 1974:28; Stone, 1981:69; Hans, 1958:6).
- The biotic aspect: This involves the population explosion, child enrolment and the physical nature of children in that area. They affect the growth and development of the community (Stone, 1974:29).
- The psychic aspect: Affects the mental make-up of children in a school. Stone (1974:31) feels that "omdat die opvoedingstelsel rekening hou met die individuele verskille betreffende die psigiese vermoëns, aanleg en ontwikkeling van die kind, is die differensiasie in enige stelsel 'n noodsaaklikheid".

2.3.4.2 Cultural aspects

- The analytical aspect involves systematising, organising, planning, differentiation and classifying. In an educational system we have a hierarchy of dignitaries and their subordinates, within which the pre-primary, secondary, tertiary and special education are logically analysed. It involves planning in an orderly and systematic fashion (Stone, 1981:73), and it refers to grades of posts, grading of schools,

study directions and different types of institutions (Barnard, 1984:181).

- The cultural-historical aspect: Hans (1971:8-9) rightly maintains that this involves an outward expression of national character. Noah and Eckstein (1969:46) feel that "the schools of a society must be studied in the context of that society". Sadler (1969:46) maintains that, "all good and true education is an expression of national life and character. It is rooted in the history of the nation and fitted to its needs", and King (1962:113) rightly asserts that if this aspect is not taken into account, then, "the young person has been taken out of a familiar matrix and left naked and alone". Barnard (1984:181-182) concludes the matter by maintaining that an educational system is in itself part of the nations' culture.
- The linguistic aspect deals with mother tongue instruction. Hans (1958:62) maintains that mother tongue instruction is the best medium of instruction. Behr and Macmillan (1976:53) in this regard, feel that an educational system also functions in the linguistic aspect of reality and is partly determined by it. This over-emphasises the role of language, that it forms man more than man forms it (language).
- The social aspect deals with the social circumstances and milieu from which the child comes. Foster (1977:224) asserts that "the social background often determines whether a child will get into the school". Interaction with home and school is essential in this regard. Skorov (1966:37) correctly maintains that "the skills produced by the educational system must correspond, in timing, numbers and quality, to the requirements of society".
- When it comes to the economic aspect, Passow (1976:172-173) says that "the higher the economic development of a country, the better it can afford to raise the level of school provision and the more likely it is to do so". The economic aspect is essential for paying teachers, building proper schools, supplying equipment, developing industries

and creating work opportunities and introducing free and compulsory education (Bergins, 1972:3).

- In the aesthetic aspect, Stone (1976:91-92) maintains that the educational system must cater for aesthetic education and an aesthetic school environment. This is against unattractive school surroundings, signs of decline and deterioration, drabness, lack of playgrounds and play facilities, all elements which cause drop-out.
- The judicial aspect deals with legalising the rights, privileges, powers, duties and limitations of entwinement of societal structures in provision of education by the state (Barnard, 1984:185; Stone, 1981:84).
- The ethical aspect affects character-building and character formation (Stone, 1981:85).
- The faith aspect is essential. It clearly refers to the ground motive uppermost in an educational system.

2.3.5 The individual structural moment

2.3.5.1 Introduction

The individual structural movement projects those characteristics which are unique to the educational system. In this regard the individual structural moment is going to be discussed in more detail. The idea is that the identity structure of the educational system is going to be addressed to show how the school system, the auxiliary services, the ancillary services, policy, organisation and execution fit in. The educational systems of Bophuthatswana and Botswana will be discussed with reference to the above issues.

2.3.5.2 The nature of the individual structural moment

All educational systems have common features and yet local circumstances give every educational system its individuality (Van Schalkwyk, 1982:39).

In discussing the individual structural moment of the educational systems of the world the identity structure as common feature of the educational system will be addressed, namely:

- Educational policy and legislation;
- the organizational structure of the educational system; and
- educational execution, namely:
 - * a school system;
 - * ancillary services; and
 - * auxiliary services.

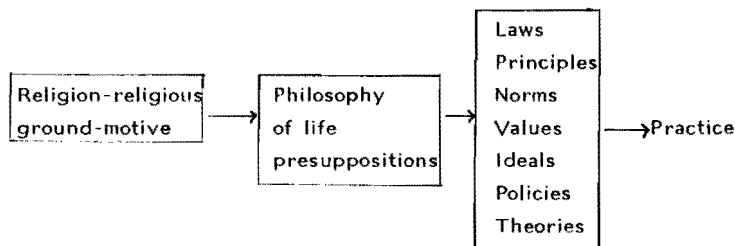
2.3.5.3 Educational policy and legislation

Stone (1974:64) correctly asserts that each community sets particular ideals for the education of its adults-in-the-making. Whatever its educational desires and expectations may be, they arise from the deepest convictions of the human "heart" and, if the community is given the opportunity to decide for itself, they take shape in the form of an educational policy and eventually educational legislation. Each community is unique and so is its national educational ideal.

Every community has its own norms, values, views on life, aims, policy, contents, methods, techniques, evaluation and management in the education of its youth. De Klerk (1972:11) describes them as fundamental convictions which are a foundation of a community's educational ideals, desires, and principles and also, therefore, its educational policy and legislation.

Van Schalkwyk (1986:66) maintains, as indicated in the following diagram, that educational practice is based on a particular educational policy, contained in educational legislation, while such educational policy arises from a community's philosophy of life which in turn has its origin in its religious ground-motive.

Diagram 2.2: Influence of philosophy of life in educational practice
(Van Schalkwyk, 1986:66)



Stone (1979:95) and Strauss (1965:202) assert that the State intervenes for the sake of educational legislation, administration and execution. Through mutual consultation among the community members and educational policy is worked out that eventually leads to an educational Act (Legislation). Ruperti (1979:12,20) sees the whole process as one that manifests the following moments: research, consultation, decision-making, formulation of policy and legislation. In this way we notice a connection between the national educational ideal and the educational system.

2.3.5.4 The organisational structure of the educational system

In order to attain the national educational ideal there should be some measure of organisation in an educational system.

Organisational structure entails marshalling and arranging of people into a particular pattern so that their action follows a certain course (Cloete, 1980:77). The more people are involved in an enterprise, the greater the need for organisation, that is, for a plan and structure for the di-

vision of labour, so that all the potential and available forces in the organisation will guarantee maximum efficiency (Reynders, 1967:132).

In an educational system there are different sections, each with its own tasks, responsibilities, duties, communication channels such as the central or national level, the district level and the local level. This reflects centralised and decentralised power-sharing for administrative purposes.

2.3.5.5 Educational execution

2.3.5.5.1 Introduction

The following three aspects are essential in educational execution:

- the school system;
- ancillary services; and
- auxiliary services.

2.3.5.5.2 The school system

The school system is mainly for educational execution in the sense that educational systems are generally established to provide formal education (Van Schalkwyk, (1986:135). In this formal education the act of reseration or double-unlocking takes place (Klafki, 1973:15). This unlocking implies two things happening concurrently:

- the reseration of the child for the world, which includes the opening up of the child's mind to reality, so that reality can be accessible to the mind of the child
- the reseration or opening up of reality to the mind of the child. Different subjects and courses unlock different aspects of the world to the child.

The school system is based on differentiation. In the Republic of South Africa, as an example, the school system is based on the particular individuality of the child. A community with exceptionally gifted children

will need academic education greatly whilst children with sub-normal analytical, psychic or physical attributes will need special education. Kinds of schools are related to particular kinds of subjects that correlate content and standard with learning potential (Van Schalkwyk, 1986:135).

Classifications of the school system:

- In South African society, the educational system is divided broadly into four groups on the basis of cultural and cultural-level differences; the White, the Black, Coloured and Indian systems (Behr, 1971:178-180; Ruperti, 1976:83-84).
- The school system is further divided in pre-primary, primary, secondary and tertiary institutions. These are further sub-divided into phases, standards or forms (Behr, 1971:45-49). There are also different types of schools in the South African educational system for example:
 - ordinary schools;
 - special schools; and
 - vocational schools.

2.3.5.5.3 Ancillary services

Van Schalkwyk (1986:158-159) states that "a well-developed educational ancillary service's aim is to place every pupil, whether he be normal or handicapped, in the type of school, education, class or training centre where he will be best suited according to his individual needs, bearing in mind the particular mandate which he has to fulfil and ensuring attention to his best interests".

Ancillary services include the following issues:

orthopedagogic, orthodidactic, socio-pedagogic services and ancillary services for vocational guidance.

2.3.5.5.4 Auxiliary services

These include the library, examination bodies, travelling, medical and dental services, research bureaux and planning bodies etc.

The aspects of the auxiliary services include the following:

- Bureaux of Research

Dugard (1982:11) maintains that, "research and education are inextricably linked". It is an essential service in an education system. Actually the system of education which is not based on research may degenerate into mere emotional opinions of those in authority and it may not stand the test of time (Malao, 1983:267).

The Bureau of Research must be stuffed with people who are educationally well founded. According to Malao (1983:268) the following may, inter alia, be the functions of the Bureau of Research:

- to conduct research in all facets of education aimed at innovating and improving education;
- conducting research aimed at adapting education to the needs of every district in a country;
- to scientifically experiment and test any recommendation made by any person or commission before implementation. It is risky and unscientific to implement recommendations of any person or commission without first scientifically testing the probable effectiveness of such recommendations;
- the Bureau of Research will also assess and co-ordinate the activities of the District Planning Committees and will also assess their reports; and
- the Bureau of Research will also monitor the activities of psychological services; section of the Ministry.

A close co-operation between the Bureaux of Research and the planning section of the Ministry will be maintained.

- The school library

Van Schalkwyk (1986:162) asserts that the function of the school library service is to make efficiently housed and well-ordered collections of books, magazines, and educational aids readily available for the use of teachers and pupils.

The service is staffed by professional administrators who plan the service with the help of the school library advisers and get it to function as efficiently as possible. The service may eventually take the form of libraries for teachers, for student teachers at colleges of education and for pupils in every school.

The school library is a pedagogically qualified auxiliary service. It must be linked to the national and international libraries with a view to exchanging information and publications. It's useful for the compiling of directories and of lists of recommended books and magazines, the cataloguing of books and adding to and caring for the books in its collection.

- The school travel service

Van Schalkwyk (1986:163) maintains that the school travel service arranges excursions for groups of pupils. It draws up programmes and arranges pupil transport and accommodation. It is educationally stimulating, enriching and supplementary and gives experience and learning through self-activity.

- The medical and dental service

It's essential for the general health of the community. Only through physical health can education proceed successfully. It identifies physical defects in pupils such as hearing, sight and neurological abnormalities.

Medical examinations should be carried out regularly and on a routine basis in all schools, and all pupils, teachers and other staff members should undergo them in order to ensure everyone's physical well-being. It should be free service of the well-being and health of the whole community.

It also ensures that physical facilities are neat and hygienic so that all possible sources of illness can be eliminated. Illness and epidemics should be prevented and combated by the timely vaccination and immunizing of pupils and staff.

- Examination service

Every community should have its own individual means of testing its younger generation's level of ability and training. This is essential for the sake of educational standards which must meet minimum requirements and have to be more or less maintained. It is also useful for selecting pupils for certain subjects and courses, for placing them in suitable schools, classes and courses and for promoting them.

Examinations also motivate pupils to work hard. It helps educational institutions to fulfil their task purposefully. An examination is actually an educational means and may never become an end in itself. It remains a service means in education.

- The curriculum

It is founded in the temporal mode of existence of reality. The origin, development and direction of a specific culture influence the educational system and for the normative choices which the child has to enact within the culture. The community has the right to preserve its culture. This, however, does not rule out the importance of cultural enrichment. What the curriculum planner should bear in mind is that foreign cultural elements should not be allowed to erode the culture of the community the curriculum is meant for.

The curriculum planner must understand the aspirations, i.e. the national educational ideals (past, present and future) of the community the curriculum is being planned for. Put differently the curriculum planner must be guided by the ground motive of the community.

Steyn (1982:3) lists the following as the ontic traits of the curriculum:

- organized knowledge divided into subjects;
- cultural experience;
- components of the teaching situation; and
- a composite body of knowledge.

The curricula and the syllabuses constitute the core of formal education. If the school curriculum is divorced from reality, the products of the educational system will be misfits in life. Steyn (1982:1) correctly declares that, "In order to live effectively, in an orderly fashion and according to the demands of the era, scientific planning of the formal preparation to meet these needs is essential".

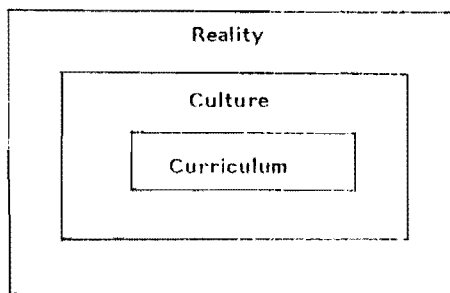
According to De Vries (1976:38) curriculum study belongs to the teacher because in that lie the implications of the improvement of education.

One of the chief functions of the curriculum is to transmit the culture of the group to the future builders of culture, which is nothing less than the exploitation of reality (Malao, 1983:280).

According to Stone (1974:21) there is a correlation between reality, culture and curriculum. The reality is composed of at least the following determining factors: spatial, physical, economic, linguistic, psychic, kinematic, aesthetic, numerical, historical, logical, biotic, judicial, social, ethical and pistical aspects.

The curriculum should be based on the culturally formative activities embracing the entire spectrum of reality.

Diagram 2.3: The coherence between reality, culture and curriculum
(Steyn, 1982:8)



2.3.6 A few determinants of an educational system

2.3.6.1 Introduction

Malao (1986:7) rightly maintains that a determinant is decisive and fundamental in giving shape, form and existence.

Wyld (1940:300) defines determinant as "having the power of fixing, limiting, defining ...". Gove (1971:616) defines the concept determinant as "a fact, circumstance or situation which identifies, aids, diagnoses or determines the nature of something, or which fixes, determines or conditions an outcome or issue".

Hornby (1974:238) asserts that the word determinant implies decisive or determining.

In short, a determinant encourages something to maintain its present shape, form, and existence.

The present form of something, contextually an educational system is, what it is, mainly because of a certain uppermost factor. For example, in Tanzania, ever since the country gained political independence, the people in Tanzania have coined and formulated their own national educational ideal known as "Education for Self-Reliance". In Zambia it is "Education for Development". These national educational ideals of "Education for Self-Reliance" and "Education for Development" are the aspirations towards which their entire educational systems are geared.

2.3.6.2 Actual determinants of the educational system

Malao (1985:204-254) has identified the following as actual determinants of the educational systems of, for instance, Bophuthatswana and Botswana, specifically:

- national educational ideals;
- historical development of education;
- the political philosophies of the countries;
- religion;
- languages;
- traditional patterns of settlement;
- the spirit of localization;
- the needs of a country;
- the economy;
- the child;
- teachers;
- trends in primary school education;
- numbers;
- spatial determinants;
- movement;
- the physic determinant;
- the analytical determinant;
- the ethical determinant;
- the judicial determinant ; and

- western culture.

In this dissertation from the twenty determinants of the educational systems identified by Malao (1985:204-269) the focus is on the national educational ideal as a determinant of the educational systems of Botswana and Bophuthatswana. The national educational ideals in these two countries are major determinants of their educational systems and constitute aims of education in these two countries.

2.4 CHAPTER SUMMARY

This chapter deals with the theoretical structure of the educational system.

As regards this theoretical structure of the educational system, the four structural moments have been discussed and educational policy and legislation, the organizational structure of the educational system, and educational execution have also been looked into and brought into perspective with the national educational ideal as a determinant of the educational system.

The application of the theoretical structure of the educational system will be made with regards to the Bophuthatswana and Botswana educational systems in the ensuing Chapters 3 and 4 respectively. In the following chapter attention will be paid strictly to the Bophuthatswana educational system where now the origin, the content and the influence of the national educational ideal of Popagano will be discussed fully.

CHAPTER 3

EDUCATION FOR POPAGANO AS DETERMINANT OF THE EDUCATIONAL SYSTEM OF BOPHUTHATSWANA

3.1 INTRODUCTION

In this chapter, Education for Popagano as determinant of the educational system of Bophuthatswana, will be dealt with under the following:

- The origin of the national educational ideal of Popagano - this covers the historical background of education in Bophuthatswana until the inception of Education for Popagano;
- the content of the national educational ideal of Popagano which embraces the four principles of Popagano as a national educational ideal of Bophuthatswana; and
- the influence of the national educational ideal of Popagano on the educational system will be addressed.

3.2 THE ORIGIN OF POPAGANO AS A NATIONAL EDUCATIONAL IDEAL

3.2.1 The general historical background of education in Bophuthatswana

3.2.1.1 Introduction

Before looking at other aspects of importance, it is considered significant to address first some of the conditions which prevailed when the first missionaries established formal education in Bophuthatswana. The work of the missionaries concerning formal education in Bophuthatswana, will be viewed from the perspective of major circumstances that prevailed in Bophuthatswana prior to the inception of the national Educational ideal of Popagano.

3.2.1.2 Years of turmoil

The main source for the early history of the Batswana is tribal legend. Of all the ethnic groups of the Blacks, the Batswana were the first immigrants who settled in Central Southern Africa (Campion, 1977:5).

Between the late 18th and early 19th century, the Batswana lived in Bechuanaland and also in other parts of the Orange Free State, Western Transvaal and the Northern Cape (Moloto, 1972:5). During the outbreak of Difaqane or Mfecane, between 1815 until 1837, there was a period of famine, suffering, pestilence and conflict (Bembo, 1978:6). Death and devastation were left behind on their trails. In 1825-1826, Mzilikazi entered into the territory of the Batswana, who then scattered northwards into the Kalahari and southwards in search of refuge. They only returned to their original land in 1837 after the Matabele had been driven out of the Transvaal to Zimbabwe by the government of the Z.A.R.. The Batswana lost a lot of their tribal autonomy to the government of the Z.A.R.. The Batswana became subject to the policies and laws of the white-controlled state (Bembo, 1978:19).

It was only in 1959 that the Batswana were recognised as constituting, in terms of ethnicity and culture, and separate people with an inalienable right to become self-governing and to determine their own future. As a general historical background this was the position in the pre-Popagano era of Bophuthatswana. In these circumstances, education was introduced in the early 19th century. A brief exposition of educational and

cultural development will be given in the subsequent paragraphs. Culture and education are very closely intertwined. Education is actually the cultural transmission and culture is the basis of education. Kandel (1955:45) remarked that, "It is equally true that it (education) cannot escape the influences of the culture pattern in which it functions".

3.2.1.3 Traditional education in the pre-literate era

Traditional education in the pre-literate era precede education during the mission era. It was actually indigenous in nature and pre-missionary in outlook. It was mainly informal and incidental even though there was an element of formality to a much lesser extent.

As a matter of fact, the home was the child's primary educational milieu. It was the child's point of departure in venturing into the hitherto unknown world. Language, the vehicle of thought and primary form of communication was received from parents. The following aspects formed the "curriculum" at home - language, numeracy, use of utensils and equipment, the fauna and flora, the learning of certain tasks, forms of behaviour, tribal customs, and ceremonial behaviours. In this informal situation, the parents and siblings were models which the child could copy and emulate (Brown, 1921:420).

On reaching the age of fifteen, formal education started. All boys of this age were sent to the initiation school, the "Bogwera"-initiation schools for boys. Brown (1921:421) rightly maintains that, "Bogwera" was not necessarily a yearly ceremony - it started roundabout May month; and lasted for two months". Such a cohort of young boys, called "Mophata", became members of that group for life. Every group was given its own group name. Most popular names of "mephato" (age-groups) amongst the Batswana are the following: Madingwana (small giants), Mafiri (the wolves), Majatsie (locust eaters) and Maganagobuswa (those who refuse to be ruled). Each group also acquired their own leader, usually the son of a chief, who would remain their leader for life.

Initiation, which included circumcision, was aimed at achieving physical strength and endurance, discipline, the preservation of culture and loyalty to the tribe (Popagano, 1978:5).

Boys were also isolated from society at the age of puberty for a certain period of time and their curriculum in the initiation schools consisted of strict discipline, training in courage, endurance, trustworthiness, exposure to winter cold and fatigue, instruction in religion, governing of the people, tribal ethics, sexual codes and the history of the Batswana (Popagano, 1978:5).

Boys learned the following trades after having graduated from the initiation schools: woodcarving, skin curing, the manufacturing of clothing and simple agricultural implements, skin cutting, iron smelting, the fashioning of various iron implements and weapons, agriculture and animal husbandry. Selected young men were trained as medicine men and rainmakers. The duration of these "apprenticeships" was five to seven years (Janse van Rensburg, 1983:76).

Girls were also isolated from society at the onset of puberty for a certain period of time and initiated in the customary way (Brown, 1921:421). These girls were known as "the Bale" - i.e. girl initiates of secret schools which operate towards the end of summer (Popagano, 1978:5). The aims of the "Bale" education were the same as those of the "Bogwera".

The curriculum for girls in their initiation schools comprised sexual codes, tribal ethics and the general tasks of women and societal expectations held of them when they were fully-fledged women.

3.2.1.4 The mission era of education

The missionaries, in propagating the word of God, came across the Batswana and on the strength of this encounter the missionaries made some contribution to the education of the Batswana. The report of the Lekhela Education Commission, as finalised in April 1978, lucidly reflects on the objective of mission education in the earlier years of their en-

counter with Batswana. "For the missionary, education was Christianity, because the ability to read the Bible and the hymnal was essential to being a Christian" (Popagano, 1978:6). The missionaries ruthlessly condemned the traditional tribal education of the Tswanas as being pagan, backward and heathen. This attitude gave rise to the total and pedagogically unjustifiable disregard and repulsion of the traditional tribal education by the new system of education evolved by the missionaries. Both traditional and early mission education emphasised the literacy aspect of the child's development and did not realise that by developing other aspects of the child that literacy aspect would also benefit (Popagano, 1978:6).

In the history of mission education in the earlier years of the Batswana, the following missionary societies made valuable contributions:

The London Missionary Society, the Wesleyan Missionary Society, the Paris Evangelical Missionary Society, the Berlin Missionary Society, the American Board of Commissioners for Foreign Missions, the Hermansburg Missionary Society the Hanorerian Free Church Missions, the mission work of the Dutch Reformed Church, and the Anglican Missionary Society (Lekhela, et al. 1972:6).

The London Missionary Society was the first mission which provided education in Bophuthatswana. They started their mission work in 1813 (Lekhela, et al., 1972:6-7). In the course of time, other missions followed. They ushered in a period of educational progress. During their period of work a lot of progress was made and felt too. In 1850 the London Missionary Society was expelled from the Western Transvaal and they withdrew to the Northern Cape, Kuruman, Taung and Vryburg, where they also did excellent educational work and left behind a large number of schools as well as teachers' training establishments (Popagano, 1978:7).

Even though all the missionary societies were primarily concerned with the Christianization of the Blacks, they still achieved great academic success (Dodd, 1938:34; Kgware, 1961:3-4).

As a result of the conflicts between the South Africans and the English and the wars which developed from these conflicts, the London Missionary Society was, for example, expelled. This expulsion of the London Missionary Society by the Zuid-Afrikaansche Republiek was a major and devastating blow to education in Bophuthatswana. It stands to reason that on the other hand it culminated into a revival of interest among the Afrikaners in the education of the Blacks. It actually shifted the responsibility from the shoulders of the missionaries onto those of the state of the Zuid-Afrikaansche Republiek, which was later known as the Union of South Africa (Dodd, 1938:34).

3.2.1.5 Education in Bophuthatswana after the establishment of the Union of South Africa

The churches were financially unable to foster education on a larger scale and to provide educational facilities. The Union of South Africa provided subsidies and grants and ensured a steady progress in educational development. New schools were established and there was a colossal and phenomenal increase in the number of children attending school (Popagano, 1978:8). Still, the missionaries carried the financial burden. To this end Behr (1978:163) addresses the aspect of state subsidy. An overwhelming majority of schools for Africans were state-aided mission schools, each under the control of a missionary manner. Malao (1983:35) acknowledges this for "in essence the Provincial Councils and the Missionary Societies were partners in the control of Black education during this point of time in history".

During the years from 1910 until the middle of the century, Black teachers were appointed as heads of Black secondary schools which were established in 1936 by the new Chief Inspector of Native Education, Dr. W.W.M. Eiselen (Popagano, 1978:8). Many of the first Black teachers appointed in administrative posts were Batswana. Having a say in the education of their own children at such an early stage of educational development, helped the Tswana to preserve much of their own cultural and traditional values which now serve to render unique character to

their education system and national development in general, for example in the singing of the traditional songs as part of their curriculum.

3.2.1.6 The Bantu Education Era

Whilst education was provided through the partnership of the Union of South Africa and the missionaries, in 1949 the Native Education Commission was appointed with Dr. W.W.M. Eiselen as chairman (Behr, 1978:165). It was of cardinal importance in the inquiry into the organisation and administration of the various branches of Black education (Kgware, 1961:14).

Ultimately, as a result of this inquiry into the organisation and administration of the various branches of Black education, the Minister of Native Affairs introduced a Bill to provide for the transfer of the administration and control of Black education from the Provincial Councils to the Government of the Union and for the matters incidental thereto (Kgware, 1961:15). This was known as the Bantu Education Act, Act 47 of 1953.

The main provisions of the Bantu Education Act of 1953, inter alia, embrace the following (S.A. (Union), Act 47 of 1953:art.6-7):

- It brought an end to approximately 140 years of mission or church-controlled education.
- The central control of education passed from the provinces to the central government of the Union of South Africa.
- The local control of education passed from the churches to the communities, represented by school boards and school committees.
- The churches which refused to accept the innovation emanating from the new system, forfeited the government's subsidies for education.
- Financial assistance to community schools.

- Establishment of Government schools.
- Compulsory registration of all private schools as aided schools.

3.2.1.7 The years before Independence: 1954-1976

The Tswana Territorial Authority was established in 1961. In 1969 a separate Department of Education and Culture under a White Director of Education came into being (Popagano, 1978:9). In 1972 the country gained self-government, as the Republic of Bophuthatswana and the Tswana Territorial Authority was superseded by a Legislative Authority with legislative powers on a wide range of matters, including education (Norman-Smith, 1977:17).

During the five years following the attainment of self-rule, a large number of able and educated politicians emerged, responsible and democratic party politics came into being, local politicians gained valuable experience through the transitional constitution and capable local men filled prominent positions in the public service (Norman-Smith, 1977:23).

In 1973 Bophuthatswana passed the Bophuthatswana Education Act, Act 9 of 1973. By virtue of this Act, the people of Bophuthatswana would henceforth decide on educational development, including planning and formulating their own national educational system. This would also make education acceptable in Bophuthatswana by all the citizens because it was unlike Bantu Education Act of 1953, which had been planned and decided for them and not with them.

One of the first steps taken by the Cabinet was to appoint a National Education Commission to carry out a comprehensive investigation into education in Bophuthatswana. The Commission was appointed and the recommendations which were published in a report in 1978, have resulted in meaningful changes and innovations at all levels of the educational system of Bophuthatswana.

3.3 THE LEKHELA COMMISSION OF EDUCATION

3.3.1 INTRODUCTION

Standing on the threshold of a new era in its life and history, the independent Republic of Bophuthatswana solemnly resolved to meet the various challenges of the future, stand up to them and move ever forward on the road towards peace and prosperity. One of the challenges was to evolve its own education system (Popagano, 1978:8).

Over the years it had become increasingly clear that the education system extant in the land would not be able to ensure the attainment of those aspirations and ideals which the people in the Republic of Bophuthatswana held in high esteem. Fundamentally there was a questioning of the whole philosophy underlying the system.

Negatively this questioning found expression in vehement denunciation and even violent action against the system. On the other hand positive reaction in the country manifested itself in the mobilization of its educationists, organizing them into the Bophuthatswana National Education Commission to evolve a new system of education worthy of the self-respecting independent Republic of Bophuthatswana (Popagano, 1978:vii).

On 20 June 1978 the Bophuthatswana National Education Commission (The Lekhela Commission) was established by Proclamation. The duties of the Lekhela Commission were to (Popagano, 1978:vii):

- study, investigate and evaluate the system of education in existence in the Republic of Bophuthatswana;

- report its findings and submit its recommendations in regard to the manner in which measures should be taken to alter, amplify or expand the system;
- investigate the medium of instruction used in schools and institutions in the Republic of Bophuthatswana and to report its findings and submit its recommendations in connection therewith; and
- study the Bophuthatswana Education Act, Act 9 of 1973, as amended in order to determine its shortcomings and to suggest the necessary improvements to it.

This Commission served under the Chairmanship of Professor E.P. Lekhela, formerly Dean of the Faculty of Education at the University of the North. Hence this Commission of Inquiry into Education in Bophuthatswana is sometimes referred to as the Lekhela Commission of Education.

The other members of the Commission were (Popagano, 1978:8):

- D.J. Beuster, Secretary for Agriculture, Bophuthatswana Department of Agriculture.
- F.W.H. Bodenstein, Principal, President L.M. Mangope Technical High School, Tlhabane, Bophuthatswana Education Department.
- K.B. Hartshorne, Director of Planning, Department of Bantu Education, Republic of South Africa.
- I. Mokoena, Chief Inspector, Bophuthatswana Education Department.
- J.S.M. Setiloane, Principal, In-Service Training, Bophuthatswana Education Department.
- J. Tau, Director, Division of Counselling Services, South African Council of Churches, Johannesburg .

- J.M. Ntsime, Secretary for Education, Department of Education, Republic of Bophuthatswana.
- G.C. Bodenstein, Assistant Teacher: Tlhabane College of Education, Bophuthatswana Education Department.
- H.H. Dammie, Chief Inspector, Bophuthatswana Education Department.
- C.N. Lekalake, Chief Education Planner, Republic of Bophuthatswana.
- S.S. Seane, Ambassador to the R.S.A. from Bophuthatswana.
- J.J. Tlholoe, Inspector of Education, Bophuthatswana Education Department.

In accordance with the provisions of a subsequent Proclamation (Proclamation 9 of 1978) the following additional members were added to the Commission:

Miss N.W. Motlhalo, Principal, Stadt Primary School, Bophuthatswana Education Department.

Sister Louis Michael McDonagh, ex-Principal, Holy Cross Convent High School, Victory Park, Johannesburg.

Sister M.M. O'Brien, Principal, Holy Trinity High School, Atteridgeville, Pretoria.

3.3.2 The task of the Republic of Bophuthatswana National Education Commission

On 24 October 1977, President L.M. Mangope and the Cabinet appointed members of the Lekhela Education Commission as the Republic of Bophuthatswana National Education Commission. On the same day, they began work (Popagano, 1978:5).

The Lekhela Education Commission had the task of conducting a broad-ranging investigation into the educational system extant in the Republic of Bophuthatswana, for example from pre-primary through to university education, including its goals and objectives, with a view to recommending improvements to be incorporated into a new educational system for the country.

The Lekhela Education Commission also had to look into the question of the medium of instruction and to make recommendations on the policy to be adopted in this regard in the Republic of Bophuthatswana.

Finally they were also required to study the Education Act No. 9 of 1973 as amended, to determine its shortcomings and suggest the necessary improvements and amendments to it.

3.3.3 Initial steps taken by the Lekhela Education Commission after appointment

Between 24 October 1977 and March 1978, the Lekhela Education Commission met on forty-two days in plenary session; and has held twelve meetings of the Formulation Committee in Mafikeng. Further afield, its 'task forces' have met over nine hundred members of the Principals' Councils at the various headquarters in the thirteen circuits, over forty Inspectors of Schools and Organisers of Special Subjects at Mafikeng, as well as a total of over 6 000 school teachers at various points in the Republic of Bophuthatswana and held discussions with them (Popagano, 1978:5).

The Lekhela Education Commission also addressed a total of 109 Tswana teachers working in the Republic of South Africa at Bloemfontein, Kroonstad, and Vryburg. A visit was paid to the University of the Orange Free State and profitable discussions were held there. Knowledgeable academics and experts from the Republic of South Africa spoke about the memoranda they submitted to the Commission at the Wigwam Hotel in Rustenburg (Popagano, 1978:6).

There are also two dissertations and various memoranda submitted by well-wishers of all shades of opinion. In view of the importance attached to national goals and the principles which it holds in high esteem, the report is entitled EDUCATION FOR POPAGANO.

3.3.4 The inception of the National Educational Ideal of Popagano

On December 1977, Bophuthatswana gained political independence from the Government of the Republic of South Africa.

This heralded a new era in the life of the Batswana. This implied and meant, inter alia, that the Batswana had the right and monopoly to determine the education of their own children. They had the right to decide on their own their educational destiny.

Prior to this political independence, the Batswana's educational system was decided upon by the Republic of South Africa. It was not decided on and designed in accordance with their own national ideals and aspirations. In the words of Woudstra (1977:71), educational systems must "produce citizens for a specific type of society".

In determining and deciding on their own national educational ideal, the Lekhela National Educational Commission adopted "Popagano" as the national ideal of education of the Batswana in Bophuthatswana. Hence, the educational system of Bophuthatswana is known as Education for Popagano. This ideal has given direction to the highest aspirations of the Batswana nation, the moulding of the physical, intellectual, moral and spiritual aspects of the Batswana. It projects what is basic to the goal of the people. ✓

3.4 THE CONTENTS OF THE NATIONAL EDUCATIONAL IDEAL OF POPAGANO

3.4.1 Introduction

In this section the following issues will be addressed, namely: what "Popagano" really means, how the concept of "Popagano" has been coined, the implications of the principles of Popagano and how this concept fits with the philosophy of life of the Batswana in Bophuthatswana.

3.4.2 What is implied by the concept "Popagano"?

The English equivalent of the concept Popagano is moulding. To mould means to produce an object in a certain shape (Smith, 1986). The individual, like clay, is placed on the educational wheel and the standard afteract is produced. In short, the concept of Popagano is the product-oriented philosophy of education (Smith, 1986).¹ It was discovered by the Bophuthatswana Education Commission that the products of Bantu Education were not properly moulded. At the end of the educational process, children were merely certificated but were not wholly educated as they lacked a lot in other fields. So, education for Popagano, is a type of education which aims at producing properly moulded educational products. Through Popagano, Bophuthatswana wished to see her children properly moulded and well-equipped to take their rightful places amongst other nations of the world. Through education for Popagano the children of Bophuthatswana will be given a desired shape and their characters will be properly formed. They will come out of the educational process as fully-fledged people, wholly moulded, complete and ready to take their rightful places amongst the other nations of the world (Mantswe, 1986).

Education for Popagano automatically restricts the State to a pre-determined programme. It will be pointed out later that all the methods and onsent must be measured against the criterion of Popagano. Anything which is not Popagano-related is by definition none-educational (Smith, 1984:13). Anything which is not Popagano-related is not included in this programme of education. Bophuthatswana, through Education for Popagano, limits the scope of education rightly and is not interested in making concerted efforts and endeavours only to produce children who are not properly moulded.

3.4.3 The four principles of Education for Popagano

The concept of Popagano is the ideal which has given direction to the highest aspirations of the Batswana national, the moulding of the physical, intellectual, moral and spiritual aspects of the Tswanas and that had been done by the family, age-group (Mephato) and the entire nation. This shows that Popagano is not a forced ideal, and has not been imposed on the Batswana. It has always been the wish of the family, the age-groups and the entire nation to have children who are properly moulded. Popagano is typical of the Batswana and as such the ideal of Popagano is rightly a national ideal which is in line with the philosophy of life of the Batswana (Smith, 1986). Popagano as an ideal of education aptly states what is basic to the goal of the people of Bophuthatswana (Popagano, 1978:18). The following four-fold explication of Popagano gives much emphasis to the individual and the whole concept of moulding carries with it an image of uniformity and togetherness (Popagano, 1978:18; Smith, 1984:13).

- For the individual, Popagano is concerned with the creation of a new sense of self-reliance and confidence, the full realisation of human potential, the freeing of the human spirit and the courage to be the "whole man" that God intended every man to be.

- In social and economic life, Popagano means building up, progress and development, a common, shared determination to make the most of all the country's resources, human and material, for the benefit of all its people; it has to do with the will to be; to create, to do and to achieve.
- The creation of and building of a new nation, growing from the base of a dynamic cultural heritage, conserving those values and institutions essential to its survival and progress, renewing and revitalising those in need of change and accepting the challenge of innovation and modernisation as it moves into the future and takes its place among the nations of the world.
- Lastly, Popagano is an expression of the democratic ideal, the bringing together in co-operation and interdependence of all the people of Bophuthatswana, so that all are involved in its national life and share in its future, a future which in turn it will share with the world community of which it is a part.

3.4.4 How is Popagano related to the philosophy of life of the Batswana?

In seeking to identify these national needs and aspirations of the Batswana, the Commission discovered the following (Popagano, 1978:9):

- research into the history of the Batswana in Bophuthatswana has found that, particularly since 1951, determined steps have been taken to mould the different Tswana groups into one nation;
- that the concept of Popagano is the ideal which has directed the highest activities of families, tribes and groups in the Tswana nation. Moulding of the person for his physical, mental, moral and spiritual well-being from infancy to the state of puberty and beyond has been uppermost in the family, the mophato and the nation;
- that in the proverbs, wise-sayings and idioms of the Tswana language the verb "go bopa" (to build or to mould), and its derivative are most

extensively used, for example: "popa-popa e a ipopaganyetsa; phatlaphatla e a iphatlalaletsa"; (He who builds does it for his own advantage, he who repels does it for his own disadvantage.)

- confirmed that, even in his unlettered state, the Tswana man is an artist, a builder, a creator of images and models. Popagano as an ideal of education indeed aptly describes what is basic in the nature of the people of Bophuthatswana.

In this way the Education Commission came to use the concept "Education for Popagano". Inherent in this concept, is the belief of Bophuthatswana in the ideas of national cohesion and interdependence of individuals and peoples, of purposeful reconstruction as well as faith and confidence in its people and its future.

3.5 THE INFLUENCE OF THE NATIONAL EDUCATIONAL IDEAL OF POPAGANO

3.5.1 Introduction

On close examination the influence of the National educational ideal of Popagano reveals both the positive aspects and the negative aspects. As explained in paragraph 3.4.3, the National Educational ideal, through the Lekhela Commission, is based on the following four-fold principles (Popagano, 1978:18; Smith, 1984:13):

- For the individual, Popagano is concerned with the creation of new self-reliance (Ipelegeng) and confidence;

- in social and economic life, Popagano means building up, progress and development;
- the creation and building of a new nation; and
- Popagano is an expression of the democratic ideal, the bringing together in co-operation and interdependence of all the people of Bophuthatswana. The totality of these four principles is Popagano.

In this section of the research, it will be shown that Popagano exerts a great influence on education in Bophuthatswana. The four principles enunciated by the Lekhela Commission have been meaningfully connected to education.

The Lekhela Commission has shaped the approach to education in Bophuthatswana; and has also influenced educational practice in Bophuthatswana. This section is intended for the real appraisal of Popagano as a national educational ideal. There is a direct link between educational practice and Popagano. Educational policy, legislation, execution and the entire educational practice are in line with Popagano.

At the same time, there are other sections where the ideal of Popagano has not been properly followed. These will also be pointed out.

3.5.2 The positive influence of Popagano

3.5.2.1 Introduction

As will be seen, Popagano has ushered in a thrust towards renewal and progress. It has altered, amplified and expanded the system of education in Bophuthatswana; a system that has been geared towards meeting the challenges of the future. It reflects and expresses the essential values and the national philosophy of the country and the people. Education

for Popagano has contributed towards producing the kind of individual and the quality of society that has achieved almost all that is fundamental to its concept of Popagano.

3.5.2.2 Early childhood education

It can be very clearly seen that the meaning of Popagano is executed in the educational system of Bophuthatswana. One of the basic principles of Popagano is building up, progress and development. In order to ensure building up, progress and development, the pre-school years are of fundamental importance to the personality development of every child. In the pre-Popagano era there was deprivation of many kinds - physical, emotional, mental or social, which adversely affected the future development of the child, retarded his educational progress, stunted his emotional and social growth and because of frustration led him into anti-social and negative behaviour patterns. Today, because of the influence of Popagano to ensure progress, development and building up, early learning centres have been established throughout Bophuthatswana. The educational authorities are guided by Popagano and they act according to the dictates of Popagano. This is indeed indicative of development, progress and building up which are the principles fostered by Education for Popagano.

In order to ensure progress, development and building up, and to relate educational practice with the national educational ideal of Popagano, in the pre-Popagano era, there were 16 crèches, 11 of which were registered with the Department of Health and Social Welfare and received a limited subsidy of 10c per day per child. The other 15 crèches were unregistered. As a result of Popagano to reflect the spirit of progress, at present 95 crèches are operating (Bophuthatswana, 1983:6). Some crèches are fully subsidised by the Department of Education, and teachers are paid by the Department of Education. This is indicative of progress made in Bophuthatswana since the inception of Popagano.

In order to show the direct link between Popagano and educational practice, in the pre-Popagano era these 16 crèches had a total enrolment

of 1 484 children and a staff of 22, only four of whom held a nursery school teacher's certificate, while one had a primary teacher's certificate. Sixteen had qualifications lower than Form III, going down as low as Standard 3 (Bophuthatswana, 1978:24). The nation could not rightfully entrust the task of building up the nation to the hands of such people. In order to uphold the principle of building a new nation which is in line with Popagano, to date there are 120 registered early learning centres in Bophuthatswana, while the Department of Education pays some teachers in these centres and others are paid by the communities themselves (Modisane, 1986).

A three-year Early Childhood Education Diploma course was launched with 15 students at the Tlhabane College of Education in February 1982 (Bophuthatswana, 1982:6). In 1983 there were 17 students in the first-year course (Bophuthatswana, 1983:7). In 1985 these 11 teachers started manning the early learning centres of Bophuthatswana and the Republic of South Africa. To show the element of progress inherent in the ideal of Popagano, in 1986 there were 82 students for the Early Childhood Education Diploma. This ensures that ever since the inception of Popagano, Bophuthatswana can boast of fully qualified teachers right from the early learning centres. Unlike in the pre-Popagano era, there is progress, the pupils in Bophuthatswana are no longer taught by people whose academic qualifications are even lower than Standard 3. The minimum academic qualification for teaching in the early learning centres is Standard 10, and the professional qualification is the Early Childhood Education Diploma (Bophuthatswana, 1982:6). This is in keeping with the principles of Education for Popagano (Mantswe, 1986). Mantswe maintains that Popagano brought about those changes.

One of the principles of Popagano is the creation of a new self-reliance (ipelegeng) and confidence and to shape the child and have him as a "whole man" that God intended every man to be. In keeping with this Education for Popagano has combined the efforts of parents, teachers, communities and the government to ensure that the children of Bophuthatswana are self-reliant. Parental involvement can be noted right from the early learning centres of Bophuthatswana. There are 58 persons

of the Crèche Committees in Bophuthatswana (Bophuthatswana, 1983:7). In the pre-Popagano era, there were no crèche committees. Actually, parents were not at all involved in the education of children in the crèches. The Early Childhood Education Committees are formed to show parental involvement in the crèches. Mothers who are interested in looking after groups of children and starting early learning centres are invited (Helen May, 1986). The inspectress of Early Childhood Education, very efficiently offers them courses mainly designed for rural areas but after this basic course these mothers enrol in the main course for all centres in Bophuthatswana. This Inspectress has already made contact with tribal authorities and encouraged them to look for interested women so that they may start these centres in rural areas (Smith, 1984:17). Self-reliance is shown in educational practice in Bophuthatswana in this way, for example when tribal authorities and parents take an active part in starting early learning centres themselves. The Government also subsidises this venture. The financial implications for 1984 were R12 000 (Bophuthatswana, 1984:10).

The other important element of Popagano is an expression of the democratic ideal, the bringing together in co-operation and interdependence of all Bophuthatswana's people so that all are involved in the country's national life and all share in its future. This ideal is shown in the direct link between this principle of democracy and the bringing together of all people in the form of Early Childhood Education Committees, the Crèche Committees, Agricor, the government and pupils in the early learning centres. All these parties are involved and have a say in the education of the children in the Early Learning Centres. This is truly an expression of Popagano. In this way there is constructive progress.

3.5.2.3 Primary Education

In the pre-Popagano era, the Departmental statistics show 7 216 out of 42 500 pupils younger than 7 years in the primary schools. There are cases of children younger than 3 and 4 years in the primary schools being admitted. On the other hand there were 41, 194 children in 1977, 12% of the total enrolment above 14 years, still in the primary school including 19 and 20 year olds (Popagano, 1978:33). The results of this position are that in most primary school classes this wide range of years has caused disciplinary problems for the teacher. Teaching methods and procedures suitable for the younger children are not always effective or relevant to the needs of those who are "over-age" for the classes in which they are. In the sub-standards serious difficulties arose when "under-age" children who are not "ready for school" are admitted. These children are often forced to learn through methods completely unsuitable to their developmental level. Their motivation is destroyed and their progress in school can be severely hampered, and at worst they may well join the "drop-outs". In short there was little progress, if any. In order to keep in line with the principle of progress and development, Education for Popagano introduced age-restrictions in schools. The official age for admission is 7 years in the first year (Popagano, 1978:39). This arrangement enables pupils to enjoy school and it also reduces the drop-out rate tremendously. At least there is now progress in the primary schools of Bophuthatswana because the drop-out rate is now minimal.

Education for Popagano has ensured full realisation of human potential. In the pre-Popagano era, the drop-out rate was very high. To illustrate this the position in Bophuthatswana from 1971 to 1977 is now addressed by way of providing some basic statistics from which conclusions on wastage can be drawn.

Table 3.1: Drop-out rate statistics (Popagano:1978:34)

Year	Sub A	Sub B	Std 1	Std 2	Std 3	Std 4	Std 5
1971	49 567				28 894		
1972		46 448				24 139	
1973			46 974				21 871
1974	56 075			38 617			
1975		52 861			36 681		
1976			53 811			32 300	
1977				44 553			30 294

In 1974 38 617 pupils out of 49 567 pupils who had entered Sub A in 1971, reached Standard 2; a wastage of 22%. In 1977 44 553 pupils out of 56 075 pupils who had entered Sub A in 1974, reached Standard 2, a wastage of 20,5%. It is also important to note that the major areas of drop-out are between Sub A and Sub B; Standard 1 and Standard 2; Standard 3 and Standard 4. Of primary concern is the first of these, an immediate drop-out of above 10% in the first year of schooling (Popagano, 1978:34). In the post-Popagano period, because of the principle of full realisation of human potential, schools in Bophuthatswana have been made more and more attractive. One of the reasons for the high drop-out rate is the school's inability to "hold children" for example loss of the holding power of the school (Popagano, 1978:33). This being the case, Education for Popagano recommended that school environments should be designed in such a way that pupils can be captivated and the school should be capable of holding children, motivating them and creating an interesting and challenging milieu in which children feel happy and have a sense of achievement. All primary schools are designed in this fashion and the result is that the drop-out rate is reduced and this shows that education for Popagano has really ensured the full realisation of human potential which is typical of Popagano. This state of affairs clearly shows the direct link between educational practice and the national educational ideal of Popagano.

In the post-Popagano period, there has been a gradual improvement in the drop-out situation (Popagano, 1978:75).

3.5.2.4 Primary Education Upgrading Programme

In order to maintain a direct link between the principles of development, building up and progress of Popagano and educational practice, the educational authorities of Bophuthatswana introduced the Primary Education Upgrading Programme. This Programme has ushered in progress, development and building up and this has been noted on the international scene. A growing number of Universities have referred to the project as a breakthrough, for example, an evaluation report from the British Council (Bophuthatswana, 1986:33) states that, "The effect on the children is dramatic and the achievements are outstanding. This project in Bophuthatswana is a model for what should be attempted throughout the whole of Africa".

Dr. A.R. Thompson (Director of the Overseas Education Unit at Bristol University and author of the authoritative book, *Education and Development in Africa*) has said that, "No other country in the world has ever come as close as Bophuthatswana in providing in-service training for primary school teachers on a permanent rolling on basis. Bophuthatswana may well become the first" (in: Holderness, 1986:vi). Jimmy Taylor (of the Overseas Education Unit at Leeds University, U.K.) has said that the retraining of teachers must be thorough. What we saw of Bophuthatswana in-service courses, and especially the hands-on experience, suggests that, that country has developed an effective blue-print for success. We got the impression that the team members knew what they were doing, where they were going and how they were getting there" (Holderness, 1986:vi).

In accordance with the principles of progress, development and building up of Popagano, the Primary Education Upgrading Programme has been created and has improved the quality of education in Bophuthatswana by effecting the following changes (Holderness, 1986:1):

- It has improved and enriched the learning environment in existing classrooms;
- it has motivated schools to overcome the shortage of classroom accommodation;
- it has improved community involvement in the upgrading process;
- it has encouraged teachers and principals to become more pupil-centred in their attitudes and teaching methods;
- it has introduced and where necessary produced more appropriate learning materials;
- it has provided "hands-on" coaching in the use of new materials and methods;
- it has organised follow-up classroom visits to monitor progress in the schools by the In-service teams.

Ever since the inception of Education for Popagano, there is much in the school milieu which stimulates voluntary school attendance. Indications of this are the lower drop-out rate and the lower proportion of repeaters.

Education for Popagano ensured full realisation of human potential. In 1977 the following was the factual background (Popagano, 1978:29):

- The total number of teachers in primary schools of Bophuthatswana was 5606.

The total number of pupils from the lower to higher primary schools was

- boys 165 209 and
- girls 170 370; totalling 335 579.

- The pupil-teacher ratio for 1977 was 1:60 in the primary schools.

The standard of work that can be expected of classes working under these conditions, particularly at the lower primary level, where children need some measure of individual attention and where modern group methods require considerable child-teacher interaction, was low. In the post-Popagano era, in order to ensure full development of human potential which is an element of Popagano, conditions have improved tremendously. Of the 5 681 teachers in 1980, in the primary schools of Bophuthatswana there were 318 144 primary pupils in 1980 which means that the pupil-teacher ration was 1:56 (Bophuthatswana, 1980:22). A target teacher-pupil ratio was set by the National Education Commission in 1978 (Popagano, 1978:33).

The target for 1983 was much more reasonable and Popagano strives for it.

The Primary Education Upgrading Programme introduced progressive innovations which were not known in the pre-Popagano era:

- In the pre-Popagano era there were double sessions - the P.E.U.P. has ushered in a period of single sessions only.
- The pupil teacher ratio was 1:60 in the pre-Popagano era. P.E.U.P., in the post-Popagano era, has now limited the project classes to 50 pupils.
- In the pre-Popagano era there were pupils between 3 and 4 years in the primary schools. The post-Popagano era admits pupils only if they are more than 5 years 6 months old on January of that year. In the pre-Popagano era the following were not there but P.E.U.P. in the post-Popagano era has effected the following (Holderness, 1986:4):
 - * painting of classroom walls, doors and window frames;

- * construction of open shelves on two sides of the room with classroom lockers for individual children;
- * installation of a pinboard and a low chalkboard for children;
- * purchase of furniture made to specifications (subsidised on a rand-for-rand scheme by the Department of Education);
- * installation of burglar-proofing where deemed necessary.

In the pre-Popagano era there was no proper development because under this arrangement the same teachers would teach two different groups of children at different times of the day in the same building or classroom. Each group was taught for about 3 to 3 1/2 hours, on the same school-day. This system was introduced in the pre-Popagano era, in 1955, as an emergency measure, to make primary education available to a larger number of children. In Bophuthatswana in the pre-Popagano era, out of 653 schools with lower primary sections 576 had double sessions. 1 158 teachers (about 20% of the total teaching force) and 114 718 pupils (one third of the total primary school enrolments) were involved in these double sessions. On the average this meant that each of these teachers was responsible for about 100 pupils (Popagano, 1978:30). Therefore no development could be expected. The problem with this state of affairs is that the double session system expects more than is humanly possible of the teacher and provides for less than the child and the parent have a right to demand. It is educationally indefensible and perhaps more than any other one area has been generally damaging to the development of effectiveness and standards in the primary school. Pupils did not develop properly and there was no full realisation of human potential. In order to ensure development and realisation of human potential in Bophuthatswana the position is that since the inception of Education for Popagano, the Double Sessions Systems has been abolished. Plans which called for the phasing out of double school sessions have been most effective (University of Bophuthatswana, 1986:34). The P.E.U.P. of the post-Popagano era has finally phased out the double session system in Bophuthatswana and introduced single sessions only (Holderness,

1986:4). Double sessions in Grade I and II have been phased out in the post-Popagano era.

The Platoon System had the arrangement where the same school building was used twice a day by two different groups of pupils, each group having a principal and a separate teaching staff. Each school had a different name and registration number as well as a different set of admission and attendance registers. In the pre-Popagano era in every circuit there were approximately 2 schools with the Platoon system, bringing the total to 56 schools in Bophuthatswana (Mantswe, 1986). In the post-Popagano era there were seven schools where the Platoon system was operating in 1980. The total enrolment was 1 371 (Bophuthatswana, 1980:12,24). This has ensured the building up of Popagano. The main reason for having the Platoon system was the shortage of classrooms. "The classroom shortage is a main obstacle in the way of the abolition of the Platoon system" (Popagano, 1978:9). Because Popagano says there should be progress in the educational system of Bophuthatswana, giant strides have been taken towards solving the classroom problem. In 1980 alone, 144 classrooms were erected throughout Bophuthatswana (Bophuthatswana, 1980:6). This progress is illustrated in Table 3.2.

Table 3.2: Educational statistics between 1977-1982 (UNIBO, 1986:34)

	Pre-Popagano Era		Post-Popagano Era			
	1977	1978	1979	1980	1981	1982
No. of schools	924	974	1 003	1 025	1 100	1 115
Primary	729	729	758	758	788	797
Middle				127	236	238
Secondary	191	241	241	63	70	74
Trade/Technical	3	3	3	3	4	5
Vocational	1	1	1	1	2	1

Teacher qualifications in the primary school have been improved by the teachers. Because Popagano wants building up and confidence, the issue of teacher qualifications had to be attended to as well. There can be no proper building up and true and sincere confidence when there are no better qualified teachers. Inspired by these two principles the authorities in the educational system of Bophuthatswana made tremendous progress concerning teacher qualifications.

Most teachers only had the Primary Teachers' Certificate (P.T.C.), a two-year course following on a minimum entry qualification of Standard 8. In both the primary and high school there was this type of teacher. Since the inception of Education for Popagano conditions have, comparatively speaking, improved tremendously. Of the 8 400 primary school teachers in 1984, 100% are professionally qualified. Of the 8 400 professionally qualified teachers, 794 or 9,4% have only standard 6 academic qualifications. 6 370 or 75% teachers have only Standard 8 qualifications while 1 234 or 14% have senior certificate qualifications and 2 have junior degrees (Bophuthatswana, 1984:42-43). This clearly indicates the building up and progress of Popagano. The percentage of qualified teachers in the primary schools varies from nearly 100% in areas such as Ga-Rankuwa and Mabopane down to 58,3% in Tlharo-Tlhaping (Popagano, 1978:31). This is indicative of progress, building up and development as propagated by Popagano. On the whole, much has really been achieved, as can be seen ever since the inception of Popagano. Teachers' qualifications were improved by Teachers' Academic Upgrading Programme.

Tabel 3.3: Summary of May/June 1984 Teachers' Results (Bophuthatswana, 1984:17)

Circuit	Number of subject entries	Number of subject written	Number of subject passes	%	Number of failures	%
Ditsobotla	171	137	53	38,7	84	61,3
Ga-Rankuwa	252	216	142	65,7	74	34,3
Mabopane	219	179	99	55,3	80	44,7
Makapanstad	149	119	78	65,5	41	34,5
Molopo	138	114	82	71,9	32	28,1
Moretele	181	152	86	56,6	66	43,4
Tlhabane	291	246	148	60,2	98	39,8
Totals	1 401	1 163	688	59,2	475	40,8

Average subject pass is 59,2

Average subject failure is 40,8

3.5.2.5 Secondary Education

To ensure full realisation of human potential, which is what Popagano means, secondary education now has the middle school which includes standards 5,6 and 7, and the high school which includes Standards 8, 9 and 10. Unlike in the pre-Popagano era this is the position regarding the division of secondary education. This is so mainly because Popagano says so (Mantswe, 1986). In the pre-Popagano era the division was also in two stages: the junior secondary school and the high school, which included Standards 6 to 8 and Standards 9 and 10 respectively. Sometimes, actually, in most cases all the pupils from Standards 7 - 10 were all huddled up and congested in the high school. Attention was mainly focussed on Standard 8 and Standard 10 classes, at the expense of Standards 7 and 9. This was so because the Standards 8 and 10 examinations were external. The best teachers were only allocated subjects

in Standards 8 and 10. This arrangement was not only unfair to Standards 7 and 9 pupils - it also tremendously affected the examination results in Standards 8 and 10 because the pupils were promoted internally from Standards 7 and 9. This also affected the number of pupils moving from Standard 8 to 9. After having failed Standard 8 because they were promoted into Standard 8 many of the pupils dropped out (Popagano, 1978:55). There was no progress and building up, which is what Popagano wants. This state of affairs can be seen from the following table:

Table 3.4: Pupil enrolment in the pre-Popagano era (Popagano, 1978:56)

Year	Form I	Form II	Form III	Form IV	Form V	Total	% Incr. on previous year
1969	5 045	3 978	2 617	437	251	12 328	
1970	5 483	4 520	3 093	652	307	14 055	14
1971	6 224	5 062	3 889	798	431	16 404	16,7
1972	7 437	5 910	4 112	1 117	480	19 056	16,2
1973	8 778	6 787	4 845	1 283	653	22 346	17,2
1974	10 694	7 914	5 529	1 632	791	26 560	18,9
1975	18 007	9 782	6 601	1 925	1 026	37 341	40,6
1976	29 728	14 282	7 855	2 755	1 275	55 895	49,7
1977	25 935	22 954	11 075	3 129	1 557	64 650	15,7

It can be deduced logically that out of 5 483 pupils in Form I in 1969 only 653 reached standard 10 in 1973. This means that, between 1969 and 1973, 4 392 pupils dropped out of school. Of the 5 483 pupils in Form I in 1970, only 791 pupils managed to reach Form V in 1974. 4 692 pupils dropped out of school between 1970 and 1974. On average 938,4 pupils dropped out every year in the pre-Popagano era. Ever since the inception of Popagano, for example in the post-Popagano era the number of drop-outs has decreased tremendously. This is indicative of the fact

that the schools in Bophuthatswana in the post-Popagano era have developed "holding power" and more and more pupils are kept in the schools. In 1984 there were 9 227 pupils in Standard 10, in 1983 there were 8 304 pupils in Standard 10 and in 1982 there were 7 134 pupils in Standard 10 (Bophuthatswana, 1984:64; Bophuthatswana, 1983:54; Bophuthatswana, 1982:42). There is now progress in the educational setting because of Popagano.

In the pre-Popagano era, as can be deduced from the foregoing table, out of 2 617 pupils in Standard 8 in 1969 (Popagano, 1978:56) only 251 sat for the Standard 10 examinations. There was little continuation. Since the inception of Popagano to avail full realisation of potential, the division of secondary schools has been in Middle Schools and High Schools, and this division has ensured the continuation of the broad general education of as many children as possible and the introduction of certain broad areas of differentiation to "meet the future needs of the pupils, and to bring the schools into closer relationship with and more relevant to the communities in which they are situated" (Popagano, 1978:47). This has indeed ushered in a period of progress and development which is part of what Popagano means.

Success has been achieved in the following aspects of secondary education in Bophuthatswana.

- Differentiation areas

These areas had been made in the pre-Popagano era only at Standard six level according to the annual report of 1980 (Van Rensburg, 1983:193-194). Because Popagano says progress, there is now also a variety of commercial and practical subjects included in the middle school curriculum. There were also candidates for economics, mercantile law and business economics (Bophuthatswana, 1980:25). This shows the direct link between Popagano and the educational system. This new categorisation of the Secondary School system has, in contrast to the past become a strong incentive and motivation for

many parents and pupils to finish primary school. This has increased the literacy and numeracy rate in Bophuthatswana. This is a positive influence of Education for Popagano, and it clearly shows the progress education for Popagano has introduced.

- Increase in number of schools

In 1977 there were 150 junior secondary schools and 42 high schools (Popagano, 1978:57). These were sparsely distributed amongst the different parts of the country. Some of them were very far from other villages. The pupils in Bophuthatswana were faced with the following problems: distance from the school, where now a lot of pupils had to travel long distances, there were very little if any means of transport, and as a result most of the motivated pupils had to walk; problems were rooted in scarcity of schools in the neighbourhood, the rich could at least send their children to boarding schools. More and more pupils dropped out of school. There was no progress and no full realisation of human potential. In 1984 there were 260 middle schools and 85 high schools provided for the people of Bophuthatswana (Bophuthatswana, 1984:40-41). A lot of problems rooted in poverty, which had been more pronounced, have been solved. This is the progress of Popagano. In short, from 192 secondary school in the pre-Popagano era, there are now in the post-Popagano era, all in all, 345 secondary schools, an increase of 153 schools in a matter of 7 years; expressed in percentage it is a 44,3% increase. This improvement has not only made available educational opportunities to pupils, it has also saved parents a lot of money. Education is now offered on the doorstep of the community, it is found within easy reach, the crippled and slightly physically disabled no longer have to travel long distances to get education, it is available within a stone's throw of their houses. More and more children in Bophuthatswana are getting educated and the drop-out and earlier school leaving rates have dropped significantly (Bophuthatswana, 1984:49).

- Provision of teachers

Teachers' qualifications have since been improved. In 1977 there were 1 894 teachers in secondary schools and teacher training colleges of the Republic of Bophuthatswana. This was in the pre-Popagano era. Of these, 296 teachers had no professional qualifications, while only 9,3% (176) had a degree. In other words, there were not enough graduate teachers to provide even one per secondary school. This was clearly a position which adversely affected the standard of work in the secondary schools (Popagano, 1978:58). In the post-Popagano era the staffing position has improved tremendously. In 1984, of the 345 secondary schools we have in the post-Popagano era, we have 824 graduate teachers. This reflects an increase of 648 graduate teachers from 1977-1984, for example in 7 years (Bophuthatswana, 1984:44-48). This reflects an annual increase of 92,47 graduate teachers. This has positively affected the standard of work in the secondary schools.

- The question of the teachers' qualifications clearly illustrates that the element of development which is what Popagano means, is present in the educational system. With regard to the pre-Popagano era the following diagram reveals the position of the teacher, and his role:

Table 3.5: Teachers' qualifications (Popagano, 1978:78)

Academic qualification of secondary school teachers in 1977
(Popagano, 1978:78)

	White	Black	Total	%
Graduates	67	109	176	9,3
Senior Certificate	57	1 193	1 250	66,6
Technical/Special	1	10	11	0,1
Std 8 and lower	-	455	455	24,0
Total	125	1 767	1 892	100,0

With regard to professional qualifications for secondary school work only 32,1% (608) of the teachers have the necessary qualifications.

In summing up: there were not a sufficient number of graduate teachers to provide even a principal for each of the schools engaged in secondary work and one-quarter of the teachers had academic qualifications of Standard 8 or lower; only one-third of the teaching staff were professionally qualified to teach secondary school subjects (Popagano, 1978:78).

The implications in the pre-Popagano era were that the teacher was in a vulnerable position as he was often under-equipped for his task and was teaching beyond the level for which he had been prepared, both academically and professionally. This was damaging to his self-respect and had lowered his status both in the eyes of his pupils and their parents and in the view of other professions. In the classroom he was faced by a new generation of young people who were socially and politically aware, who were exposed to the influences of the mass media, questioning established norms and values, often violently. The teacher's position was bad. In the post-

Popagano era the Teachers' Academic Upgrading Programme was launched to improve the situation. The purpose of this programme was to improve the qualifications of the teachers. It was in the form of continuation classes for all teachers country-wide. The result was that the teacher, at least in the post-Popagano era, had improved himself professionally and academically. Just to illustrate this improvement and development of the teaching staff, which is what Popagano means, out of 667 students who sat for the examination 589 students passed (Bophuthatswana, 1983:28). This position refers to the progress and development brought about by Education for Popagano. This improvement in qualifications changed the position of the teacher. In the post-Popagano era, the teacher in Bophuthatswana is now able to measure up to his challenge, both intellectually and professionally, both in terms of his knowledge and in the kind of person he is. This is indicative of progress and full realisation of human potential, principles which are in fact part of Popagano. This clearly demonstrates the fact that because Popagano means progress, development and full realisation of human potential, the educational authorities in Bophuthatswana have taken strides to ensure that these principles are really part and parcel of the educational system of Bophuthatswana.

Education for Popagano is not just a lip-service kind of a thing. It is indeed found in the educational system. Because of education for Popagano the teacher today is accepted by the pupils and they enjoy schooling. There is in fact no breakdown in morale and discipline. There is no disciplinary gulf between the teacher and the pupil in the educational system of Bophuthatswana. Because Popagano says there should be unity, in fact the teacher and the child (pupil) in Bophuthatswana are united. Relations are excellent and there is rapport between the teacher and the pupil. To reflect on this unity and progress of Popagano, there has been a gradual improvement even in the drop-out rate for out of every 100 pupils in Standard 7, 80 reach Standard 10 (Bophuthatswana, 1986:63). There are now 824 graduate teachers in the secondary schools of Bophuthatswana (Bophuthatswana, 1984:42-43). This is merely to show the progress

of Popagano. This also results in the full realisation of human potential and development, once again in line with what Popagano means.

- Pupils' discipline

In terms of pupil discipline, attitudes and unrest, much has been achieved in Bophuthatswana. During 1976 and 1977, one of the major problem areas in secondary education was the widespread dissatisfaction of pupils with the education they received, and the schools in which they found themselves, expressed in statements of grievances, strikes, boycotts and the most disturbing of all, violence and intimidation. In the pre-Popagano era, the high school pupils particularly have felt let down by their teachers and the system. They have not felt that they were getting as good an education as they desired. Some of them found that their teachers were unqualified, unable to answer their questions, provided neither understanding, stimulus nor leadership. This led to discipline and order in the school going missing, and while taking advantage of this themselves, chaos and anarchy were the order of the day (Popagano, 1978:61). These strikes and boycotts retard progress and development. Actually full realisation of human potential does not take place because much valuable school time is wasted by pupils during strikes and boycotts. Because Popagano wants building up and progress, teachers have been upgraded and pupils are satisfied. There had not been strikes, burning down of schools in Bophuthatswana even when neighbouring states' pupils were doing that.

- Bursaries

Bursaries for realisation of human potential are now allotted (Bophuthatswana, 1984:66). Since the inception of Education for Popagano, Bophuthatswana has decided on her own how much to spend on bursaries. To this effect substantial amounts of money are being provided to pupils and students to enable them to further their studies. During the period 1985, the Education Department used

R69 820 for bursaries. This amount was a balance of R156 400 which was voted for bursaries for the financial year 1983/1984. For the period 1.4.1984 to 31.12.1984 an amount of R208 205 was used. Payments are, however, still continuing and the amount voted for will have been exhausted by 31.3.1985 (Bophuthatswana, 1984:66).

Table 3.6: Bursaries allocated between 1.1.1984-31.3.1984
(Bophuthatswana, 1984:66)

Course	Number of Bursaries	Amount
1. Junior Certificate	255	R19 900
2. Senior Certificate	131	R21 360
Total	386	R41,260

- This state of affairs ensures full realisation of human potential, progress and development which is really what Popagano stands for.

Table 3.7: Bursaries allocated 1.4.1984-31.12.1984
(Bophuthatswana, 1984:66)

Course	Number of Bursaries	Amount
1. Junior Certificate	621	R42 550
2. Senior Certificate	148	R20 900
Total	769	R62 450

- The distribution and allocation of these bursaries are only for a period of 9 months. This means to say in only a period of nine months the government spent R62 450 (sixty-two thousand four hundred and fifty rand).

In the first three months of the same year 1984, the government spent R41 260 (forty one thousand two hundred and sixty rand). In a matter of one year, the amount spent came to R103 710. A total of 1 155 bursaries were allocated. This allocation is really indicative of progress, unity and development which are indeed elements of Popagano. Through the awarding of these bursaries, Education for Popagano has really ensured and ushered in a period of progress, unity and development.

In concluding this issue of bursaries in the appraisal of Education of Popagano, it is essential to make mention of the fact that it has also become a policy of Bophuthatswana that every year, among the 17 Inspection Circuits there is at least an equitable allocation and distribution of bursaries. Selection is on the grounds of academic potential of pupils. This indicates the fact that there is also unity among the people of Bophuthatswana, actually, to be more precise, among the education authorities and the teachers in Bophuthatswana. Unity is also an element of Popagano, and as such the educational system in Bophuthatswana is in this particular instance so designed that it reflects unity.

- Availability of teaching equipment (Development)

Another important principle of Popagano is development. It is very clear that this meaning of Popagano is executed in the educational system of Bophuthatswana. In the pre-Popagano era there were no libraries and no equipment for special subjects such as general and physical science and homecraft. Because Popagano means development, a lot of libraries have now been built. Public libraries are built throughout all parts of Bophuthatswana. The Mmabatho National Library was also built and renders effective service to the entire na-

tion. Inter-university, college and school loan facilities are available in Bophuthatswana. In 1985 all the schools in Bophuthatswana were equipped with TV sets and given video machines, for educational purposes, and solar plants were also provided to schools for electricity purposes. In 1984 the Department of Education paid out a total of R1 744 000 in respect of R-for-R building subsidies though which amongst others, 785 classrooms were built (Bophuthatswana, 1984:6). All these show the element of development which is actually what Popagano means.

3.5.2.6 Colleges of Education

To reflect on the improved teachers' qualifications, in Tlhabane College, there are 48 lecturers among which 35 are graduates and 13 are diplomates. From the 13 non-graduates only 3 are Blacks and 10 are White (Malefo, 1986). In the pre-Popagano era, the idea was to produce quantity and not quality. This is also inferred from the fact that the entrance qualification for students was Standard 8. This implies that the teachers' academic qualification was Standard 8. This was the norm and the order of the day. In a situation of this nature, there was very little progress and realisation of human potential that these poorly qualified teachers made in the educational situation. In fact, there was no progress. Because Popagano says there should be progress and full realisation of human potential, the educational authorities in Bophuthatswana changed this trend completely. Today anybody who intends becoming a teacher, whether in the primary or secondary education, should first pass Standard 10. This is indeed indicative of progress and full realisation of human potential which Popagano propagates. Because Popagano says there should now be progress and full realisation of human potential, the old Primary Teachers' Certificate and Secondary Teachers' Certificate are phased out. They have been replaced by post-matric courses to produce more qualitative teachers who will also bring about progress. All the colleges of education offer post-matriculation courses like the Primary and Secondary Diploma. These reflect progress, building up and development which are effected because Popagano says they should be there. Because Popagano says there

should be full realisation of human potential and proper development, in teacher training, to avail development, 3 year instead of 2 year courses are offered. All the colleges of education in Bophuthatswana are affiliated with the University of Bophuthatswana. The University of Bophuthatswana offers electives, for example university courses, which will now be recognised and will give the student credit towards completion of a junior degree. This will in the foreseeable future ensure that every teacher in Bophuthatswana particularly in secondary education, has a junior degree. This is so, because of Popagano (Ntsimane, 1987). In the pre-Popagano era, there were matriculant teachers manning the training institutions. This practice has been phased out in Bophuthatswana and almost 80%-90% of the teaching staff in the colleges of education are graduates, actually to be more precise, most of them, are senior graduates. This has improved the quality of teaching in the colleges of education. This is what Popagano emphasises. The quality of product teachers has also improved and this in turn improves the quality of teachers in all categories of schools in Bophuthatswana. This is in keeping with the element of building up of Popagano.

A multi-million Rand college at Taung was completed and dedicated in 1982. Another multi-million rand college, Moretele has been completed (Bophuthatswana, 1982:9). After five years of independence teacher training in Bophuthatswana has reached a remarkably high water mark. The per capita expenditure on teacher training has increased from ±R79 in 1978 to R138, in 1982, an increase of 70%. An average one thousand odd teachers qualify at the colleges yearly. Less than 2% are lost to other occupations (Bophuthatswana, 1982:9). This is just to illustrate full progress of Popagano. Because Popagano says there should be progress, building up and full realisation of human potential, as the educational system is doing the above. Because Popagano says there should be building up of the nation, the teacher training institutions are no longer manned by ill-qualified matriculants, and no longer under the supervision of illiterate parents in the form of school committees. To foster the spirit of democracy of Popagano, an important milestone in teacher-education and graining has been the establishment of the College Boards comprising Head Office officials, representatives of UNIBO, Bophuthatswana Teach-

ers' Association and highly educated parents. This body advises the National Educational Council on teacher education and training in Bophuthatswana and is screening applications for vacancies at the colleges of education (Bophuthatswana, 1982:10). This state of affairs shows beyond any shadow of doubt that Popagano is really building up.

3.5.2.7 Establishment of the University of Bophuthatswana

In the pre-Popagano era, there was no university for the Batswana in Bophuthatswana. Popagano for the individual is concerned with the creation of a new self-reliance and confidence, the full realisation of human potential, the freeing of human spirit and the courage to be the "whole man" that God had intended every man to be (University of Bophuthatswana, 1986:2). This being the case, the University of Bophuthatswana was established in 1980 to make the individual self-reliant which is an element of Popagano.

The University of Bophuthatswana has achieved the following within a short space of time (University of Bophuthatswana, 1986:3).

- It has advanced and disseminated knowledge through the support of research and the strategies of teaching and learning;
- It has developed, in students, a scientific and scholarly attitude through the cultivation of critical thought and analysis;
- it has assisted students in the acquisition of essential skills and expertise by exposing them to the practice and discipline of the professions of their choice;
- it has educated each student into a person of sound character and high professional integrity, through the promotion of fellowship among students and staff;

- it has inculcated in students a sense of duty, excellence and wisdom so that they can make a worthy contribution to their communities in particular and to society in general;
 - it has promoted in students an attitude of commitment to and caring for the community both during their studies and in their professional careers;
 - developed the professional potential of staff so that their expertise becomes available for the development of human and natural resources in particular and the improvement of the quality of life in general.
- All these improvements agree with the ideal of Popagano.

Education for Popagano is concerned with building up, progress and development, and to this end the University of Bophuthatswana now has two campuses in operation, at Mmabatho and Taung. A third is being established at Odi, near Ga-Rankuwa north of Pretoria. Each campus has its own academic board responsible for programmes of education, research and community service (University of Bophuthatswana, 1986:10).

Unlike in any Black university, at present, students pay less than a tenth of their tuition costs and those in residence less than half the costs of boarding and lodging. The balance is paid by the Government of Bophuthatswana (University of Bophuthatswana, 1986:11). This arrangement saves parents and guardians a lot of money and enables quite a number of students to further their studies. To show progress, in the State Departments, there are products from UNIBO rendering valuable and meritorious services. The goal of UNIBO is to provide the student with the competence to function within a modern, increasingly technologically orientated society, a system in which the individual will be able to compete economically and contribute to the development of the society (UNIBO, 1986:12).

During 1980, the first academically active year, the student body numbered 227 (two hundred and twenty seven). At the end of its third year, the University of Bophuthatswana was boasting of a student membership

of 873 (eight hundred and seventy three) (University of Bophuthatswana, 1986:35).

The student distribution per degree was as follows:

School of Administration and Business Management - 290

School of Agriculture - 103

School of Education - 265

School of Law - 210

This shows progress, which is truly indicative of the spirit of Popagano. In addition, there are students reading for Honours, Masters and Doctors' degrees in their disciplines. In the pre-Popagano era, many RSA universities were far out of reach of parents and students. It was a great effort to send a child to the university. As a result of Popagano, there is at least a university on people's doorsteps. More and more students are enrolling at UNIBO. This ensures building up of the nation which is implied by Popagano.

3.5.2.8 In-service training for teachers

As already indicated in the past pages, school education, in the pre-Popagano era, was in the hands of teachers with very limited academic and professional qualifications. In the pre-Popagano era the professional and academic competency of the teachers was a critical area and in the post-Popagano the conditions have improved considerably. This has been made possible by the concerted efforts of the In-service Training Centre for teachers. The one-year Primary Teachers' Certificate was offered to professionally unqualified teachers in the Kudumane, Taung and Ganyesa circuits which had the highest number of professional but unqualified teachers in the pre-Popagano era. The In-service Training staff, including the principal, was involved in the teaching of the teacher-students for one week per month. In-service training is involved in conducting oral examinations for these teacher-students. All in all 235 candidates wrote examinations and passed after elimination of some who did not satisfy the minimum requirements. This shows progress and building up of the nation, which are things that Popagano demands.

3.5.2.9 Control of education

In the pre-Popagano era there was nothing like the District Education Council. The post-Popagano era has introduced such a body. Because Education for Popagano is an expression of the democratic ideal, the bringing together in co-operation and interdependence of all Bophuthatswana's people so that all are involved in the country's national life and all share in its future (University of Bophuthatswana, 1983:2).

In keeping with this, the control of education in this system points to the democratic politics of Bophuthatswana (Barnard, 1984(a):220). This refers to parental involvement in education. The importance of parental involvement in education can hardly be over-emphasised. Normative educational planning and management commence at the local level. In Bophuthatswana parents' participation in education is achieved through School Councils and District Education Councils (Bophuthatswana, National Education Act, article 4). This illustrates the element of democracy of Popagano.

3.5.3 The negative influence of Education for Popagano

3.5.3.1 Introduction

Even though there are the positive influences of Education for Popagano, there are also negative influences as well. These negative influences must be put right.

The issue of the negative influences of Popagano will now be addressed. This aspect will form the core of the recommendations in Chapter 5. Popagano means the following:

- the creation of self-reliance, confidence, realisation of human potential;
- building-up, progress and development;
- creation and building of a new nation, and
- the expression of the democratic ideal (Popagano, 1978:18; Smith, 1984:13).

For educational practice to agree with Popagano in toto, the educational authorities of Bophuthatswana must put the following areas right:

3.5.3.2 Flaws in Primary Education

The Primary Education Upgrading Programme is regarded as excellent and the best in Africa, and the products of this programme are avid readers and very fluent and conversant with English, but the problem is that immediately after Standard 4, there is nothing being done to carry on with the good ideals and intentions of the Primary Education Upgrading Programme. What is the point of putting so much effort, money and expensive machinery into the Primary Education Upgrading Programme project, produce excellent pupils, and then dump them into the overcrowded and poorly staffed middle schools? Is it worth the trouble really? There is no progress after Primary Education, which is part of Popagano. Because Popagano means progress and development the educational authorities must develop children right from the primary level to the university - they must not only develop them in the primary schools and abandon them thereafter. This is not truly indicative of progress as it is expounded in the principle of education for Popagano.

3.5.3.3 The problem of ill-qualified teachers being retained in the middle schools

To ensure full realisation of human potential, which is part of Popagano, schools in Bophuthatswana have been restructured into middle and high

schools. The educational authorities in most cases did not build new schools, and did not staff them with fully qualified teachers. What they have actually done is to change the names of already existing primary schools and the pupils were merely reshuffled. The problem is that the entire teaching staff, qualified to teach in the primary schools, have been left in the middle schools. In essence, this means that it was merely a matter of nomenclature. These now "poorly qualified teachers" with their "poorly qualified principals" (poorly qualified because they are not relevant in the middle school, their rightful place is the primary school) are left to man classes which are almost as highly qualified as they are. Their highest academic qualification is Standard 8, and they teach children and prepare them for Standard 7 - and because of demographic factors, in some cases for Standard 8. The crux of the matter is that the principal himself/herself has only passed Standard 8. He has been a principal in that school for many years. He was removed from that school when the school's name was changed. He cannot employ people who are more qualified than he is for fear of overshadowing him and posing a threat to his survival. In order to keep his position he thrives by employing poorly qualified teachers and totally unprofessional teachers. This is unfair to the pupils and this retards progress. This is not in keeping with the element of progress implied by Popagano.

To focus on this problem more accurately, there are in the middle schools in the urban and rural areas of Bophuthatswana, to date, 11 teachers with Standard 6 as their highest academic qualification, 541 teachers with Standard 8 as their highest academic qualification, 226 teachers without Standard 10 and professional qualifications. These teachers are expected to teach pupils between Standard 5 - Standard 7 or Standard 8 in the middle schools. This in effect means that there are some teachers with Standard 6 as their highest academic qualifications, but teaching Standard 7 pupils, pupils more qualified than the teachers themselves (Bophuthatswana, 1984:44-45).

This set-up does not imply that there are no qualified teachers in Bophuthatswana. Teachers with proper qualifications are there, but they cannot be appointed because the principals are securing a place for

themselves, even if it is at the expense of the pupils. This is a pathetic and lamentable state of affairs. Education in the middle schools is in the wrong hands. The educational authorities are not building up as Popagano demands. They are destroying and if this is left to go unchecked then it becomes a misnomer to speak of Education for Popagano, when we are not building up. Rightfully it should then be education for self-destruction. This state of affairs is damaging the teachers' self-respect and lowers his status both in the eyes of his pupils and their parents and in the view of other professions (Popagano, 1978:78). If the staffing position in Bophuthatswana schools does not improve soon, the academic waning and down trends which are so conspicuous in this state will continue to persist. Luthuli (1982:111) is correct in declaring that "no society can prosper educationally unless its teaching force is pedagogically and academically schooled to meet contemporary needs of its society in a fast changing world".

Hartshorne (1974:171) also asserts that "the quality of education in the main depends on the teacher in the classroom ... it is the quality of the teacher, his knowledge, background, up-to-dateness and ability to teach that in the end is the deciding factor".

3.5.3.4 The problem of poorly-qualified inspectors of schools

In social and economic life Popagano means building up, progress and development, a commonly shared determination to make the most of all the country's resources, human and material, for the benefit of all its people, it has to do with the will to be, to create, to do and to achieve. Popagano means the creation and building of a new nation (University of Bophuthatswana, 1983:2). If one looks at the Bophuthatswana Inspectorate, of the 51 inspectors in 1983 only 25 held university degrees and 23 were matriculants. Out of 25 graduate inspectors only 5 held honours degrees in various subjects and none had a master's degree or a doctorate. It is also interesting to note that of the 17 Circuit Education Officers four were mere matriculants. There were also three vacancies in the inspectorate (Bophuthatswana, 1986(b):4).

When one considers the qualification analysis of the inspectors in Bophuthatswana against the background of what may be considered de jure responsibilities of the Inspectors of Education, one cannot fail to conclude that the state is dolefully at risk with the education of the young (Malao, 1986:104). This is not indicative of building up and progress. Moloto (1984:4) has most eloquently addressed the importance of proper qualifications in education in declaring that, "It is generally said that in the trades for every five artisans there must be one technician, for every five technicians there must be one engineer. In the social professions I would say, for every ten Bachelor's graduate, at least one Master's graduate. When this is not the case, standards deteriorate, especially in our extremely deprived environments" (Moloto, 1984:4).

The question of such people being appointed inspectors of schools is not pedagogically defensible. It is, as initially indicated, not indicative of building up the nation and ensuring progress - as Popagano propagates. This state of affairs clearly indicates that nepotism is the order of the day and promotions are not based on merit but on friendship. This is not in keeping with the principles of Popagano, which emphasize building up and progress.

3.5.3.5 The outflow of teachers and officials from Bophuthatswana to the RSA

As already indicated, Education for Popagano intends to build up and usher in progress nationwide, but if one looks closely at the conditions of service of teachers in Bophuthatswana, the idea of rending assunder and not building up comes to the fore. If this country is to develop and grow to its full capacity with the benefits which must accrue to all its people, then job satisfaction is essential. More and more people, both teachers and high-ranking officials are being offered early retirement - this in effect means they are made to leave their jobs much against expectations and willy-willy. This breeds bitterness, grief, inconvenience and frustrations. It is alleged that 500 teachers have applied to the RSA from Bophuthatswana for teaching posts and that the Secretary for Ed-

ucation, Mr. P.H.L. Moraka, has resigned his post because of dissatisfaction (Sunday Times, 1986:16). This state of affairs is not projecting any unity, being together, building up and progress of the nation. In stead it reflects self-destruction.

Clear evidence for this state of affairs can be seen from the number of prominent and better qualified people leaving the Republic of Bophuthatswana for other places. In September 1986, Professor J.W.M. Makhene, the Chancellor of the University of Bophuthatswana resigned his post. Education for Popagano propagates "the bringing together in co-operation and interdependence of all the people of Bophuthatswana" (Matlhasedi, Vol. 3, No. 1. April/May). Prof. B. Smith also resigned his post and left the country. It is categorically stated that 92 teachers were dismissed in Bophuthatswana in 1984 (Bophuthatswana, 1984:6). Those who left Bophuthatswana totalled 35. This illustrates the exodus. This is not in keeping with the ideal of Popagano.

3.5.3.6 Unequal distribution of facilities

This is seen and logically deduced from the following diagram.



Table 3.8: Pupil-classroom ratio : high schools (Bophuthatswana, 1986(b):39)

Circuit	Number of classrooms	Number of schools	Number of pupils	Classroom/pupil ratio
1. Ditsobotla	44	2	2 829	64,2
2. Ganyesa	9	1	900	100
3. Jericho	48	4	2 703	56,3
4. Kudumane	24	3	1 482	61,7
5. Lehurutshe	36	3	1 748	48,5
6. Mabopane	36	3	3 135	87
7. Madikwe	58	6	2 564	44,2
8. Makapanstad	86	7	4 078	47,4
9. Mankwe	55	5	2 830	51,4
20. Molopo	110	7	3 316	30,1
11. Moretele	69	6	3 306	47,9
12. Montse	77	6	2 969	38,5
13. Ga-Rankuwa	89	8	4 133	46,4
14. Setlagole	20	2	1 367	68,3
15. Taung	47	4	1 947	31,4
16. Thaba'Nchu	62	4	1 947	31,4
17. Tlhabane	66	8	4 612	69,8
Totaal	936	79	46 459	49,6

By inference, circuits such as Thaba'Nchu and Molopo are well provided for in terms of classrooms. Their classroom pupil ratio is 31,4 and 30,1 respectively. This necessitates and facilitates teaching because pupils are not crowded in the classrooms and therefore individual attention to pupils may not be a serious problem. In the 1983 Standard 10 examinations, Thaba'Nchu and Molopo inspection Circuits obtained 70,9 and 71,3 percent passes respectively. Only two circuits out of 17 circuits performed better than the Molopo and Thaba'Nchu circuits (Bophuthatswana,

1983(b):55). This sort of situation retards progress and full realisation of human potential. This table reveals an inequitable distribution of educational facilities. This is also a negative face of Education for Popagano because it does not show the unity Popagano speaks of.

3.5.3.7 Pupil enrolments and pre-mature school leaving/drop-out

Popagano speaks of building up but in 1971, 77 out of every 100 Form I pupils of 1969 reached Form III, while by 1977 this had dropped to 62 out of every 100. This is particularly alarming when it is taken into account that elsewhere in the system, and throughout South Africa drop-out rates are showing a steady decline (Popagano, 1978:59). In the junior secondary school in Bophuthatswana, however, there has been a serious worsening of the situation. This does not show building up and realisation of human potential which Popagano means. Another major area of concern is the wastage which occurs between Form IV and Form V (Standards 9 and 10) which runs at about 40-45%. Hidden in this figure is the high repetition rate in Form IV as a result of a low success rate in the promotion examination at the end of this year of study (Popagano, 1978:60). This in itself is a reflection of serious tuition problems in Form IV, arising both from the quality of teaching and the lack of preparedness of many pupils for this level of work, which in turn reflects vividly on the standard of work in the previous classes. When one considers the number of ill-equipped people flowing from the educational system of Bophuthatswana into the national economy one cannot fail but conclude that there is a big imbalance between production of the education system and the quality requirements of the economic system. The education system of a country must be a producer of quality manpower for the country's economy - Verwey (1978:1) is correct in contending that:

"Die onderwyserstelsel van 'n land is die belangrikste instelling wat mannekrag van kwaliteit kan skep." This state of affairs does not show building up which Popagano so aptly propagates.

3.5.3.8 Quality versus quantity in the secondary schools

Since 1972 when there were 54 secondary schools in Bophuthatswana, an average of 34 have been added annually so that in 1977 the total was 192. This extraordinary growth has clearly outstripped the capacity of the Education Department to provide adequate buildings, competent teachers and the facilities and equipment that such schools require. The explosive growth in the post-Popagano era has led to a general deterioration in standards at this level. Quality has suffered at the expense of quantity (Popagano, 1978:57). As a result there is not much progress and building up as Popagano demands.

3.5.3.9 Lack of diversification

There is no progress in that at the secondary school level there is only one school offering technical subjects and two that are partly commercially oriented. In the light of future needs in commerce and industry, and for the general economic development of Bophuthatswana, there is an obvious need for the expansion of facilities in these directions (Popagano, 1978:58). This is not in keeping with Popagano's building up. In this regard, it is asserted in Morongwa (Bophuthatswana, 1981(b):21) that "If this country is to develop and grow to its full capacity with the benefits which must accrue to all its people, we must provide technological education and training for citizens of Bophuthatswana". There is no Popagano development. Technical education in Bophuthatswana has not yet received the attention it deserves (Malao, 1986:133). This aspect retards progress and is anti-Popagano.

Commercial subjects such as Accountancy, Economics and Typing are being taken by a handful of candidates at senior certificate level, even the basic needs of the government service are far from being met.

3.6 CHAPTER SUMMARY

In this chapter, the whole education system of Bophuthatswana was reviewed. The following three most important aspects of Education for Popagano were examined in some detail, namely: the origin of Education for Popagano, the content of Education for Popagano and finally the influence of Education for Popagano.

In this chapter factual background information to the educational setting in Bophuthatswana has been supplied, comparisons have been made between the pre-Popagano era, before political independence was gained in Bophuthatswana, and the post-Popagano era, for example after political independence in Bophuthatswana. The crux of the matter in this chapter was to make an appraisal of Education for Popagano.

In Chapter 4 an appraisal will be made of Education for Kagisano. The same aspects relevant to the appraisal of Education for Popagano will be used in the appraisal of Education for Kagisano. The two different national educational ideals are examined closely.

CHAPTER 4

EDUCATION FOR KAGISANO AS A DETERMINANT OF THE BOTSWANA EDUCATIONAL SYSTEM

4.1 INTRODUCTION

In this chapter, education for Kagisano in Botswana will be discussed. Firstly the origin of the national educational ideal of Kagisano will be discussed. Under this heading the general historical background of education in Botswana will be addressed until the inception of Education for Kagisano. Secondly the content of the national educational ideal of Kagisano which entails the six principles of Kagisano and what they really mean will be addressed. Finally the issue of the influence of the national educational ideal of Kagisano will be discussed.

4.2 THE ORIGIN OF THE NATIONAL EDUCATIONAL IDEAL OF KAGISANO

4.2.1 Introduction

Of significance in this connection is the general historical background of education in Botswana. Before looking at other aspects of importance, it is viewed as essential to consider first some of the conditions which prevailed when the first missionaries established formal education in Botswana. The work of the missionaries will be dealt with from the perspective of major circumstances which prevailed in Botswana prior to the inception of the National Educational ideal of Kagisano.

4.2.2 Years of turmoil

History has it that the main source of the early history of the Batswana is tribal legend. Of all the ethnic groups of the Blacks, the Batswana were the first immigrants who settled in the Central Southern Africa (Campion, 1977:5).

The Batswana lived in Bechuanaland, some parts of the Orange Free State, Western Transvaal and the Northern Cape between the late 18th and early 19th Centuries (Moloto, 1972:5). Between 1815 and 1837 the Black tribes in Southern Africa experienced troublous times in that inter-tribal wars broke out. Tribes were splintered and a period of famine, suffering, pestilence, conflict, death and devastation resulted. This caused a great upheaval (Bembo, 1978:6). Of significance contextually, was the fact that the tribes started scattering, leaving their old areas of residence and emigrating to new ones. This was actually a chain reaction which in the end resulted in new areas of residence and a new map. In 1825-1826, Mzilikazi, propelled by land-hunger, went on a rampage of defeating other groups, entering into the area of the Batswana who then scattered northwards into the Kalahari and southwards in search of refuge. They only returned to their original land in 1837 after the Matebele had been driven out of the Transvaal to Zimbabwe by the government of the Z.A.R.. The Batswana lost a lot of their tribal autonomy to the government of the Z.A.R. (BEMBO, 1978:19). When the British government conquered Botswana, they changed the name to the British Bechuanaland Protectorate. This implied that the Batswana became subjects of the British Crown and to their policies and laws (BEMBO, 1978:19).

Politically, Botswana gained political independence from Britain on 30 September 1966 after 70 years of British rule. Botswana is a multi-party, non-racial and democratic country (Nyerere, 1980:ix; Mautle, 1983:39). The ruling party is the Botswana Democratic Party, established on the four principles of democracy, development, self-reliance and unity (Thebenala, 1982:7).

As a general historical background, this is the position that into such circumstances education was introduced in the early 19th century. A brief exposition of educational and cultural development will be given in the subsequent paragraphs. Culture and education are so closely interwoven that no specific line of demarcation between the two processes will be made.

4.2.3 Traditional education in the pre-literate era

This type of education took place shortly before the mission era. The type of the education for boys and girls is precisely the same as that of Bophuthatswana (vide paragraph 3.2.1.3).

4.2.4 Education in Botswana after the establishment of the British Bechuanaland Protectorate

The churches were financially unable to foster education on a larger scale and to provide educational facilities. Britain did not make any meaningful financial contribution to the Botswana educational system in the times of the British Bechuanaland Protectorate. The rationale behind this state of affairs is that it was thought by Britain that Botswana would ultimately become part of South Africa (Alverson, 1978:36). To illustrate this point more clearly, from 1875 to 1944, there was no secondary education in Botswana and most of the education was provided in the Republic of South Africa. Even at the time of gaining political independence from Britain on 30 September 1966, the British Government had not completed even a single secondary school (Smit, 1970:92; Khama, 1969:98).

From the foregoing remarks it can be correctly inferred that the Botswana educational system suffered a lot as a result of colonial neglect by Britain and on becoming independent the system had to start from scratch. It is also vividly clear from the foregoing that in as far as the provision

of education is concerned, especially secondary school education, independent Botswana started the hard way (Malao, 1985:163).

Khama (1969:98) remarked that "most important of all, the colonial Government failed to recognise the need to educate and train our people so that they could run their own country. Not a single secondary school was completed by the colonial government during the whole seventy years of British rule. Nor did we inherit any properly equipped institutions for vocational training even at lowest level artisan skills".

Because of the move to curtail enrolment in the Republic of South Africa, in 1953, South Africa concluded an agreement with Botswana that all pupils registered in or prior to 1953 at institutions (secondary schools and training institutions) in South Africa would be permitted to conclude their studies but that further enrolments would not be accepted as South Africa required all the facilities for its own population groups (Smit, 1970:92-93).

In 1961 there were 229 primary schools (Smit, 1970:93). These were the only schools that the colonial government established together with the missionaries in Botswana.

4.2.5 The first Education Act after Independence: Act 40 of 1966

Politically, Botswana gained political independence from Britain on 30 September 1966 after 70 years of British rule. There is the presence of British influence on the educational system of Botswana mainly because the educational system of Botswana developed from the British tradition.

Like all other independent states, Botswana, after having gained political independence from England in 1966 (without much ado) passed an Educational Act, known as Act 40 of 1966.

Of great significance, contextually, is that this Education Act (Act 40 of 1966) is imbued with the spirit of Kagisano. This Act is also in line with the four principles of the Botswana Democratic Party which is the ruling party in Botswana. These four principles are democracy, unity, self-reliance and development. The totality of these four political principles of the Botswana Democratic Party is Kagisano (Botswana, 1977:31).

4.2.6 The Botswana National Educational Commission of April 1977

On 30 September 1966, Botswana gained political independence from England. This step implied, inter alia, that Botswana was now in a legitimate position to make an appraisal of her own educational system, evaluate it and formulate a completely new national educational ideal of her own choice on her own accord.

In April 1977 the Botswana National Education Commission was instituted. The rationale behind this move was that this National Educational Commission was empowered to look into, study and assess the system of education extant in Botswana. This Commission came up with a thrust towards renewal and progress. The Commission was requested to recommend the necessary measures needed to amplify, alter and expand the system of education in Botswana (Mantswe, 1986).

From 1966 to 1977 it had become increasingly clear that the educational system extant in Botswana was not able to ensure the full attainment of those aspirations and ideals which the people in Botswana held in high esteem. Fundamentally there was a questioning of the whole philosophy underlying the system. Negatively this questioning found expression in vehement denunciation and even violent action against the system. On the other hand positive reaction in the country manifested itself in the mobilization of Botswana's educationists, organizing them into the Botswana National Educational Commission of April 1977 to evolve a new

system of education worthy of the self-respecting independent Republic of Botswana (Mantswe, 1986).

In April 1977, the Botswana National Education Commission was established by proclamation. The duties of the Education Commission in Botswana were the following (Lekhele, 1986):

- to carry out a comprehensive investigation into education in Botswana;
- to note the shortcomings prevalent in the then educational system of Botswana;
- to make worthy recommendations, to rectify these shortcomings and ensure that these recommendations were implemented;
- to decide on educational development, including planning and formulating their own national educational system.

4.2.7 The inception of the National Educational ideal of Kagisano

After the formation of the National Education Commission of Botswana in April 1977 a new national educational ideal of Botswana was formulated; because there was a gap between the system and the expectations of the people. In determining and deciding on their own national educational ideal, the Botswana National Education Commission adopted the ideal of Kagisano as the only national educational ideal of Botswana. The educational system of Botswana also came to be known as Education for Kagisano (Mompoti, 1986).

Inter alia, this meant that the national educational ideal of Kagisano was going to be regarded as the sole ideal of Education in Botswana. It was the main ideal that was to give direction to the highest aspirations of the Botswana nation in Botswana. It was to be the ideal employed in moulding

the physical, intellectual, moral and spiritual aspects of the Batswana in Botswana. It lucidly projects what is basic to the goal of education in the whole of Botswana (Mantswe, 1986).

4.3 THE CONTENTS OF THE NATIONAL EDUCATIONAL IDEAL OF KAGISANO

4.3.1 Introduction

In this section, the following issues merit closer attention and will as such be addressed: what Kagisano really means, how the concept of Kagisano has been coined, the nomenclatural implications of Kagisano and all the principles which project what is basic in Kagisano; and finally how this principle of Kagisano fits in with the philosophy of life of the Batswana in Botswana.

4.3.2 What is implied by the ideal of "Kagisano"?

The English equivalent of the concept of Kagisano is peaceful co-existence. In order to attain peaceful co-existence which is regarded as the target to strive at, the people of Botswana must develop properly, the government must be democratic in outlook, so that all the people of Botswana, irrespective and immaterial of any bias of any kind, can fully participate in the government. In order to ensure peaceful co-existence all the people in Botswana must unite and build up a better Botswana. All the people in Botswana must be self-reliant, they must be taught to live together in an atmosphere of social justice, that is of fairness and equity (Botswana, 1977:30). Finally Kagisano means that the people in Botswana must be taught community responsibility.

The whole educational system of Botswana, known as Education for Kagisano, is geared towards peaceful co-existence of all people in Botswana. It is Education "Ka Kagisano or Kagisano ka thuto" (Peaceful co-existence through education). They are striving to instil the spirit of Kagisano among the people. The kind of education children receive must prepare them for Kagisano. When they leave school and join the work force and sell their skills then they should be able to have peaceful co-existence in their daily encounters and interaction with other people, be it in Botswana or in the outside countries (Campbell, 1986).

The people of Botswana are divided into eight major tribes, namely Bangwato, Bakgatla, Bakwena, Bangwaketse, Batawana, Bamalete, Batlokwa and Barolong (Barclays Bank International, 1971:7; Thebenala, 1982:2). The following are also smaller groups of people who also live in Botswana: Whites, Bushmen, Kgalagadi, Subiya, Lala, Herero, Kǎfanga, Lilima, Mbykushu and Yei (Campbell, 1979:58-79; Hartland-Fhunberg, 1978:1; Mantle, 1983:36; Thebenala, 1982:2). This set-up has necessitated the adoption of Kagisano, that is all these groups of people must be geared towards peaceful co-existence, hence the national educational ideal is Kagisano. To foster this spirit of Kagisano (peaceful co-existence) of all different groups of people in Botswana, Khama (1965:10) remarked that "the Batswana, Europeans, Asians and Bushmen citizens of this country will have equal rights for electing the country's government".

This in a nutshell is the implication of the ideal of Kagisano in the educational system of Botswana.

4.3.3 The six dimensions of the ideal of Kagisano

The government of Botswana is based on the principles of the Botswana Democratic Party. This party has enunciated basic principles of Kagisano.

The four basic political principles of the Botswana Democratic Party namely:

- Democracy;
- development;
- self-reliance; and
- unity,

culminated in the national educational ideal of Kagisano. Two other dimensions of the concept of Kagisano are the idea of social justice and a sense of community and mutual responsibility. Kagisano forms the basic aim of education in Botswana (Malao, 1986:209).

The totality of these four principles on which the Botswana government is based, is Kagisano. An attempt is made in Botswana to strive for these four principles in the running and provision of education. Two other dimensions of Kagisano are the idea of social justice and the sense of community and mutual responsibility (Kagisano, 1977:31). Community responsibility and mutual personal responsibility are projected in the educational system of Botswana as will be shown in paragraph 4.4. Community feeling is at the root of African culture and the system of education is geared to preserve and to foster it (Malao, 1986:21). Social justice implies fairness and equity. The whole educational system of Botswana is geared towards the following six dimensions of Kagisano:

- democracy;
- unity;
- development;
- self-reliance;
- social justice; and
- the sense of community and mutual responsibility (Kagisano, 1977:31).

From the above exposition of Kagisano it will become clear that Kagisano exerts a great influence on education in Botswana (see paragraph 4.4).

In conclusion, these are the implications derived from this national educational ideal of Education for Kagisano. This will be done by further on focussing on each element of the national educational ideal of Kagisano:

Kagisano as an ideal of education succinctly tells what is basic to the goal of education and the nature of the Batswana in general. History has it that the Batswana are generally and on the whole a peace-loving people. To illustrate this, very few wars relatively speaking, were fought by the Batswana. To be precise, other tribes refer to the Batswana as cowards (Ntsimane (1986). This focusses on the essentially humble nature of the Batswana. The nation is built upon peaceful co-existence. That is why in Botswana, the element of unity is stressed so much. Another essential element in the nature of the Batswana is fairness. Fairness is clearly noted in the way of living of the Batswana. In the Kgotla (ward) justice and equity are essential to the Batswana. Cases are decided on the basis of fairness. Hence, what is basic to the national educational ideal of Kagisano, is the element of equity. This equity plays a major role in Botswana.

...

For the individual, Kagisano has to do with the instilling of a spirit of self-reliance (ipelegeng). Wise sayings of the Batswana also focus on this element, for example "Mokuduwe go tsoswa o o itsosang" (A weak and staggering lean cow is helped on condition that it does not despair itself) (Mantswe, 1986). Socially Kagisano deals with development - for the entire community's benefit. Another essential element is democracy - in tribal or communal matters everyone is given the right to air his/her views. This is basic to the philosophy of life of the Batswana.

4.3.4 How related is Kagisano to the philosophy of life of the Batswana?

In seeking to identify these national needs and aspirations of the Batswana, the Botswana Education Commission was set up (Kagisano, 1977:1). This commission penetrated the philosophy of life of the Batswana to the core. The philosophy of life of the Batswana, just like the six dimensions of Education for Kagisano, reflects the same dimensions (Lekhela, 1987).

...

It is typical of the Batswana that there should be a kgotla (ward) and a kgosi (chief). Squabbles and conflicts brought to the attention of the

kgosi are settled amicably by the members of the kgotla (ward). This reflects the element of the ordinary man being capable of having a say in the government, no matter how small he is. This is democracy. The Batswana in Botswana have always had self-help schemes known as lpelegeng (self-reliance), and this element, together with unity has always directed the highest activities of families, tribes and groups in the Tswana nation. There are also proverbs reflecting this unity for example "bontsi bo bolaya noga, kgetse ya tsie e kgonwa ka go tshwaraganelwa", that is, "many hands make the job easier". These are most extensively used for example: "motho ke motho ka batho ba bangwe" (unity is strength).

The Botswana Education Commission holds that even in his unlettered state, the Tswana man is an artist, a builder, a creator of images and models. Kagisano as an ideal of education indeed aptly describes what is basic in the nature of the people of Botswana.

In this way, the Botswana National Education Commission came to use the concept of Education for Kagisano. Inherent in this concept is the belief of the Batswana in the philosophy of national cohesion and interdependence of individuals and peoples, the bringing together into purposeful and meaningful co-existence of all the people of Botswana and purposeful reconstruction as well as faith and confidence in its peoples and its future. This ideal of Kagisano is manifested in the daily lives of the people of Botswana which reflect the elements of democracy, development, self-reliance, unity, social justice (fairness and equity) and community responsibility (Mantswe, 1986). This state of affairs aptly and correctly tells us that the national educational ideal of Kagisano is indeed in line with the philosophy of life of the Batswana in Botswana. In the end, the influence of the national educational ideal of education for Kagisano which will be discussed in paragraph 4.4 will clearly and without contradiction, project the impression that it is truly in line with the philosophy of life of the people of Botswana.

4.4 THE INFLUENCE OF THE NATIONAL EDUCATIONAL IDEAL OF EDUCATION FOR KAGISANO IN THE BOTSWANA EDUCATIONAL SYSTEM

4.4.1 Introduction

As explained in paragraph 4.2.7, the Government of Botswana, through the Botswana Democratic Party, is based on the following four principles:

- democracy;
- development;
- self-reliance; and
- unity.

The totality of these four principles is Kagisano. Two other dimensions of Kagisano are the idea of social justice and the sense of community and mutual responsibility (Botswana, 1977:31).

From the foregoing explanation in this research, when the issue of "Kagisano" as national educational ideal is addressed, the following principles are implied: democracy, development, self-reliance, unity, social justice (fairness) and a sense of community responsibility.

In this section of the research it will be shown that Kagisano exerts a great influence on education in Botswana. The six principles enunciated by the Botswana Democratic Party have been meaningfully connected to education, as will be shown in this section. Khama (1969:1) in this regard declares that "These national principles of democracy, development,

self-reliance, and unity must shape our approach to education. Teachers have a unique opportunity to put these principles into practice".

Finally in this section it will be pointed out vividly how the national educational ideal of Kagisano, with its six implied principles influence educational practice in Botswana positively.

4.4.2 The positive influence of Kagisano

4.4.2.1 Introduction

As will be noted, Kagisano has significantly influenced educational practice in Botswana in a positive sense. It has brought about a prodigious and prestigious achievement in educational circles in Botswana and life in general has improved in Botswana since the inception of Education for Kagisano. Education for Kagisano has contributed towards producing the kind of individual and the quality of society to almost all that is fundamental to its concept of Kagisano (Lekhela, 1987).

4.4.2.2 Distribution of educational facilities

Because Kagisano means social justice, which implies fairness and equity, the Botswana educational authorities are fair and just in distributing educational facilities. Educational facilities are distributed equitably and fairly. There is no discrimination on the grounds of sex, ethnic group or religion. Social justice, implying fairness and equity, is the order of the day. The government is also trying to make education through schools accessible to all the inhabitants of Botswana. The criterion is social justice and not anything else (Lekhela, 1987).

4.4.2.3 Control of schools

As indicated in this principles underlying Kagisano as a national educational ideal, community responsibility and mutual personal responsibility are implied. This community responsibility is noticeable through the Local Education Authority (LEA). The LEA controls and provides the physical infrastructure in primary education. This shows that the principle of mutual and community responsibility has an influence on the control of education. Before, Kagisano, the Local Education Authority had no influence. In the post-Kagisano era, the Local Education Authorities, Boards of Governors, and the Parent-Teachers' Associations in Botswana have a say in the control of education. This is also in keeping with the principle of democracy and is indicative of Kagisano. Education in Botswana reflects and projects the democratic principle that the country has set itself. Because Kagisano says there should be democracy, the parental involvement brings about democracy. There is parental involvement in education. According to the Botswana Education Law (Botswana, 1966:23) the parent in Botswana may decide whether his child should be taught Religious Education or not. The parent may further decide on the type of Religious Education his child should be taught. This tolerance stems from the political theory of democracy. Parents are fully involved in the education of their children. Local participation in the control of education shows the democratic nature of the control of educational affairs in this country. Anderson (1979:xvii) correctly declares that "One of the most remarkable features of this country is the very high degree of personal freedom which exists, the extent of political and every kind of tolerance and the continued existence of a formal multi-party political system with different parties putting forward their candidates at general elections held every five years".

Education in Botswana is democratically controlled. The democratic control of education serves as an antidote to evils of many kinds in education (Botswana, 1971:2). Local control of education further ensures greater local participation. ✓

4.4.2.4 Examinations

The other dimension of Kagisano, is the idea of social justice. This is fairness. This fairness has influenced the educational system of Botswana tremendously. Through the examinations in Botswana, achievement and ability are tested to complete each stage of education. This is a measure reflecting the fairest and most objective way of allocating places and of excluding personal bias. The examination Unit of the Ministry of Education in Botswana has also been established to exercise control so that social justice, which is an aspect of Kagisano, can be a reality; because objective examinations will promote children on merit.

4.4.2.5 Increase in the number of secondary schools

Before the Kagisano era, up to the time of Independence, the Government had not completed a single secondary school in Botswana. Khama (1969:98) declares that "Most important of all the colonial Government failed to recognise the need to educate and train our people so that they could run their own country. Not a single Secondary School was completed by the Colonial Government during the whole seventy years of British rule. Nor did we inherit any properly equipped institutions for vocational training even at lowest level artisan skills".

In accordance with the principle of development implied in Kagisano; in 1986 there were 22 Government and aided secondary schools and 20 community junior secondary schools. The total enrolment for all those schools was approximately 22 500 (Botswana, 1987:3-4).

4.4.2.6 Establishment of primary schools in the Botswana Educational system

Another implied principle of Education for Kagisano is the idea of self-reliance, known as 'Ipelegeng' in Setswana. Through the principle of self-reliance the population of Botswana was so filled with this spirit that many primary schools in Botswana came into being through a scheme called Ipelegeng (self-reliance). The Local Education Authority, abbreviated as LEA, provides the physical infrastructure in primary school education, which is a sign of the dictates of the educational principle of self-reliance. This results in children being offered more and more opportunities to further their own studies. This further leads to unity and development, which are also express terms of the national educational ideal of Kagisano.

4.4.2.7 Brigades

The Brigades in Botswana are actually some self-maintaining institutions which came into being in the post-Kagisano era. All in all, there are twenty brigade centres in the Republic of Botswana (Pitse, Nthathie, 1983:6). These brigades came into being as a result of the spirit of self-reliance which is implied in Kagisano. Self-reliance is such that everyone in Botswana feels he should be involved in Kagisano. It is correctly asserted that self-reliance as a national character is fostered through provision of education (Botswana, 1977:28). The brigades ease unemployment in the villages of Botswana. Secondary and high schools are unable to accommodate all the children who have passed the lower standards, and drop-outs as well. Brigades serve the purpose of accommodating drop-outs and making them able to render service in their communities after completion in the brigades. They are useful in accommodating drop-outs from day schools who have passed Standard 7 or Junior Certificate and who cannot find any jobs (Swartland, 1986).

4.4.2.8 Establishment of the University of Botswana and Swaziland

The principle of self-reliance (Ipelegeng) is applied in education in that the Government of Botswana has succeeded in instilling in the populace the spirit of self-reliance. Through a scheme called the University of Botswana Campus Appeal, a sum of one million Pula was raised from voluntary contributions. This was used for the University of Botswana and Swaziland. This is an example of self-reliance.

4.4.2.9 Teachers' Aids Production Unit (TAPU)

TAPU also came into being through the influence of the spirit of self-reliance. This spirit of self-reliance has also made the teachers in Botswana inventive in producing their own teaching aids. TAPU trains teachers to produce their own teaching aids. This training makes teachers less dependent on the Ministry of Education and it makes them self-reliant in as far as the production of teaching aids is concerned (Swarland, 1986).

4.4.2.10 Rejection of colonial days' neglect

One of the principles of Kagisano is development. The word development is defined as: "a process whereby the nation as a whole and its individual citizens come to have improved standards of living, increasing control over their environment, more options in the disposition of their time and material resources, and greater choice in items they consume" (Botswana, 1977:26).

In accordance with this spirit of development, when Botswana became independent, it was one of the poorest countries in the world (Malao, 1986:216). The Botswana Development Programme (BDP) toiled to develop the country and to improve the educational facilities. The BDP has now much more than doubled the number of secondary schools. The curriculum inherited from the colonial system was designed to include more practical subjects. The phenomenal growth in respect of educational

institutions was the result of the dictates of the principle of development (Swartland, 1986).

4.4.2.11 Unity in the system of Education

One of the principles of Kagisano is unity. Malao (1986:217) correctly declares that the principle of unity covers many important ideas such as loyalty, co-operation and a sense of national identity. The Government of Botswana has improved some of the schools built by local communities to encourage those communities to admit children from other places. This venture would encourage national unity (Malao, 1986:218). Khama (1967:7) also maintained that the national resources have been made available to improve the schools so that the schools must serve the nation as a whole.

In emphasising unity in Botswana, it has been decreed that primary school education is therefore jointly run by the Ministries of Local Government and Lands and the Ministry of Education with the former providing infrastructure and the latter professional services (Mantle, 1983:41-42).

4.4.2.12 Selection of candidates for promotion posts by teachers

One of the principles of Kagisano is fairness (social justice) and development as well. In line with these two views, in respect of the selection of candidates Article 9 of Act 40 of 1966 states that teaching posts will be awarded on merit. This arrangement ensures social justice, fairness and proper development. Nepotism is not the order of the day (Swartland, 1986).

4.4.2.13 Termination of appointment other than on disciplinary grounds

This accords with the spirit of fairness and social justice. With regard to termination of appointments, the relevant Act, article 10 states that the director shall advise the teacher whose retirement is due according to law that he may be called upon to retire and shall further ask him

if he wishes to make any representations of a personal nature on the matter. After considering such representations, the director shall decide whether such a teacher should be called upon to retire. This type of arrangement is good, unlike in other educational systems where people are forced to retire under an unacceptable and detestable notion known as early retirement forced on unfortunate individuals. In Botswana this points to the operation of the educational system in terms of Kagisano because social justice and fairness are ensured through legally spelled out conditions of service (Swartland, 1986).

4.4.2.14 Research and Testing Unit

The function of the Research and Testing Unit is to conduct research for the Ministry of Education and to train teachers in analysing responses. In accordance with the spirit of social justice, fairness and development this section is manned by people holding senior degrees in educational measurement. There is no nepotism of any kind. This type of arrangement is conducive to development. There is no one who, propelled by sheer jealousy and prejudice and overshadowed by lack of proper qualifications or the dearth of proper qualification, stands in one's way. This type of arrangement ensures social justice, fairness and development (Mantswe, 1986).

4.4.2.15 Advanced Levels of the Cambridge Matric

The spirit of development and international recognition is demonstrated. In Botswana those candidates who wish to qualify for admission to overseas universities are enrolled at Maru-a-Pula Secondary School in Gaborone specifically for Advanced Levels of the Cambridge Matric. This caters for the student with a high I.Q., and his faster development and advancement are ensured. Such pupils need not do preliminary studies at overseas universities when they wish to further their studies as is the position in many other countries. This arrangement is indicative of development, which is an element of Kagisano (Swartland, 1986).

4.4.2.16 The right to appeal

In this regard, the spirit of democracy is fully ensured. As indicated in the foregoing pages, one of the principles of Kagisano is the spirit of democracy. In the educational system of Botswana this spirit of democracy is fostered through Part IV; Supplementary of the Educational Act 40 of 1966. In the supplementary phase, article 28 of the Act gives any person aggrieved by the Permanent Secretariat of Education by turning down his request to register a school the right to appeal to the Minister of Education. The minister's decision will be final in this respect. This clearly shows how democratic the Botswana Development Programme is. This principle is embedded in the national educational ideal of Kagisano. This at the same time fosters development. The Permanent Secretariat has no right, whatsoever, especially when he is unjustified, to refuse to register new schools. He cannot in any way stand in the way of the people and refuse them the right to develop and progress.

4.4.3 The negative influence of Kagisano in the Botswana Educational setting

(These are aspects to be addressed by Kagisano)

Even though the advent of Kagisano has ushered in a thrust towards renewal and progress as evidenced there are still some aspects to be addressed by the Botswana educational authorities. These are labelled the negative influence of Kagisano in the Botswana Educational setting. In order to improve the connection between the ideal of Kagisano and the educational practice in Botswana, the authorities must put the following aspects right.

4.4.3.1 Medium of instruction: (English)

In the English-medium schools, English is used from Standard 1, which is the equivalent of Grade 1 in Bophuthatswana (Somerset, 1977:2-9). These pupils are fresh from Tswana-speaking homes and the very first lesson they get at school is in English and the medium of instruction is English. This adversely affects the scholastic performance of the pupils. It is as a result of the British influence that this is the position and it retards the progress and development of pupils at school. This is not in keeping with the principle of development, which is implied in Kagisano. It is an anomaly because normatively a native language has to be the medium of instruction up to the highest standard.

Hans (1958:62) maintains that mother tongue instruction is the best medium of instruction. Again Hans (1958:40) aptly epitomises this when he maintains that "educators who boldly undertake to impose a foreign language as the medium of instruction run the risk of losing the fruits of all their efforts by producing a generation with a superficial verbal knowledge unconnected with its surroundings and previous experience". What the educational authorities of Botswana are really doing in the words of King (1962:113) is that "the young person has been taken out of a familiar matrix and left naked and alone".

This arrangement is improper and this is evidenced by the poor examination results in Botswana, and the number of repeaters by standards and by district. To clarify this matter it will be noticed that all in all 12 841 out of 193 218 failed in 1983 in Botswana schools (Botswana, 1984:38). From the 12 841 pupils who failed in 1983, 7 650 repeated Standard 7, 299 Standard 6, 153 Standard 5, 4 089 Standard 4, 213 Standard 3, 210 Standard 2, and finally 227 repeated Standard 1. This is a lamentable state of affairs. It is not indicative of the development implied by Kagisano.

4.4.3.2 Wastage in primary school education

As a result of having English-medium schools, which result in the element of strangeness in the school milieu and the fact that English is used as a medium of instruction, many children drop out of school in Botswana. The Botswana educational system functions uneconomically. The problem of drop-outs is still very acute in Botswana. In 1983, 5 110 pupils dropped out of the primary school phase out of a total of 198 328 for example 2,5% (Botswana, 1984:38). This set-up is not indicative of the development which Kagisano propagates.

4.4.3.3 Teacher qualifications

Botswana still has a massive number of unqualified teachers. In 1984 there was a shortage of 1 900 trained teachers (Botswana, 1984:33). This problem of poor qualifications of teachers results in wastage in education (Malao, 1986:178). This is evidenced by the following: "Botswana, like most of the third world countries, has an acute shortage of properly qualified teachers" (Malao, 1986:186). This is not in line with the development of Kagisano. In Ghantsi and Kgalagadi in 1982 they had respectively 17 percent and 22 percent untrained teachers, in Kweneng the proportion had dropped from 53 to 34 percent in 1985 (Swartland, 1985:6). Approximately 31 percent of teachers in both large and small villages are untrained, 14 percent in district headquarters and 27 percent in towns are untrained. The national average of untrained teachers in 1985 was 29 percent (Botswana, 1986:32). This can be inferred from the situation and this results in no proper development taking place.

4.4.3.4 Relying on expatriate teachers' results in no self-reliance, as professed in Kagisano

One of the basic principles of Kagisano is self-reliance. If one scrutinizes the educational system of Botswana, there is indeed very little self-reliance achieved thus far. Even after so many decades of political independence from Britain, in 1983 the number of expatriate teachers in

the primary schools still stood at 4 percent (Botswana, 1984:29). Anderson (1979:xxi) aptly depicts the situation when he declares that "The Civil Services was almost totally expatriate, even the Police Force was officered almost entirely with expatriates".

The Botswana educational authorities must motivate people and gear them towards real self-reliance. The country relies too heavily on expatriates. As early as 1965 Luke (1966:159) warned the country with sharp but true words when he said: "Secondary schools in this country rely on expatriate teachers to a degree which is unhealthy and dangerous for a poor country nearing independence". This set-up is very much in conflict with the principle of self-reliance. Unfortunately the situation has not changed much to this day. Botswana still depends to a very large extent on expatriates, for example in technical development.

4.4.3.5 Enrolments in Government and aided secondary schools in Botswana

One of the principles of Education for Kagisano is development. There is very little development in the Botswana educational system. There is a big difference between the enrolment in Form I and in Form V as a result of the failure rate and the subsequent drop-out rates which are high in the secondary school phase. In 1983 there were 4 527 Form I pupils. Out of the 4 527 pupils in Form I in 1983 only 1 504 pupils reached Form V. This means that 3 023 pupils dropped out of school along the way. This clearly depicts the picture that in Botswana as a result of the high failure rate and the high drop-out rate there is very little development. Actually, the educational system is operating uneconomically and there is a great imbalance between financial input and production (out-put) in Botswana. This set-up is not indicative of self-reliance and development which Kagisano so much stresses.

4.4.3.6 Automatic examination promotions

No self-reliance and development are reflected in this set-up. Promotions in primary schools are automatic from one standard to the next until in

Standard 7, where an examination is taken (Lekhela, 1987; Kgosiidintsi, 1978:8) This retards progress and diminishes seriousness on the part of the pupils in the learning situation. To a very great extent this will affect self-reliance and development among the pupils. When these pupils reach secondary education their scholastic performance is bad. This situation is not in keeping with the principle of development of Kagisano.

4.4.3.7 Age disparities

In Botswana, due to some economic and psychological factors, some children go to school for the first time at ages beyond seven. Teachers in the lower standards therefore have to deal with much older pupils. This situation is more prevalent in remote rural areas than in town. In 1984 there were 3 495 pupils in Standard 1 (the equivalent of Grade 1 in Bophuthatswana) who were nine years and older (Botswana, 1984:16). The fact that teachers handle 16 and even 18 year olds in the first educational standard makes their task and their approach different from that of a teacher who deals with six-year olds. This state of affairs is not in keeping with Kagisano's principle of development. In order to effect positive changes in the educational system and to make up for the principles embedded in Education for Kagisano, the educational authorities in Botswana must pay special attention to the negative face of Kagisano.

4.5 CHAPTER SUMMARY

As a background study to the inception of the educational ideal of Kagisano in the educational system of Botswana, the following issues received attention:

- * the historical background to the educational system of Botswana, which focussed on the following:
- ** years of turmoil;

- ** traditional education in the preliterate era;
- ** education in Botswana after the establishment of the British Bechuanaland Protectorate;
- ** the first Education Act after Independence, Act 40 of 1966;
- ** the Botswana National Education Commission, April 1977;
- ** the inception of the National Educational ideal of Kagisano.

The contents of the National Educational ideal of Kagisano include the following aspects, which all received attention in this chapter:

- * the implications of the ideal of Kagisano;
- * the six dimensions of Kagisano, which focussed on the following;
 - ** the dimension of democracy;
 - ** the dimension of unity;
 - ** the dimension of development;
 - ** the dimension of self-reliance;
 - ** the dimension of social justice; and
 - ** the dimension of community and mutual responsibility.

Finally an appraisal of the educational system of Botswana as an embodiment of the national educational ideal of Kagisano was made. Both the positive and negative elements in the ideal of Kagisano were discussed.

The ensuing chapter will be devoted to a summary of the entire study and also to the recommendations flowing from the study.

Kagisano in the educational systems of Bophuthatswana and Botswana respectively.

In Chapter 3 the origin of Popagano as a national educational ideal is discussed. The focus is on the general historical background of education in Bophuthatswana. This includes issues like the years of turmoil, traditional education in the pre-literate era, the mission era of education, education in Bophuthatswana after the establishment of the Union of South Africa, the Bantu Education era, the years before independence, that is from 1954-1976, until the Lekhela Commission of Education was set up in 1978. After this, the emphasis is placed on the initial steps taken by the Lekhela Education Commission which, finally led to the inception of the National Educational ideal of Popagano. In this way the first aim of finding and describing the origin of the national educational ideal of Bophuthatswana is reached.

In Chapter 4, Education for Kagisano as a determinant of the Botswana educational system is discussed. The origin of the national educational ideal of Kagisano is addressed first. Of significance in this connection is the general historical background of education in Botswana. This deals with education during the times of the British Bechuanaland Protectorate, through the first Education Act after Independence, Act 40 of 1966 until the appointment of the Botswana National Educational Commission of 1972 which led to the inception of the National educational ideal of Kagisano. In this way the first aim of finding and describing the origin of the national educational ideal of Botswana, is reached.

The English equivalent of the concept Popagano is "moulding". To mould means to produce an object in a certain shape (Smith, 1986). The individual, like the clay, is placed on the educational wheel and the standard artefact is produced. The four principles of Popagano are the following (paragraph 3.4.3):

- for the individual, Popagano is concerned with the creation of new self-reliance and confidence.

- In social and economic life, Popagano means building up, progress and development, a common, shared determination to make the most of all the country's resources, human and material, for the benefit of all its people, it has to do with the will to be, to create and to do and achieve.
- The creation of and building of a new nation, growing from the base of a dynamic cultural heritage, conserving those values and institutions essential to its survival and progress, renewing and revitalising those in need of change and accepting the challenge of innovation, and
- Popagano is an expression of the democratic ideal, the bringing together in co-operation and interdependence of all the people of Bophuthatswana.

Popagano is also related to the philosophy of life of the Batswana in the following sense: the commission discovered

- that these are different steps taken to mould the different Tswana groups into one nation;
- that the concept of Popagano has directed the highest activities of families, tribes and groups in the Tswana nation;
- moulding of the person for his physical, mental, moral and spiritual well-being from infancy to the state of puberty and beyond has been uppermost in the family, the mophato (age-groups) and the nation;
- that in the proverbs, wise-sayings and idioms of the Tswana language the verb "go bopa" and its derivatives are most extensively used, for example in "popa-popa ea ipopaganyetsa, phatlaphatla ea iphatlalaletsa" (he who builds does it for his own advantage and he who repeis does it for his own disadvantage);

- finally confirmed that, even in his unlettered state, the Tswana man is an artist, a builder, a creator of images and models.

Popagano as an ideal therefore aptly describes what is basic in the nature of the people of Bophuthatswana.

The English equivalent of the concept of Kagisano is peaceful co-existence (paragraph 4.3.2). All the people in Botswana must unite and build up a better Botswana. All the people in Botswana must be self-reliant, they must be taught to live together in an atmosphere of social justice, that is fairness and equity (paragraph 4.3.3). Finally, Kagisano means the people in Botswana must be taught community responsibility.

The following are the six dimensions of the ideal of Kagisano:

- Democracy;
- development;
- self-reliance;
- unity;
- social justice; and
- the sense of community and mutual responsibility (Kagisano, 1977:31).

These six dimensions of the Educational ideal of Kagisano are linked to the philosophy of life of the Batswana. The Batswana have a Kgotla (ward) and a kgosi (chief). Squabbles and misunderstandings are brought to the kgosi for settlement by the kgotla (ward). This reflects the element of the ordinary man being capable of having a say in the government, no matter how small he is. This is democracy. The daily lives of the Batswana reflect the following: democracy, development, self-reliance, unity, social justice and community responsibility. (Mantswe, 1986). This state of affairs aptly and correctly tells us that the national educational ideal of Kagisano is indeed in line with the philosophy of life of the Batswana in Botswana.

In this particular way, the second aim of finding and describing the content of the national educational ideals of Bophuthatswana and Botswana is fully accomplished in Chapters 3 and 4 respectively.

In Chapter 3, Popagano's definite influences are both positive and negative. The following reflect the positive influences of Popagano (paragraph 3.5.2):

- Self-reliance is shown in educational practice in Bophuthatswana in that tribal authorities and parents take an active part in starting early learning centres themselves. The government also subsidises this venture. This is truly indicative of Popagano.
- In order to ensure building up and the progress of Popagano, the educational authorities, through Popagano, introduced the Bophuthatswana Primary Education Upgrading Programme. This has improved the quality of education in Bophuthatswana (Hoderness, 1986:1).
- * It has motivated schools to overcome the shortage of classroom accommodation.
- * It has improved and enriched the learning environment in existing classrooms.
- * It has motivated and improved community involvement in the upgrading process.
- * It has encouraged teachers and principals to become more pupil-centred in their attitudes and teaching methods.
- * It has introduced and where necessary produced more appropriate learning materials.
- * It has organised follow-up classroom visits to monitor progress in the schools by the in-service teams.

In order to ensure full realisation of human potential through Popagano, double sessions have been eliminated and only single sessions have been introduced.

- Before the Popagano era there was the platoon system, and ever since Popagano, this system has been discontinued.
- Because Popagano says there should be progress in the educational system of Bophuthatswana, great strides have been taken to ensure this. Teachers' qualifications have been improved by the Bophuthatswana Teachers Academic Upgrading Programme. This clearly indicates the building up and progress of Popagano.
- Through Popagano, more and more bursaries are issued to school-going children. This facilitates and encourages children to study hard and further.
- Popagano has led to the provision of more and more facilities in the schools of Bophuthatswana. This provision of facilities is really indicative of progress, unity and development, which are integral elements of Popagano.

It has also been found that there are negative influences of Popagano (paragraph 3.5.3). (These are aspects still to be addressed by Popagano.)

- There are many ill-qualified teachers in the middle schools. The educational authorities of Bophuthatswana did not build new schools - what they actually did was to change the names of already existing primary schools and pupils were merely reshuffled - the entire primary school teaching staff was simply retained and left in the new middle schools. The result is that these poorly qualified teachers are left to man classes which are almost as highly qualified as they are.
- Academic waning and downtrends are conspicuous, as one notes in poorly-qualified inspectors of schools.

- The outflow of teachers and high-ranking officials from Bophuthatswana to the Republic of South Africa clearly reflects on the unhappy working conditions of the teachers in Bophuthatswana. This is not indicative of building up the nation as Popagano implies.
- There is unequal distribution of educational facilities in Bophuthatswana.

In Chapter 4 the focus is on Botswana. The last aim of this dissertation is attained. It has also been discovered that there are both positive and negative influences of the national educational ideal of Kagisano in Botswana. The positive influences of the national educational ideal of Kagisano are the following (paragraph 4.4.2).

- It has brought about prestigious achievements in the educational circle of the Batswana and life in general has improved in Botswana since the inception of Kagisano. Kagisano implies equity, fairness and justice and as a result educational authorities are fair in distributing educational facilities. There is no discrimination on grounds of sex, ethnic group or religion.
- Through the Local Education Authority, Boards of Governors and the Parent-Teachers' Associations, the parents have a say in the education of their children. The parents in Botswana can decide whether their children can be taught Religious Education or not. This stems from a democratic approach propagated by Kagisano.
- Before Kagisano era, not a single secondary school was completed by the Colonial government during the seventy years of British rule. Because Kagisano says there must be progress and community development, today there are 22 Government and aided secondary schools and 20 community junior secondary schools.
- As a result of the spirit of self-reliance there are Brigades in Botswana, which are self-maintaining institutions.

- The University of Botswana is a token of success achieved since the inception of Kagisano.
- The Teachers' Aids Production Unit came into being through the influence of the spirit of self-reliance. This has made the teachers in Botswana to be inventive in producing their own teaching aids.

It has also been found that there are negative influences in the Botswana educational system (paragraph 4.4.3). (These are aspects to be addressed by Kagisano.)

- The medium of instruction is English in the case of English-medium schools. English is used from Standard I which is an equivalent of Grade I in Bophuthatswana. Pupils are fresh from Tswana-speaking homes but are taught in English. This retards progress in school.
- As a result of having English-medium schools which result in the element of strangeness in the school milieu many children drop-out of school in Botswana. The Botswana educational system functions uneconomically.
- Botswana still has a massive number of unqualified teachers. The country is also faced with the problem of a shortage of trained teachers.
- The Botswana educational system relies on expatriate teachers. Very little self-reliance prevails in this.
- Age disparities create serious problem in the Botswana educational system. There are 16 and 18-year olds in the first educational standard.

In doing this, the last aim of determining the influence of the national educational ideals on the educational systems of Bophuthatswana and Botswana, has been attained.

It can therefore be concluded that the overall aims of the research, as indicated in this study, have been attained.

5.3 FINAL FINDINGS AND RECOMMENDATIONS

5.3.1 General recommendations

As deduced from the years of gaining political independence, it is evident that it is now nine years and twenty years that Bophuthatswana and Botswana respectively have been politically independent. This means that Bophuthatswana has been controlling its own educational system for nine years and Botswana has been controlling its own educational system for twenty years. On the one hand, Bophuthatswana has been popularizing education for Popagano for nine years and on the other hand Botswana has also been popularizing education for Kagisano for twenty years. This necessitates a review of their educational systems and the need for making adjustments. Here it now becomes appropriate to make mention of the fact that in 1985 Education for Popagano was going to be revised. This has been done in 1987 under the title of "Popagano revisited". It becomes very urgent that the Botswana government should also make a move towards revising their educational system.

The task of revising and reviewing these two educational systems must be assigned to the people with the necessary expertise, know-how and good academic backgrounds, and finally the necessary depth of experience. In appointing commissions of enquiry, first preference should be given to academically mature people so that they can produce a well-founded finding. Nepotism and favouritism must be completely uprooted. The whole venture must be properly financed so that a thorough job can be done, and justice to one's work should also be done.

5.3.2 Findings and recommendations in terms of the negative influences of the national ideals as determinants of education in both countries

5.3.2.1 Introduction

It is important that, as indicated earlier on, national educational ideals should indeed act as major determinants of education. In Bophuthatswana the whole educational practice must be geared towards Popagano. All the principles and elements of Popagano must be embedded and carried out in the educational practice of Bophuthatswana. In Botswana, as well, the whole educational practice must be geared towards Kagisano, because Kagisano is the major determinant of education in Botswana. The entire educational practice of Botswana must at all costs be Kagisano-inclined. Actually the education systems should maintain a particular form because Kagisano dictates that form. At this point in time, it now becomes essential that in Bophuthatswana the negative aspects of education for Popagano must be put right. As discussed in paragraph 3.4.4, all these elements which reflect the fact that sometimes in Bophuthatswana, education is not Popagano-inclined in the truest sense of the word, should be put right by the educational authorities in Bophuthatswana. Educational authorities in Bophuthatswana must create a milieu which will clearly show that they are moving in a direction which will practically usher in Education for Popagano.

There should be a direct link between educational practice and the national educational ideal of Popagano. Anything that is not Popagano-inclined should be eliminated. The influence of Popagano should be felt in Bophuthatswana educational system's policy, organisational structure, control and execution.

5.3.2.2 Actual recommendations in respect of Bophuthatswana

The following issues merit closer attention by the educational authorities in Bophuthatswana. A few general recommendations on the educational system of Bophuthatswana will now follow:

- Primary Education Upgrading Programme: The educational authorities in Bophuthatswana must contribute more by going on with the Primary Education Upgrading Programme and not stop in the Primary Section. These good products from P.E.U.P. must be developed right through to university level. Because Popagano means development and full realisation of human potential, the potential of the pupils must not only be realized in the primary school - children must be developed right from the primary school through to the university. This will ensure full development and full realisation of human potential, which are underlying principles of Popagano.

- Restructuring of schools and re-registration of schools should not only be interpreted as a matter of nomenclature. Primary schools have been converted into middle schools by name only and the old primary school staff is retained in toto. Because Popagano implies development, progress and full realisation of human potential, the staff must be changed too to meet the new challenges of the middle school. It is not only pointless and self-defeating to change the name of the school only, it is also tremendously at war with the principles of Popagano. Pupils' progress is retarded, very little, if any, development takes place and there is limited realisation of human potential. The educational authorities must seriously look into this matter. Unqualified teachers must be removed from the middle schools with immediate effect and suitably qualified candidates must be offered posts.

- The inspectorate of Bophuthatswana should be properly and suitably qualified in order to usher in development, building up and progress which are principles of Popagano. A strong recommendation is being made to the effect that ill-qualified inspectors must be offered posts somewhere in the educational system where they would contribute more meaningfully. Those who are unqualified to be in their posts should be compelled to resign their posts because they are actually retarding the very progress which Popagano is trying to propagate. Their presence in the educational system is not indicative of building up - and on such grounds they should terminate their services. The educational authorities must in appointing inspectors of schools keep to the

criteria as stated in the government circulars. All the requirements as stated in the circulars must be carried out to the latter.

- The outflow of teachers and senior officials from Bophuthatswana to the Republic of South Africa must be curbed. Because Popagano means building up of a new nation, the bringing together of all people in co-operation, progress, unity and full realisation of human potential, the educational authorities must see to it that teachers and all officials of the Ministry of Education enjoy their stay in Bophuthatswana. They must be given job satisfaction and all the grievances, if any, must be listened to and put right. This will in fact ensure that the Republic of Bophuthatswana retains its manpower. The general working conditions of teachers and all people, irrespective of their ranks, must be improved and they must feel at home. They will, in an atmosphere of this nature, do their best and there will be progress.
- Unequal distribution of educational facilities creates a situation where some pupils have just more than enough educational facilities where others have virtually nothing in the form of educational facilities. It creates a situation where some pupils experience progress whilst others show retrogression. This is not in keeping with the principle of building up which Popagano so much propagates. A recommendation is made to the effect that the educational facilities should be equitably distributed for the benefit of all pupils in Bophuthatswana.
- Wastage in education should be curbed and brought under complete control. The wastage culminates in a big imbalance between production of the educational system and the quality requirements of the economic system. This is in conflict with building up which Popagano so aptly propagates.
- Lack of diversification - more and more pupils are being prepared for white-collar jobs and very few for blue-collar jobs. A strong recommendation is made to the effect that if this country is to develop and grow to its full capacity with the benefits which must accrue to all its people the educational authorities must provide technological education

and training for citizens of Bophuthatswana. More and more candidates must be encouraged to take commercial subjects such as Accountancy, Economics and Typing at Senior Certificate Level.

In conclusion, a strong recommendation is made to the effect that Education for Popagano, with its six implied dimensions, is an exemplary national educational ideal. All that should be done really is, that there should be a direct link between educational practice and this national educational ideal of Popagano. Anything in the educational system which is not Popagano-inclined should be eliminated. The influence of Popagano should be felt in the Bophuthatswana educational system's policy, organisational structure, control and execution.

5.3.2.3 Actual recommendations in respect of Botswana's Education for Kagisano

As discussed in paragraph 5.3.2 all the elements which are encompassed by Education for Kagisano should be reflected and projected in educational practice in Botswana. All the principles, as discerned in the negative elements of Kagisano should be uprooted as discussed in paragraph 4.4.3, so that Education for Kagisano should not only be viewed as an abstract national education ideal, while in practice the educational system of Botswana carries within itself aspects which are actually in conflict with the six dimensions of Kagisano. The educational authorities in Botswana must ensure that the educational system of Botswana should not be merely a transplantation and an imposition from England. A few general recommendations in respect of Education for Kagisano will now follow;

- Medium of instruction

Because Kagisano says there should be development, the educational authorities must make room for a period in the school time-table known as vernacular training during which the Tswana-speaking children must be taught Tswana and not English. As discussed earlier, in paragraph 4.4.3.1, this arrangement results in failure in examinations - the young

Motswana child is taken out of a familiar matrix and left naked and alone (King, 1962:113).

- Drop-out rate

This results in the Botswana educational system functioning uneconomically and should be curbed and finally eliminated because Kagisano implies development. The country cannot develop to its fullest capacity when the drop-out rate is so high as evidenced in paragraph 4.4.3.2. This is also not in keeping with the principle of development which Kagisano so much propagates.

- Teachers' qualifications in Botswana

An important principle of Kagisano is development and Botswana is faced with a massive number of unqualified teachers and this problem of poorly qualified teachers results in the high drop-out rate. The educational authorities of Botswana, must pay much attention to improving teachers' qualifications, so that there should be development. Teachers' upgrading programmes should be introduced. For the professionally unqualified teachers the one-year full-time Teacher's Diploma Certificate must be introduced. Teachers' salaries and the general working conditions should be improved so that suitably qualified teachers should be attracted to the teaching profession and the problem of the acute shortage of teachers can be solved. If this problem is attended to, then Botswana will have self-reliance, which is so much propagated by Kagisano. Dependence on expatriate teachers will also be eliminated.

- Enrolments in Government and aided secondary school in Botswana

Botswana is faced with a high rate of failure and drop-out and the government is operating uneconomically because there is therefore an imbalance between financial input and production - the educational authorities must urgently attend to this problem. The schools in Botswana must develop more holding power so that more and more pupils

are kept in school and better qualified teachers must be attracted to better posts in the teaching profession.

- Automatic examination promotions

This situation aggravates conditions in Botswana. Pupils must not be automatically promoted from one standard to the next. The educational authorities must not promote automatically but should promote on merit.

- Age disparities

The educational authorities in Botswana must agree on the age of admission. Pupils' admission should be strictly controlled; and should not be done at random. Age admission should be strictly adhered to because admitting 16-year olds, 18-year olds and 6-year olds to one class makes the work of the teacher very difficult. The approach differs and methods of teaching also vary. This will retard progress and development in class. School-maturity and school-readiness should be the criteria for admission to school.

In conclusion, a strong recommendation is made to the effect that Education for Kagisano, with all its six implied dimensions, is properly founded. It is indeed praiseworthy, exemplary and prestigious as well. It is almost certainly a model of a national educational ideal. What is of great significance, is that the educational authorities in Botswana should establish a strong link between educational practice and this national educational ideal.

Anything in the Botswana educational system which is not Kagisano-inclined should be uprooted. The influence of Kagisano should be felt throughout the Botswana educational system's policy, organizational structure, control and execution.

5.4 PROBLEMS ENCOUNTERED DURING THE PERIOD OF RESEARCH

The research was carried out in two countries, namely Bophuthatswana and Botswana. Some problems encountered during the period of research, pertain to Bophuthatswana whilst others pertain to Botswana. With regard to Bophuthatswana the main problem was the distances to be travelled.

The last problem was that of acquiring Volume I of the Report on Education in Botswana by the education Commission of 1977. This book, which contains valuable information was not available in the university library. Finally the university had to obtain it through the Inter University Loan Services, after a considerable length of time.

5.5 FIELD FOR FURTHER RESEARCH

This study should not be considered the final word on the national educational ideals of Popagano and Kagisano. It is obvious that a survey study, like the one in question, has its limitations, the main one being that to be effective and scientifically accurate, the writer had to concentrate on certain aspects only. Although these aspects were selected by virtue of what the present researcher considered to be their relevance to the national educational ideal, this does not mean that these are the only important aspects of the national educational ideal.

Consequently there is need to study this subject from other perspectives to throw light on the following matters:

- What are the fundamental arguments in favour of the national educational ideals for all in the context of emerging Third World Countries?

- How far has the restricted European model of organized schooling supplanted traditional indigenous forms of education, and what has been lost in the process that might otherwise have facilitated the national educational ideals?
- How can the proper public attitude towards the national educational ideal be encouraged?
- What has been the impact on the national educational ideal of the former educational authorities?
- How can adaptation of education to real life needs be effected?

5.6 CHAPTER SUMMARY

An attempt has been made in this chapter to recapitulate concisely all the issues raised in the previous chapters, particularly chapters 3 and 4.

The final findings and recommendations flowing from the entire study have been made. Recommendations have been confined only to the negative aspects which are not indicative of Education for Kagisano and Education for Popagano respectively.

A few problems which were nagging during the period of research have been put forward. In the end a few fields for further research have been suggested.

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LIST OF THE PEOPLE WHO WERE INTERVIEWED

- Dr K.G. Bauer, head of the Department of English, Tlhabane College of Education, Bophuthatswana, 1986.
- C.C. Bodenstein, Education officer for elementary education in Bophuthatswana, 1985.
- H.W. Bodenstein, Mathematics co-ordinator in Bophuthatswana and member of the Lekhele Commission, Mmabatho, 1986.
- A. Campbell, celebrated authority on the nature of the populace of Botswana, Gaborone, 1986.
- B.W. Holderness, Institute of education, University of Bophuthatswana, Mmabatho, 1987.
- F.M. Lehobye, Senior Lecturer, Tlhabane College of Education, Bophuthatswana, 1986.
- S.M. Lebohye, the Rector, Tlhabane College of Education, Bophuthatswana, 1986.
- Professor E.P. Lekhela, retired head of the Faculty of History of Education, University of the North and also chairman of the Lekhela Education Commission, Mmabatho, 1987.
- B.M. Malefo, vice-Rector, Tlhabane College of Education, Bophuthatswana, 1986.
- J.E.M. Mantswe, retired Circuit Education Officer, Tlhabane Circuit Office, Bophuthatswana, 1985.
- E.M. Matjila, Senior Lecturer, Department of Professional studies, Tlhabane College of Education, Bophuthatswana, 1986.

- H. May, Inspectress of Early Childhood Education in Bophuthatswana, Mmabatho, 1986.
- G.M. Mompei, head of the Department of Natural Sciences, Tlhabane College of Education, Bophuthatswana, 1987.
- D. Modisane, head of Department of Early Childhood Education, Tlhabane College of Education, Bophuthatswana, 1986.
- S.B. Ntsimane, formerly Principal, Tswelelopele High School, Itsoseng, Bophuthatswana, 1987.
- P.B. Raikane, Principal, Sedimosang Primary School, Randfontein, Republic of South Africa, 1986.
- Professor B. Smith, Director, Institute of Education, University of Bophuthatswana, Mmabatho, 1986.
- J.R. Swartland, deputy Permanent Secretary for Education, Botswana, Gaborone, 1986.

APPENDIX 1

QUESTION SCHEDULE - BOPHUTHATSWANA

1. Why is there education for Popagano in Bophuthatswana?
2. Why did you call it Education for Popagano and not something else?
3. Through which process/methods did you arrive at these national educational ideal of Popagano?
4. How did you come to the adoption of the word Popagano? Is it one man's work or the work of the National Education Commission?
5. What is the origin of this national educational ideal? Where does it stem from? Does it originally come from the country itself or does it come from Botswana's Education for Kagisano? or Zambia's Education for Development? or Tanzania's Education for Self-Reliance?
6. What does each of the four principles of Popagano mean?
7. Do these principles determine policy-making?
8. What is the function and aim of the national educational ideal of Popagano in Bophuthatswana?
9. What is the content of this national educational ideal?
10. How did you come to this specific content of your national educational ideal?
11. How does Popagano determine educational control in Bophuthatswana?
12. How does Popagano determine the formulation of educational legislation in Bophuthatswana?

13. How does Popagano determine the school system, the teacher, the pupil, the auxiliary and the ancillary services?
14. Do you execute policy on the grounds of Popagano or not?
15. Are there any meaningful changes which have been effected mainly because of Popagano?
16. Is there any explicit or direct link between the changes effected and the national educational ideal of Popagano?
17. Are these changes there because Popagano says they must be there Or are they just accidentally there?
18. How does the ideal of Popagano relate to educational practice?

APPENDIX 2

QUESTION SCHEDULE - BOTSWANA

1. Why is there education for Kagisano in Botswana?
2. Why did you call it education for Kagisano and not something else?
3. Through which process/methods did you arrive at this national educational ideal of Kagisano?
4. How did you come to the adoption of the word Kagisano? Is it one man's work or the work of the National Education Commission?
5. What is the origin of this national educational ideal? Where does it stem from? Does it originally come from the country itself or does it come from Zambia's Education for Development Or Tanzania's Education for Self-Reliance?
6. What does each of the six dimensions of Kagisano mean?
7. Do these dimensions determine policy-making?
8. What is the function and aim of the national educational ideal of Kagisano in Botswana?
9. What is the content of this national educational ideal?
10. How did you come to this specific content of your national educational ideal?
11. How does Kagisano determine educational control in Botswana?
12. How does Kagisano determine educational legislation in Botswana?

13. How does Kagisano determine the school system, the teacher, the pupil, the auxilliary and ancillary services?
14. Do you execute policy on the grounds of Kagisano or not?
15. Are there any meaningful changes which have been effected mainly because of Kagisano?
16. Is there any explicit or direct link between the changes effected and the national educational ideal of Kagisano?
17. Are these changes there because Kagisano says they must be there Or are they just accidentally there?
18. How does the ideal of Kagisano relate to educational practice?