

**BLACK EDUCATION IN MOKWALLO:  
A HISTORICAL PERSPECTIVE OF THE  
PERIOD 1920-1980**

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# DEDICATION

This thesis is dedicated to my late grandparents:

*Ramahetlane Willie*

and

*Mamohau Jeanie Motumi*

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## ABSTRACT

Mokwallo is the name of both the black township and a Primary School near the town of Vredefort, which is situated in one of the northern districts of the present Free State Province.<sup>1</sup> This town is situated on the R721 road between Parys and Kroonstad, approximately 126 km south of Johannesburg and 76 km north of Kroonstad. It was laid out on the farm Vischgat, which belonged to Jacobus Johannes Scheepers in 1876, and was proclaimed in 1881 and became a municipality in 1890.<sup>2</sup>

Since formal education became part of the present day Free State Province, many educational histories have been written on various regions of the province.<sup>3</sup>

Though the educational collection available on the Free State Province appears to be impressive, the focus is predominantly on the historical development, influence and meaning of white education. There are also educational histories that are located in sections of existing local histories; they normally present only a broad outline.

Very little is available on the local activities and the local educational development of black townships in the Free State, like Mokwallo. The historical origin, development and educational provision of education for the black people of Mokwallo township has not yet been written. Local and regional history, of which the history of Mokwallo township forms part, has become an important part of the historians' field of study. Regional history studies the past from the local angle. It is interested in the smaller community

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<sup>1</sup> Orange Free State, *Holiday Guide*, 1991/92, p.13.

<sup>2</sup> E. Raper, *Dictionary of Southern Africa Place names, 2nd ed.*, p. 572.

<sup>3</sup> See for example A.L. Mawasha, *From missionary to provincial control to state control of Bantu Education*, H.S. Wolvaardt, *Die oudste skole in die Oranje-Vrystaat*, B.L.S. Beukman, *Die geskiedenis van onderwys in die Vrystaat voor en onmiddellik na Unie, 1898-1921*, etc.

and the activities of ordinary people in their own community. It is the study of human achievements and failures in a specific society in conjunction and in comparison with other units or groups.<sup>4</sup>

The study of the history of the origin, development and provision of specifically primary education for the black people of Mokwallo is in general an attempt to close that gap. Furthermore, its relevance lies in the complete history of Mokwallo in order to gain a clear indication of the extent to which Mokwallo gained from and contributed to national history. The study of the microcosm and man's place in it is an important prerequisite for a proper understanding of broader historical developments.<sup>5</sup> The historical method is used to secure data.

In chapter one the research is limited to an overview of the development of schooling for black people in South Africa from 1652 to 1925, with the aim of understanding the educational setting in which Mokwallo School functioned. Chapter two deals with the role and influence of joint control of the education of black people by missionary societies, the provincial administrations and the Union's government of Native Affairs from 1926 to 1950 in order to indicate their decisive role in the general education of black people on local level, with Mokwallo as case study. In the following chapter, the impact of the new dispensation in the education of the black people of Mokwallo through the passing of the controversial Bantu Education Bill in 1953 is also, amongst others, addressed. The last section is devoted to the dawn of the new era, 1961 to 1980, which was characterised by rapid and progressive development of the educational structure for the black people of South Africa, and specifically Mokwallo.

In the summary conclusions are drawn from the study which, amongst others, are that colonial education of the black people lacked defined objectives with respect to administration, curriculum and financial control, mainly because its

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<sup>4</sup> C.C. Eloff, 'Editorial', *Contree* 21, January 1987, p.3.

<sup>5</sup> A.G. Oberholster, 'Streeksgeskiedenis en die historikus', *Contree* 6, July 1979, p.2.

main aim was to Evangelise the black people of South Africa. The advent of the National Bantu Education system in 1954, which was designed to fit the apparent needs of the black people, also played a major role in the development of the education of black people, despite its controvesy and a lack of adequate finance for the education of black people in South Africa. Regardless of the missionaries' weaknesses and shortcomings, it remains certain that they contributed to the foundation of education for the black people of Mokwallo township.

In the case of Mokwallo there were no serious problems around the education of black people, as in other townships in the country. Perhaps this was a result of the absence of a secondary school for black people in Mokwallo township. Instead, there was massification of black education in Mokwallo, which enhanced the development of the black people of Vredefort and the district. On the other hand, the main focus of the education of Mokwallo was chiefly the academic development of the black people, and very little was done regarding the development of socio-cultural aspects, except in the sphere of music. Lastly, all the principals of Mokwallo School appeared to have accepted the general political and social status of Vredefort and Mokwallo township as it was at the time.

## OPSOMMING

Mokwallo is die naam van 'n swart dorpsgebied sowel as van 'n primêre skool naby die dorp Vredefort, wat in een van die noordelike distrikte van die huidige Vrystaat-provinsie geleë is.<sup>6</sup> Hierdie dorp is geleë op die R721-pad tussen Parys en Kroonstad, ongeveer 126 km suid van Johannesburg en 76 km noord van Kroonstad. Die dorp is uitgelê op die plaas Vischgat, wat in 1876 aan Jacobus Johannes Scheepers behoort het, en is in 1881 geproklameer, terwyl dit in 1890 'n munisipaliteit geword het.

Sedert formele onderwys deel van die verantwoordelikhede van die huidige Vrystaat-provinsie geword het, is baie geskiedenis oor onderwys in verskillende streke van die provinsie geskryf.<sup>7</sup>

Hoewel die versameling wat beskikbaar is oor die onderwys in die Vrystaat-provinsie indrukwekkend voorkom, is die fokus oorwegend op die historiese ontwikkeling, invloed en betekenis van blanke onderwys. Daar is ook onderwysgeskiedenis wat in dele van bestaande plaaslike geskiedenis vervat is; hulle bied gewoonlik slegs 'n breë oorsig.

Baie min is beskikbaar oor die plaaslike bedrywighede en die plaaslike onderwysontwikkeling in swart woongebiede in die Vrystaat, soos Mokwallo. Die historiese oorsprong, ontwikkeling en opvoedkundige aanbieding van onderwys vir die swart mense van Mokwallo is nog nie geskryf nie. Plaaslike en streeksgeskiedenis, waarvan die geskiedenis van die Mokwallo-dorpsgebied deel uitmaak, het 'n belangrike deel van historici se studiegebied geword. Streeksgeskiedenis bestudeer die verlede vanuit 'n plaaslike hoek.

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<sup>6</sup> Orange Free State, *Holiday Guide*, 1991/92, p.13.

<sup>7</sup> Sien byvoorbeeld A.L. Mawasha, *From missionary to provincial control to state control of Bantu Education*, H.S. Wolvaardt, *Die oudste skole in die Oranje-Vrystaat*, B.L.S. Beukman, *Die geskiedenis van onderwys in die Vrystaat voor en onmiddellik na Unie, 1898-1921*, ens.

Dit stel belang in die kleiner gemeenskap en die aktiwiteite van gewone mense in hul eie gemeenskap. Dit behels die bestudering van menslike prestasies en mislukkings in 'n spesifieke samelewing en in vergelyking met ander eenhede of groepe.<sup>8</sup>

Algemeen gesproke is die studie van die oorsprong, ontwikkeling en verskaffing spesifiek van primêre onderwys vir die swart mens van Mokwallo 'n poging om die huidige gaping te oorbrug. Verder is die relevansie daarvan geleë in die volledige geskiedenis van Mokwallo ten einde 'n duidelike aanduiding te kry van die mate waarin Mokwallo voordeel getrek het uit en 'n bydrae gelewer het tot die nasionale geskiedenis. Die studie van die mikrokosmos en die mens se plek daarin is 'n belangrike voorvereiste vir 'n behoorlike begrip van breër historiese ontwikkelings.<sup>9</sup> Die historiese metode word gebruik om data in te win.

In hoofstuk een word die navorsing beperk tot 'n oorsig van die ontwikkeling van skoling vir swart mense in Suid-Afrika van 1652 tot 1925, met die oog daarop om die opvoedkundige omgewing waarin Mokwallo-skool gefunksioneer het, te begryp. Hoofstuk twee handel oor die rol en invloed van gesamentlike beheer oor die onderwys van swart mense deur sendinggenootskappe, die provinsiale administrasies en die Unie se bestuur van Naturellesake van 1926 tot 1950, ten einde 'n aanduiding te gee van hul deurslaggewende rol in die algemene onderwys van swart mense op die plaaslike vlak, met Mokwallo as 'n gevallestudie. In die daaropvolgende hoofstuk word die impak van die nuwe bedeling in die onderwys van die swart mense van Mokwallo deur die afkondiging van die omstrede Wetsontwerp op Bantoe-onderwys in 1953 ook onder andere bespreek. Die laaste hoofstuk word gewy aan die aanbreek van die nuwe era van 1961 tot 1980, wat gekenmerk is deur die snelle en progressiewe ontwikkeling van die onderwysstruktuur vir die swart mense van Suid-Afrika, en spesifiek Mokwallo.

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<sup>8</sup> C.C. Eloff, 'Editorial', *Contree* 21, Januarie 1987, p.3.

<sup>9</sup> A.G. Oberholster, 'Streeksgeskiedenis en die historikus', *Contree* 6, Julie 1979, p.2.

In die opsomming word gevolgtrekkings uit die studie gemaak wat, onder andere, behels dat die koloniale onderwys van die swart mense mank gegaan het aan gedefinieerde doelstellings ten opsigte van administrasie, die leerplan en finansiële beheer, hoofsaaklik omdat die doel daarvan was om die swart mense van Suid-Afrika te evangeliseer. Die aanbreek van die Nasionale Bantoe-onderwysstelsel in 1954, wat daarop gemik was om die klaarblyklike behoeftes van die swart mense te pas, het ook 'n belangrike rol in die ontwikkeling van die onderwys vir swart mense gespeel, ten spyte van die omstredenheid daarvan en die gebrek aan toereikende finansiering vir die onderrig van swart mense in Suid-Afrika. Ten spyte van die sendelinge se swakhede en tekortkominge, het hulle ook wis en seker 'n bydrae tot die totstandbrenging van onderrig vir die swart mense van die Mokwallo-dorpsgebied gelewer.

In die geval van Mokwallo was daar wat betref die onderrig van swart mense geen ernstige probleme soos in ander dorpsgebiede in die land nie. Moontlik was die gevolg van die afwesigheid van 'n sekondêre skool vir swart mense in Mokwallo-dorpsgebied. In stede was daar massifikasie van swart onderwys in Mokwallo, wat die ontwikkeling van die swart mense van Vredefort en die distrik in die hand gewerk het. Andersyds was die hoofokus van die onderwys in Mokwallo hoofsaaklik die akademiese ontwikkeling van die swart mense en is baie min ten opsigte van die ontwikkeling van sosiokulturele aspekte gedoen, behalwe op die gebied van musiek. Laastens wil dit voorkom of al die skoolhoofde van Mokwallo-skool die algemene politieke en maatskaplike status van Vredefort en die Mokwallo-dorpsgebied aanvaar het soos dit destyds daar uitgesien het.

## INTRODUCTION

At a time when the World seems to be more involved in global problems, the information revolution<sup>10</sup> and space exploration than in everyday life, many people question the role and importance of local history.<sup>11</sup> And yet it is a microcosm of the larger scene, it is the history of people, events and institutions in a specifically designated and geographically circumscribed area. Local history is, after all, the true beginning of all history, namely from the bottom up. Local and regional history studies the past from the local angle; it is interested in the smaller community and the activities of ordinary people in their own environment.<sup>12</sup>

Local history occupies that stratum in historical studies below the national level, but above the level of family and individual.<sup>13</sup> Man has organized himself in many ways in society. Local and regional history can be described as the reconstruction of the origin, growth, decline or fall of a local community or region.<sup>14</sup> It is the story of human achievements and failures in a specific society in conjunction and in comparison with other units or groups. It actually forms the basis of and departure point for national history, since a study of the microcosm and man's place therein is indeed an important prerequisite for a proper understanding of broader historical developments.

Whenever an identifiable community can be isolated which possesses a coherence and identity of its own, that community is a subject worthy of the attention of the historian. For most local historians the normal unit has been the township or settlement. Mokwallo township, the focus of this study, with the emphasis on educational development, is an example. Local history has

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<sup>10</sup> L. Brock et. al., 'The dematerialization of the world economy', *Development and Cooperation*, 1, January/February 1996, pp.4-5.

<sup>11</sup> C.C. Eloff, 'Book reviews', *Contree* 3, January 1978, p.31.

<sup>12</sup> C.M. Bakkes, 'Editorial' *Contree* 1, January 1977, p.3.

<sup>13</sup> A. Rogers, *Approaches to local history, 2nd ed.*, p.1.

<sup>14</sup> C.C. Eloff, 'Editorial', *Contree* 21, January 1987, p.3.

become an important part of the historian's field of study today. Here is a community easily identified and with a life of its own, 'local' in the sense that it consists of a group of people who live together in one place.<sup>15</sup>

The history of schools has also become an important aspect of local history everywhere. Schools have played an important role in critical periods to bring about change in many countries through the education, and sometimes indoctrination, of the young children. Examples are the conversion of England from Catholicism to Protestantism,<sup>16</sup> and the transition in South Africa from Bantu Education to the Department of Education and Training.<sup>17</sup>

Many black schools in South Africa have a long history, like Mokwallo School in Vredefort, even though little is known about them. Very little is known about the history of the origins of the first black people in the vicinity of Vredefort, despite the world-wide interest of geologists in the area's geological features.<sup>18</sup> The aim of this study will not be to reflect on this backdraw, but to trace at least the origins, development and provision of education for the black people of Mokwallo between 1920 and 1980.

Mokwallo is the name of both the black township and a primary school near the town of Vredefort in the Northern Free State. Many education histories have been written of various localities and regions in the present Free State Province, but its focus is amongst others dominantly on the historical development and significance of white education. There are also educational histories that are located in sections of existing local histories, but they normally present only a broad outline. Very little is available on the local activities as well as the local educational development of black townships in the Free State, of which Mokwallo is one. Education histories include H.S. Wolvaardt, *Die oudste skole in die Oranje-Vrystaat*, J.M. Cronje, *Die sending*

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<sup>15</sup> A. Rogers, *Approaches to local history, 2nd ed.*, p.2.

<sup>16</sup> W.G. Hoskins, *Local history in England, 3rd ed.*, pp.92-95.

<sup>17</sup> J. Grobler, *A decisive clash? A short history of black politics in South Africa, 1875-1976*, p.169.

<sup>18</sup> L. Reinmold and G. Letin (com.), *The Vredefort structure, South Africa; A bibliography relating to its geology and evolution.*

*van die Ned. Geref. Kerk in die Oranje-Vrystaat in Noord en Suid Rhodesië, gedurende die jare 1899-1949, A.G. Oberholster, Die Sendingaktiwiteite van die Ned. Geref. Kerk in die Oranje Vrystaat tot 1910, S.P.P. Mminele, The Berlin Lutheran Missionary enterprise at Botshabelo, 1955-1965, J.M. May, Geskiedenis van die Nederduitse Gereformeerde Sending Kerk, Oranje Vrystaat 1910-1963, B.L.S. Beukman, Die Geskiedenis van Onderwys in die Vrystaat voor en onmiddelik na Unie, 1898-1912, C.P. Calitz, Die Onderwys van die meisie in die Oranje-Vrystaat, W.M. Kgware, Bantu Education in the province of the Orange Free State, 1900-1953, N.C. de Wet, Die invloed van demografiese faktore op onderwysvoorsiening aan Blankes in die Oranje-Vrystaat, A.L. Mawasha, From Missionary to provincial Control to State Control of Bantu education.*

The history of the origin, progress and provision of education for the black people of Mokwallo township has not yet been written. This is also true of the role and influence of educational institutions in Mokwallo. It is believed that, if the micro-history on regional level is researched properly, historians will eventually be able to generalize better. They will be able to compare the past more effectively with the present. This also applies to the educational history of Mokwallo. This information will be useful in future when further research is undertaken to create a global view of township life for black people in Mokwallo and the rest of the Free State Province. There is no doubt that the recording of the educational history of Mokwallo and other black townships in the Free State is long overdue.

This educational history of Mokwallo covers a time frame roughly between 1920 and 1980, when Mokwallo school was properly functioning as the Wesleyan Mission School. Unfortunately there are no written records or material about this school before 1923. The only material available about this school before that period is the Parys Wesleyan Mission accounts of all its Native Day Schools. These documents are not complete and comprehensive because most documents were destroyed by fire in 1903, when the Parys

Wesleyan Mission burnt down.<sup>19</sup> This problem was complicated even more in 1923, when the school was registered with the provincial government as the state-aided mission school. No records were subsequently kept at the school by all principals until 1957.<sup>20</sup>

The only records available are the inspection reports of the period 1929-1953, which are also difficult to locate at the Free State Archives Depot in Bloemfontein because all the black people's school records in the archives are not classified and computerised.

One problem that can cause problems for the layman, is the school's name. The school changed its name several times, and that too caused many difficulties in the historical tracing process. From its inception to 1926 this school was known as Vredefort Wesleyan Mission School, then the Vredefort United Native School between 1926 and 1955, then the Vredefort Bantu Community School between 1955 and 1979, and finally Mokwallo Primary School from 1979 to date.<sup>21</sup> The school was also managed by ministers of different church denominations after the amalgamation in 1926 up to 1955. Most of those ministers did not reside in Vredefort. As a result it is difficult to trace all the school records of that period. For example, the Wesleyan minister H. Wood stayed in Parys, Nederduits Gereformeerde Kerk (NG) the reverend J. de Vos in Vredefort and the Church of England (Anglican) minister H.C. Preece in Kroonstad.

Another problematic aspect is that Mokwallo was transferred from one education circuit to another many times. As a result its records are also scattered all over those education circuits. During the study period this school was controlled by the following education circuits: Kroonstad circuit (1929-

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<sup>19</sup> Reverend M. Barnard, Interview, Parys Methodist Church minister, 24 June 1996 and 13 April 1997.

<sup>20</sup> Vredefort Bantu Community School, Vredefort, Logbook 1957-1968, minute, 27 April 1957.

<sup>21</sup> Free State Archives Depot (FAD) Bloemfontein, Native Education Department Orange Free State (NED, OFS), Vredefort United Native School, Inspection Reports, 1929-1953; Mokwallo Primary School, Vredefort, Logbook 1969-1987.

1936), Bothaville circuit (1937-1958), Welkom circuit (1959-1968), Heilbron circuit (1969-1977) and again the Kroonstad circuit (1978-1980).<sup>22</sup>

The absence of newspapers which covered the history of the black people in the Orange Free State in those days also added to the problem of lack of sources about the education history of the black people of Mokwallo.

Despite all the backdraws, the material available provides for a flavour of the origin, development and provision of education to the black people of Mokwallo. Oral interviews with some of the former teachers like Mr E. Rani (1937), Principals Mr T. Setiloane (1957), Mr F. Fantiri (1964-1996) and pupils of this school, like Mr J. Lofafa (1927) and Mr A. Bayana (1959), was of valuable assistance to this study. As is the case with the white education history of Vredefort, the forgotten past of the education of the black people of Mokwallo will in this dissertation be pieced together.

This study will be divided into the following chapters: the Introduction, which will basically be to introduce the reader to the historical background of Vredefort area. Chapter One gives a short historical background of schooling for the black people in South Africa, 1652-1925. The aim with this chapter is to highlight the missionary enterprises, their devoted service and untiring effort in bringing education to the black people of South Africa, using Mokwallo as an example. The second chapter will cover the period between 1926 and 1950, and the role and influence of the new partners, the Union Government, the Provincial administrations and missionary societies in the education of the black people of Mokwallo township.

Chapter Three will discuss the impact of the new Department of Bantu Education of 1953 on the black people of Mokwallo, and its centralization of the education of black people in Pretoria. This chapter will also focus on the loss of control over the education of the black people of South Africa by the different mission societies. Chapter Four covers the period between 1961 and

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<sup>22</sup> FAD Bloemfontein, (NED, OFS), Vredefort United Native School, Inspection Reports, 1929-1953, and Vredefort Bantu School, Vredefort, Logbook 1957-1968, and Mokwallo Primary School, Logbook 1969-1987.

1980, with the dawn of the new era in South Africa and Mokwallo being the main focus. The new Republic of South Africa in 1961, the 1976 Soweto uprising, which resulted in the phasing out of the Department of Bantu Education, and the coming in of the new Department of Education and Training for black people in 1979. The last chapter will focus on a synthesis of the whole study. It is the education history of the black township of Mokwallo and the school itself against the background of change in South Africa and its influence on educational activities in the country side on which this mini-dissertation will focus.

In keeping with academic practice, words which may give offence if used to refer to black people, like Native, Bantu, African, appear only in quotations or as part of terms and proper names, like Vredefort Native School, Vredefort Bantu School, Native Advisory Board, Bantu Education, etc. For the purpose of this study, the term black people, white people and Coloured will be used to denote membership of the respective racial groups which are referred to in this study.

Another concept used in this text is '*location*', which was traditionally used in South Africa to denote a residential area for black people, but I will use the modern idiom of black township to refer to the residential areas of black people.

Lastly, the present new education system of Outcomes-based Education (OBE) provides for standards to be replaced by *grades*. I will refer to standards as they are still in use, and were so during the period which is covered in this dissertation.

#### **\* A NOTE ON THE TOPOGRAPHICAL SETTING**

About 126 km south-west of Johannesburg the imposing stretch of hills and ranges known as the Vredefort Dome terminates the monotonous landscape of the Northern Orange Free State and at once arrests the attention by its

striking topography as well as by its intricate geology.<sup>23</sup> All around the village of Vredefort extends an almost circular boss of granite with some gneiss and schists about 40 km in diameter, and a third of this area is covered by young rocks of lower Karoo age. Scientists from all over the world have come to this region to study the central granite dome and the strata which have been bent into a roughly polygonal form around the central granite core.<sup>24</sup>

The town of Vredefort is situated on the R721 road between Kroonstad and Parys, approximately 76 km north of Kroonstad and 15 km south of Parys<sup>25</sup> (see maps 1 & 2). It is an area which is rich in history and well known to geologists because of the Vredefort Dome, which is an intriguing exposure of ancient granite.

Until 1881 Vredefort was part of the Kroonstad magisterial district, and its inhabitants had to travel to Kroonstad for their church and other business purposes. In 1874 the Ring of the Dutch Reformed Church in Kroonstad decided to form another congregation between the Rhenoster and Vaal Rivers due to the increasing population and long distances.<sup>26</sup> Vischgat, a farm which belonged to Jac Scheepers and which was about 10 miles from the Vaal River, was chosen by the Ring for this purpose.

In 1876 a town, which was later named Vredefort, was laid out on the farm Vischgat.<sup>27</sup> The first sites at Vischgat were surveyed in 1876 by Mr J.C. Fleck, the land surveyor from Heilbron, and were sold to the public the same year (see sale of 'erwe'). This town was proclaimed in 1881, received municipal status in 1890 and was named Vredefort.

The origin of the name 'Vredefort' is unknown, but it appears to be associated with the following legends of the district. The so-called dissatisfaction among

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<sup>23</sup> A.L. Hall & G.A.F. Molengraaff, *The Vredefort Mountains Land in the Southern Transvaal and the Northern Orange Free State*, p.1.

<sup>24</sup> Vredefort library, Vredefort, Conference paper by L.D. Nicolaysen, Professor of Geophysics, University of the Witwatersrand, 25 March 1985.

<sup>25</sup> D.J. Potgieter (editor in chief), *Standard Encyclopaedia of Southern Africa, Vol.11*, p.293.

<sup>26</sup> P.J. Nienaber, *Suid-Afrikaanse pleknaamwoordeboek, Deel 1*, p.384.

<sup>27</sup> P.E. Raper, *Dictionary of Southern African place names, 2nd ed.*, p.572.

the Boers in the district with the long distance they had to travel to Kroonstad for church and other businesses, and the foundation of Vredefort in 1876 brought, 'Vrede ... vir baie boere wat vroeër gekla het oor die lang reise na die kerk op Kroonstad.'<sup>28</sup> Probably it was named so to pay tribute to the bloodless mini-war in 1857 between the republics of the Orange Free State and the Transvaal when M.W. Pretorius tried to annex the area to the Transvaal by force of arms.<sup>29</sup> Vredefort, therefore literally appears to mean a 'fort' of peace.

Part of the farm Vischgat, which was situated in the North-Western part of the town of Vredefort, was known as 'Klein-Vredefort'.<sup>30</sup> This area was used for livestock grazing and also as settlement area for the few black people who were working for Mr Jac Scheepers. It is this portion, 'Klein-Vredefort', which was later developed into the present township for black people of Mokwallo. Many old residents of Mokwallo claim that there were only three black families who originally settled at 'Klein-Vredefort', namely Sehume, Ndaba and Tsoaeli.<sup>31</sup>

It is, therefore, not surprising that this settlement was called 'Driestad' by its occupants. Later the 'Driestad' settlement was expanded due to the arrival of other families like Leeuw, Mosala, Motshumi and others.

In 1906 the 'Driestad' settlement was renamed 'Bitleng la pere', literally meaning 'the horses' grave'.<sup>32</sup> This came as a result of George G. Phillip, who was struck by lightning and killed on his horseback about 3 miles from Vredefort on his way to Parys. His horse Hackney was buried on the same spot (see photo). As from that year the black township of Vredefort was renamed 'Bitleng la pere'. In 1930 it was finally renamed Mokwallo, meaning a place to keep something because of the train that was kept at Vredefort

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<sup>28</sup> E. Rosenthal, *Ensiklopedie van Suidelike Afrika*, p.569.

<sup>29</sup> B.P.J. Erasmus, *Op pad in Suid-Afrika*, p.258.

<sup>30</sup> Vredefort library, Vredefort Driekwart-eeufees, Vredefort, 25-26 April 1957, p.6.

<sup>31</sup> M. Motshumi, memoirs, grandson of first families of 'Driestad', 28 June 1996.

<sup>32</sup> George Gatherer Phillip, who was the assistant magistrate in Vredefort and Parys, was killed by lightning on 26 November 1906. His friends erected a sandstone monument next to the R59 road between Parys and Vredefort.

railway station during the night so that it can return to Parys/Dover the next day; the name it is still associated with today.

The black township of Mokwallo was proclaimed in 1963<sup>33</sup> as the residential area for the black people of Vredefort. It was an area comprising 195,5163 morgen of land, with 240 sites and a population of approximately 600 inhabitants (see key A on map 2) In 1975 the township sites were increased to 11 000 sites due to the increasing numbers of residents, totalling approximately 1800 people. The township was extended in 1989, when sites were increased to 1800 with the establishment of Mandela section (B on the map). By this time the population of the Mokwallo township was around 2604 people. In 1992 the township was extended when three new extensions namely, Phahameng (meaning a higher up area), Chris Hani<sup>34</sup> and Thola<sup>35</sup> (which means keep your mouth shut) were established (see key C, D and E on map 2).

This was a reflection of the presence of the spirit of the Black Consciousness Movement amongst the black people of Mokwallo township which was sweeping throughout all black townships in South Africa in the early 1990s. This was in line with the African National Congress (ANC) switch in emphasis in 'mass action' in the early 1990s from constitutional issues to issues more directly related to poverty and mass demands.<sup>36</sup> However, the educational progress of the black people of Mokwallo was not seriously affected by these political changes of the 1990s as it was the case with other bigger towns. The sites of Mokwallo township increased to 2050 sites and a population of approximately 9000 people, while the present population of Mokwallo township is estimated at 10 000, which includes 370 registered squatters.

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<sup>33</sup> **Government Gazette** No 419, notice no. 100/63, dated 25 January 1963.

<sup>34</sup> Named in honour of Mr. Chris Hani who was the Secretary General of the South African Communist Party and chief of the staff of Umkhonto we Sizwe, military arm of the African National Congress.

<sup>35</sup> It was named to signify the victory of the residents of Mokwallo who forcefully occupied new residential areas and warned the Municipal officials of Vredefort not to take any action against them.

<sup>36</sup> T. Lodge, 'The African National Congress in the 1990s', in G. Moss and I. Obery (eds.), **South African Review** 6, pp.71-72.

## Sale of erwe, 1876

O'Free State and Bloemfontein Gazette, March

## PUBLIC SALE

OF

## ERVEN,

SITUATE IN THE NEW TOWNSHIP OF

Vredefort, dist. Cronstadt.

THE Undersigned being thereunto instructed by Mr. JACOBUS J. SCHEEPERS, will sell by Public Auction, on

THURSDAY, the 20th APRIL, 1876,

AT 'VREDEFORT' AFORESAID,

ABOUT

60 ERVEN,

Consisting of DRY and WATER ERVEN, situate in the above Township.

"VREDEFORT"

is situated about One Hour from Vaal River; Eight Hours' from Cronstadt; Seven Hours' from Kellbron, and the Transport Road between Potchefstroom and Pietermaritzburg passes through it.

There is abundance of WATER. Four running Fountains, a large Spruit and good Materials for Building purposes.

AT THE SAME TIME WILL BE SOLD, A

Large number of Trekoxen,

(ALSO FIT FOR THE BUTCHER.)

HORSES, AND 1 WAGON, &amp;c., &amp;c.

LIBERAL CREDIT.

H. J. MORKEL, Auctioneer.

Kroonstad, 23rd March, 1876.

b12

THE UNDERSIGNED,

Erwe Verkoop te  
Vredefort op  
20 April 1876

Nr.	Aan-wie verkoop	Bedrag
13	E. E. Meyer	£25 0 0
14	E. E. Meyer	25 0 0
15	E. E. Meyer	25 0 0
16	George Kemp Weston	15 0 0
17	Edward Edyo Weston	12 0 0
20	Johannes Jurgens	
	Scheepers	10 0 0
31	E. E. Meyer	25 0 0
32	E. E. Meyer	25 0 0
39	Johannes Jurgens	
	Scheepers	10 0 0
54	Joah Nussey	13 0 0
59	Hendrik Johannes	
	Wienand	7 0 0
72	Joah Nussey	12 10 0
73	Joah Nussey	12 10 0
74	Stephen Henry Harker	15 0 0
86	William Syme Erskine	20 0 0
87	William Syme Erskine	15 0 0
88	William Syme Erskine	19 0 0
97	William Syme Erskine	35 0 0
100	Kerkraad N.G. Gemeente Kroonstad ten behoeve van N.G. Gemeente te Vredefort	
101	" "	5 0 0
102	" "	5 0 0
103	" "	
104	" "	
105	" "	
106	" "	
107	" "	
108	Joah Nussey	12 10 0
109	Kerkraad N. G. Gemeente Kroonstad ten behoeve van N.G. Gemeente te Vredefort	
		5 0 0
148	Johannes Christoffel	
	Botha	10 0 0
149	David Hercules Botha	10 0 0
150	Hendrik Johannes	
	Botha	10 0 0
152	Philip Rudolph	
	Hattingh	10 0 0

Hierdie advertensie het op 30 Maart 1876 in die destydse „O.F.S. and Bloemfontein Gazette" verskyn.

Die lys van kopers en die pryse wat die erwe behaal het, verskyn hierbo.

Source: Vredefort library, Vredefort, Vredefort Driekwart-  
eeufees, 25-26 April 1957

The population of the Vredefort area is composed of the three main population groups which are found in most Orange Free State towns, namely whites, coloureds and blacks. This is reflected in the Vredefort magisterial district's population census of the period 1946 to 1996 (see table 1).

**TABLE 1: VREDEFORT POPULATION STATISTICS, 1946-1996**

YEAR	WHITES	COLOUREDS	BLACKS	MOKWALLO
1946	2140	147	7890	350
1951	2053	27	8737	600
1960	1828	143	11118	800
1970	1663	227	13184	1800
1980	1421	425	12378	2604 <sup>37</sup>
1992	1157	402	13814	9000
1996	1141	434	14094	10000 <sup>38</sup>

In order to support all its population groups economically the town of Vredefort has the following types of industries: Engineering works, grain depots, a mill for processing maize, a sheet metal industry, a clothing factory and a petrol garage.<sup>39</sup>

The population growth of black people in Vredefort area, and that of Mokwallo in particular, somehow followed a gradual pattern. From 1946 up to 1970 the population of black people in the Vredefort area increased by only 4%, and the area experienced a population decline between the years 1970 and 1980 (see table 1). This was caused by amongst other things, the closing down of some of the places of employment in Vredefort, and most of the economically

<sup>37</sup> 'n Sosio-ekonomiese ondersoek, streek 30, 1979, p.42; Vredefort Magistrate Court, Vredefort, Volkstelling, 1946-1985.

<sup>38</sup> Vredefort Municipality, Vredefort, population statistics, 1990-1996.

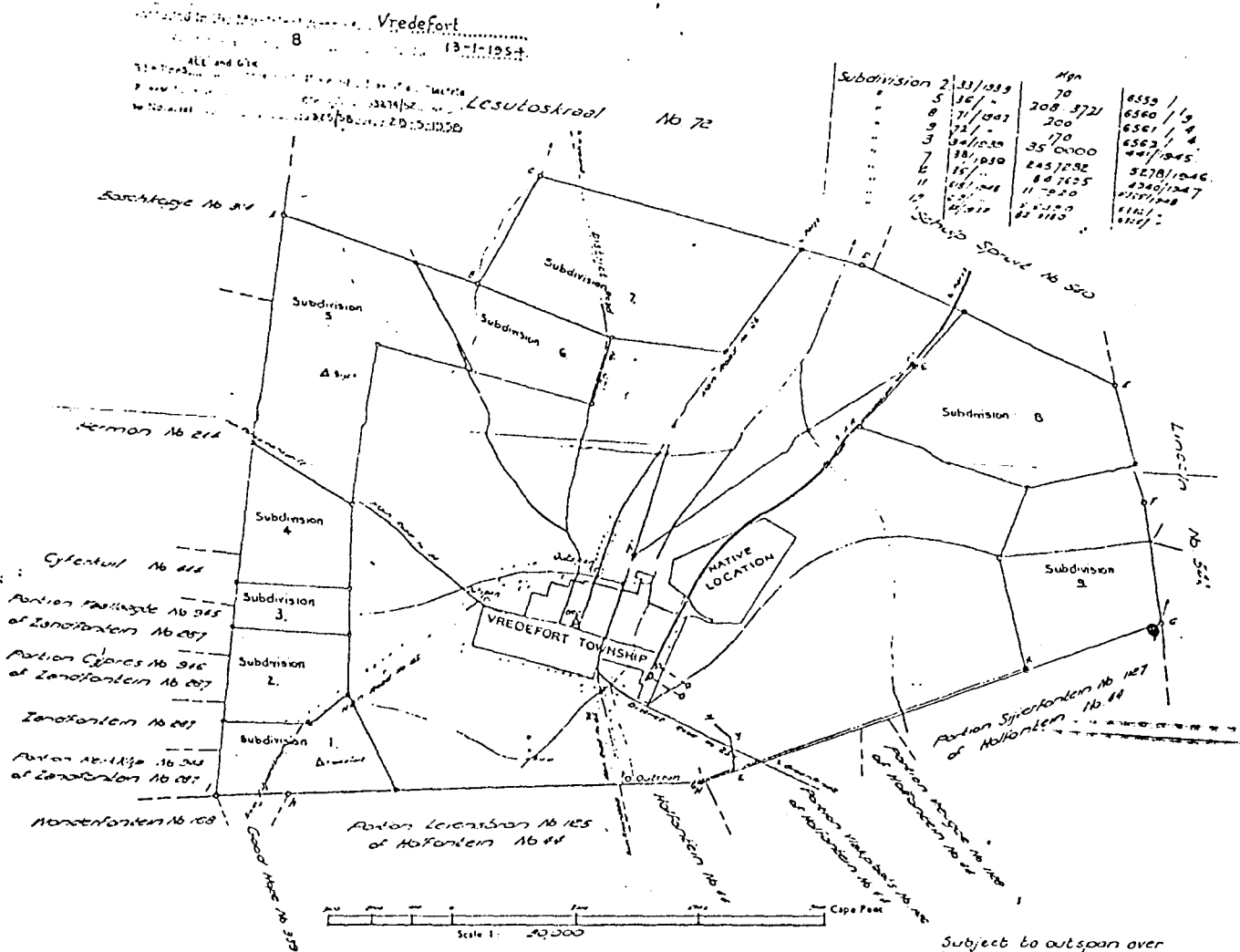
<sup>39</sup> 'n Sosio-ekonomiese ondersoek, streek 30, 1979, p.52; D.J. Potgieter (editor in chief), *Standard Encyclopaedia of Southern Africa. vol.11*, p.293.

active people migrated to bigger towns. As political confrontation developed between South Africa and the outside world during the 1970s, so there grew up a parallel threat of economic confrontation as part of an international bid to force South Africa to change her apartheid policies.<sup>40</sup> In 1977-78 several prominent American and British banks terminated their South African business, and the government experienced a net outflow of foreign investment capital which affected the economy of the country negatively. This resulted in amongst other things the closing down of some of the factories like S.M. Hare, a sheet metal factory which employed many people in Vredefort. What is interesting about this trend in the population of the Vredefort area is that it was experienced by both white and black people of this area as indicative of the interdependence of the different population groups in Vredefort.

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<sup>40</sup>T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, pp.461-462.

Map I



The figure **AB C D E F G H I**, being **the farm VREDEFORT No 148**, **exclusive of erven Nos 1 to 20, 27 to 268, 270 to 278, 200 to 303, 311 to 314, 319, 320, 322 to 326, 331 to 333, 335, 340, 345 and 361** represents **15 morgen** **subject to outspan over** **Plans of the Town of VREDEFORT** situate in the DISTRICT of **Vredefort** PROVINCE of ORANGE FREE STATE, Surveyed in **August, 1938** by me, **A. C. Blom** Land Surveyor.

This diagram is annexed to <sup>cert.</sup> Deed of Amd. Title on Consl. No. <b>1250/1940</b> dated <b>7.5.1940</b> in favour of	The original diagram is No. annexed to Deed of Grant No.	S.G. File No. <b>17/20</b> Survey Records No. <b>367/1938</b> Compilation <b>Pfetschstrom U R Kroonster</b> Map Section <b>P3</b> Lat. South, <b>27° 0'</b> Long. East <b>27° 22'</b> 11 50 11
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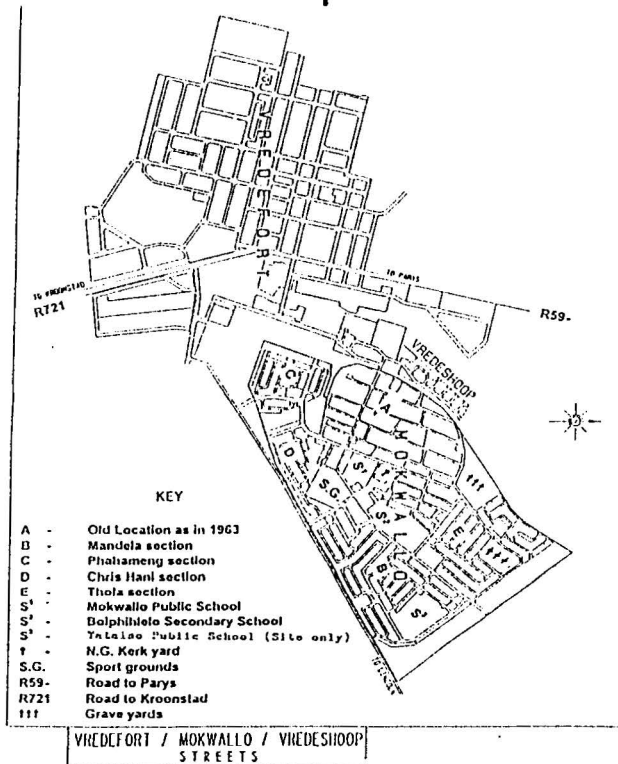
Source: Land Surveyor General, Bloemfontein

George Gatherer Phillip's Monument, 1906



Source: K.T. Motumi, Vredefort

Map 2



Source: Vredefort Municipality, Vredefort

## CHAPTER ONE

### A SHORT HISTORICAL VIEW OF SCHOOLING FOR BLACK PEOPLE IN SOUTH AFRICA, 1652-1925

European association with Southern African began with the Portuguese circumnavigation of the Cape of Good Hope at the end of the fifteenth century.<sup>1</sup> During the seventeenth century, the English, French and Dutch East India Companies all considered establishing a base at the Cape, but it was the Dutch who sent Jan van Riebeeck as a commander and establish a refreshment station in 1652. It was not the intention of the Dutch East India Company (DEIC) in the first place to establish a fully fledged colony in the Cape, but its motives were strictly and relentlessly commercial.<sup>2</sup> However, the company changed its policy in 1657 by allowing nine company servants to establish their private farms, and Van Riebeeck suggested the importation of Chinese, free settlers and slaves in order to improve farming.<sup>3</sup> It can scarcely be maintained that the company recognized it as its duty to promote general literacy. It was left to the church to provide such popular education as might be necessary to give to every member of its congregations a minimum of religious knowledge.<sup>4</sup>

#### 1.1 Pioneer days of schooling in colonial South Africa

Before the free burghers discovered the value of Khoikhoi labour, the DEIC had already allowed the importation of slaves into the Cape settlement for its

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<sup>1</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.19.

<sup>2</sup> F. Troup, *South Africa, a historical introduction*, p.39.

<sup>3</sup> F. Troup, *South Africa, a historical introduction*, p.41.

<sup>4</sup> A.F. Hattersley, *An illustrated social history of South Africa*, p.57.

own private possession.<sup>5</sup> Two substantial shipments arrived in 1658-59, one from Dahomey and the other as a result of the capture of Portuguese slaves en route from Angola to Brazil.

Western education in southern Africa began, in most instances, as an adjunct to missionary endeavour after the colonization of Africa. Universal education was the cardinal principle of the Dutch Reformed Church and they saw it as their sacred duty to introduce every child to Christianity. Therefore, it was the Dutch government's endeavour to evangelize and to bring education to the different nations they colonized. Schools were established in order to supplement the work of Christianization, to give rudimentary education to catechists and, at least as important, to change cultural patterns that were considered to be pagan.<sup>6</sup> That is how formal schools made their appearance in southern Africa as part of the new social relations introduced with colonialism.<sup>7</sup>

The first school was opened in the Cape on 17 April 1658 by the commander's brother-in-law, Pieter van der Stael, who was a sick comforter from Rotterdam.<sup>8</sup> This school was intended for the young slaves who, until they could understand the Dutch language, were unlikely to be of much use to the free burghers. The aim of this school is further emphasized as 'om die slawe die Nederlandse taal te leer en ook godsdiensoonderrig te gee.'<sup>9</sup> From the earliest days of schooling, the colonist's real concern was to see to it that the slaves were serving the purpose for which they were brought, namely 'to labour for their masters.'

To achieve this aim the slaves had to be made to understand the language of their masters, and not the masters to learn the language of their servants. The foundations of public education in South Africa thus go back to the times

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<sup>5</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.22.

<sup>6</sup> J. Katzao, 'Education in selected Southern African Countries, a historical perspective' in *Educational Journal*, vol. 101, 1992, p.3.

<sup>7</sup> F. Molteno, 'The origins of black education', in P. Kallaway (ed.), *Apartheid and Education*, p.45.

<sup>8</sup> A.F. Hattersley, *An illustrated social history of South Africa*, p.57.

<sup>9</sup> F. Chr. Coetzee (red.), *Onderwys in Suid-Afrika, 1652-1960*, p.404.

when slavery was rife in South Africa. The idea of teaching the virtues of honesty and earning bread in the sweat of one's brow was easily misconstrued as exploitation and enslavement.<sup>10</sup> As a result there was resistance by the student slaves, which they displayed in the form of flight from the school. To buy their attention, Van der Stael was instructed to reward their interest with a tot of rum and two inches of tobacco each.<sup>11</sup>

With the departure of Van der Stael the slaves' school was closed and another under Ernestius Back was established in 1663.<sup>12</sup> Unlike the former school, Coetzee claims: 'hierdie skool was bedoel vir alle Caepse schoolkinderen, soos Duijse als swarte'.<sup>13</sup> To prove this point, there were 12 colonists, 4 slaves and a Khoikhoi child in that school. The non-colonist children were not paying school fees, while the colonist children paid. The first suggestion of a segregation policy in the education of South African people came from the Dutch Reformed Church in 1676. The 'Kerkraad' asked the Political Council to establish a separate school for slave children. They based their argument on the fact that the slave element was not conducive to the education of white children.<sup>14</sup>

The 'Kerkraad's' request was accepted because a separate school exclusively for the slave children under the age of twelve years was established in 1685. As from that year, 'die begin van 'n apartheidsbeleid op skoolgebied was hier te bespeur.' The slave children were taught Catechism, the Lord's Prayer and the Dutch language in their new school. According to Molteno, 'these children were further separated into girls and boys for their lessons'.

However the slaves continued to desert and attempted to make their way northward to the countries they came from.<sup>15</sup> Under such untoward circumstances, it is not surprising to learn that the school for slaves' children

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<sup>10</sup> M.C.J. Mphahlele, *Emphasis and relevance in black education*, p.8.

<sup>11</sup> F. Chr. Coetzee (red.) *Onderwys in Suid-Afrika, 1652-1960*, p. 404.

<sup>12</sup> F. Molteno, 'The origins of black education', in P. Kallaway (ed.), *Apartheid and Education*, p.46.

<sup>13</sup> F. Chr. Coetzee (red.), *Onderwys in Suid-Afrika, 1652-1960*, pp.404-405.

<sup>14</sup> M.C.J. Mphahlele, *Emphasis and relevance in black education*, p.11.

<sup>15</sup> J. du Plessis, *A history of Christian missions in South Africa*, p.31.

did not last for a long time. This resulted into the school not bringing any real educational change or influence in the lives of the slaves.

## 1.2 Black schooling in the Cape during the 19th century

The settlement at the Cape developed into a plural, stratified, slave-owning society between the years 1776 and 1833.<sup>16</sup> This settlement was exposed to the tremors of an ideological earthquake, which was as significant as the origins of the Mfecane to which the black peoples were then being subjected. This was caused by the political revolution which erupted on the opposite sides of the Atlantic Ocean in 1776 (American independence) and 1789 (the French Revolution). The ensuing spiritual movement of liberalism and humanitarianism in time also crossed over to the Cape settlement and sparked off the eighteenth century revolution against Cape colonial Calvinism. This revolution was led by two European Missionary Societies, the Moravian Mission under George Schmidt and the London Missionary Society (LMS) under Dr J.T. van der Kemp. They challenged the assumptions of Cape society from an evangelical humanitarian point of view, which was something new for the Cape.

According to Horrell, 'it was these missionary societies who first brought formal education to the Africans in South Africa.'<sup>17</sup> Their original purpose was to provide elementary schooling as an ancilliary function to evangelization. The first school specifically for Africans in African territory was opened in 1799 by Dr J.T. Van der Kemp of the LMS near King Williams Town.<sup>18</sup> Previously very few Africans had been exposed to formal education in the Cape colonial schools. From the turn of the century, missions started setting up more such schools especially on the fringes of settler penetration. The financial contributions which were made by the black communities to those mission schools were limited. This resulted in the poor standard of teaching

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<sup>16</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.32.

<sup>17</sup> M. Horrell, *African education, some origins and developments until 1953*, p.1.

<sup>18</sup> F. Molteno, 'The origins of black education', in P. Kallaway (ed.), *Apartheid and Education*. p.49; M. Horrel, *African education ...*, p.2.

being provided in those mission schools. Most mission schools lacked basic teaching and learning materials, had poor and overcrowded classrooms and inadequate or unqualified teachers.

The impact of schooling in that early period did not reach a significant proportion of the African children. However, in 1854 an important shift occurred regarding the state interest in and support for the schooling of black people. When Sir George Grey took over as the Governor of the Cape in 1854, he regarded education as a prime weapon in the subjugation of blacks.<sup>19</sup> In order to realize his border pacification policy he advocated the state subsidization of missionary education in the Cape.

### 1.3 Missionary education for the black people north of the Orange River

In 1823 Christian mission work among the tribes which inhabited the territory north of the Orange River commenced.<sup>20</sup> The first mission school for non-whites north of the Orange River was founded in 1823 at Philippolis by Magistrate Stockenström and Reverend Abraham Faure of the London Missionary Society. Nine years later Reverend Archbell of the Wesleyan Mission Society also established a mission school at Thaba Nchu for the Barolong tribe of Chief Moroka. In 1834 the Berlin Mission Society also joined the race by sending Reverends Lange, Gebel and Kraut to establish a mission school for the Koranas at Bethanie.<sup>21</sup> During the next two decades other small establishments were opened by various missions throughout the province.

Two new missionary bodies appeared on the scene shortly after the Basotho War of 1865. They were the Dutch Reformed Church and the Church of England who settled at Witsieshoek and Modderpoort respectively. All these

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<sup>19</sup> F. Molteno, 'The origins of black education,' in P. Kallaway (ed.), *Apartheid and Education*, p.50.

<sup>20</sup> M. Horrel, *African education ...*, p.25.

<sup>21</sup> G.C. Engelbrecht, 'Kort oorsig oor die geskiedenis van Bantoe-Onderwys in die OVS vanaf 1823-1960', in *Bantu Education Journal*, May 1960, p.210.

different missionary bodies were responsible for the financing of education in the province, for both white and black peoples. It was only in 1878 when secular interest was shown for the first time in the education of black people in the Orange River Colony.<sup>22</sup> In that year the Volksraad of the then young Republic of the Orange Free State made an annual grant of £45 (± R90) to the Dutch Reformed Church to maintain its mission schools in Witsieshoek. Payment of subsidies to black mission schools was made on condition that the missionary societies accepted a measure of state superintendence of the work of all aided schools.

#### **1.4 The role of the Wesleyan mission in the education of the black people between the Rhenoster- and the Vaal rivers**

As far back as 1873 Reverend George Blencowe, who was stationed at Potchefstroom, paid periodic visits to Kroonstad to conduct the first Wesleyan services in the Old Court House.<sup>23</sup> Reverend W. Wynne of Harrismith also arranged regular preaching appointments for the people of Kroonstad from time to time. The first Wesleyan minister to reside in the Kroonstad area was Reverend Charles Harmon, who started in July 1874 to March 1877. In this way the Wesleyan-Methodism was introduced to the people of Kroonstad.

Until 1881 the area north of the Rhenoster River was part of Kroonstad district and its inhabitants had to travel to Kroonstad for their church services. In 1874 the Kroonstad Wesleyan circuit wanted to establish another congregation between the Rhenoster and Vaal Rivers. This was due to the increasing population and long distances to Kroonstad from this area. Another congregation between the Rhenoster and Vaal Rivers was founded by Reverend Kingstone Derry in 1898 at the present town of Parys on the banks of the Vaal River.<sup>24</sup>

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<sup>22</sup> W.M. Kgwane, "In search of an educational system," *Inaugural Lecture, No.8, University of the North*, October 1961, p.7.

<sup>23</sup> The Kroonstad Methodist, *Golden Jubilee 83*, December 1953, p.3.

<sup>24</sup> Reverend M. Barnard, interview, Methodist church priest, Parys, 13 April 1996.

He also founded the first Wesleyan Mission Schools for black people in this area, and Vredefort Wesleyan Mission School in Vredefort was one of them. He acted as the first school manager for them (see table 2). The tasks of school managers were the appointment of teachers, the control of pupils and school fees, and the general maintenance of the school buildings, to mention but a few.

The Wesleyan Mission was the first to evangelize and educate the black people who inhabited this area. By 1900 a certain Reverend Pitso was in charge of the Wesleyan Native Congregation at Vredefort, which was about 10 km west of Parys. During that time Mr Sammuel Parkie was also helping as a lay preacher in the Vredefort Wesleyan congregation and in the district. It was Mr Parkie who pioneered the establishment of the Wesleyan Mission School for black people in Vredefort.<sup>25</sup>

The exact year in which the Wesleyan mission school was established in Vredefort is not known. This is due to the Wesleyan manse at Parys burning down in 1903, when all the church as well as school records were destroyed by fire. The records of the Vredefort municipality reveal that the Wesleyan Mission School was already functioning in 1903.<sup>26</sup> The Wesleyan church was built of corrugated iron and it was situated where the clinic of Mokwallo township is today. It was the church hall which was used by the Wesleyan Mission School pupils as their classroom in 1903. The first and only teacher at the school was Mr S. Parkie from Thaba Nchu, with a total of about 53 school pupils.<sup>27</sup>

In those days there was a problem between the Vredefort municipality and the black Wesleyan minister concerning the admission of certain pupils to the school. The municipality refused to grant passes to the black people's

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<sup>25</sup> Parys Wesleyan Mission, Parys, Parys-Vredefort Native day schools accounts, 1900-1924, October 1904.

<sup>26</sup> Free State Archive Depot (FAD), Bloemfontein, Vredefort Municipality (VFM), Minutes of the Council, 1881-1910, minute, 3 December 1903.

<sup>27</sup> Parys Wesleyan Mission, Parys, Parys-Vredefort native day schools accounts, 1900-1924, December 1903.

children who were 16 years and older from the farms and the location, which would have allowed them to attend the school.<sup>28</sup> All black males who were 16 years and over were supposed to work in order to pay poll tax. This tax was imposed by the government in 1906 on every male not liable for hut tax, hoping to catch the young black peoples.<sup>29</sup> This was probably the reason for the Vredefort municipality's refusal to grant passes to the black people's children above 16 years to attend the Mission School. This resulted in many black children, both from the location and farms, not attending school at all, and this increased the already high number of uneducated black people in Vredefort.

Basic subjects in those days, which were offered in most mission schools, were arithmetic, languages, religious instruction, social studies, gardening and handwork. The Parys Wesleyan mission accounts made it very clear that in 1904 the church was the sole provider of education to the black people's children of Vredefort.<sup>30</sup> School furniture, rent of the church hall, buying of books, repairs to the building and the salary of the teacher were all responsibilities of the Wesleyan mission. Educational ordinances of 1903 and 1905 did not specifically make any provision for black people's education. However, Mr E.B. Sargent, who was the Director of Education in the Orange River Colony, took a lively interest in the education of the black people.<sup>31</sup>

In 1908 the Orange River Colony was granted responsible government.<sup>32</sup> No administrative changes were made in connection with the black mission schools. The government did not extend its supervision of the black peoples schools due to its limited financial resources. This poor financial assistance affected all black people's schools in the colony, including the Wesleyan Mission School in Vredefort.

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<sup>28</sup> FAD. Bloemfontein, MVF, Minutes of the Council, 1881-1910, minute, 24 December 1903.

<sup>29</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.208.

<sup>30</sup> Parys Wesleyan mission, Parys, Wesleyan church accounts, 1904-1912, November 1904.

<sup>31</sup> F. Chr. Coetzee (red.), *Onderwys in Suid-Afrika, 1652-1980*, pp.445-446.

<sup>32</sup> W.M. Kgware, *Bantu Education in the OFS, 1900-1953*, p.46 (unpublished M.Ed. thesis, UNISA, 1955).

With the establishment of the Union of South Africa on 31 May 1910,<sup>33</sup> the black peoples education was placed under the control of the new provincial councils. The various provincial councils in each of the four provinces introduced different systems of black peoples taxation. As a result of these differences black people's education in South Africa suffered serious setbacks and anomalies.<sup>34</sup>

It was only from 1910 until 1921 that the missionaries and the provincial administrations became partners in the enterprise of black people's education. Until then there was hardly any schooling for black people in the Orange Free State.<sup>35</sup>

The outbreak of the First World War in August 1914 and the Rebellion in October 1914 of the same year naturally hampered the progress of education for all population groups in the province.<sup>36</sup> All school activities in the province virtually came to a standstill until 1917, when stability was restored to the country. The Wesleyan Mission in Parys resumed all its activities, including the provision of education to the black people of Vredefort.

In 1922 the Union Government through its Department of Native Affairs entered into a partnership with missions and provincial administrations to provide education for the black people of South Africa.<sup>37</sup> The provincial councils retained their power to legislate for black education, while the Union Department of Native Affairs through its permanent Native Affairs Commission allocated annual subsidies to the provinces.

In 1922 Reverend D.J. Pululu replaced Rev. Pitso as the Wesleyan minister of the Vredefort congregation. In that year the Wesleyan mission spent £15.10 (R31) on the provision of education to the black people of Vredefort.<sup>38</sup>

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<sup>33</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.231.

<sup>34</sup> E.G. Malherbe, *Education in South Africa, Vol.2., 1923-75*, p.542.

<sup>35</sup> E.G. Pells, *300 Years of Education in South Africa*, p.141.

<sup>36</sup> F. Chr. Coetzee (red.), *Onderwys in Suid-Afrika, 1652-1960*, p.387.

<sup>37</sup> W.M. Kgware. "In search of an educational system," *Inaugural Lecture, no.8, University of the North*, October 1961, p.10.

<sup>38</sup> Parys Wesleyan Mission, Parys, Native Day Schools, Parys and Vredefort circuits, 1912-1926, 30 June 1922.

This amount seems to be very low if one takes into account that it was the expenditure for the whole quarter on salary, rent, repairs, books, ink and other items of educational value.

This is confirmed by the fact that in 1922 the Orange Free State provincial subsidy to non-European education was 2s6d per scholar per annum. Out of this amount the missions were expected to pay teachers' salaries, requisites, and the erection and maintenance of buildings.<sup>39</sup>

The year 1923 was an important one in the education of the black people of this province.<sup>40</sup> An important link was forged between the province and the missionaries. This was realized by the appointment of the Native Education Advisory Board members. The mission schools were advised to be registered with the provincial government in order to receive subsidies.<sup>41</sup> The provincial government announced in 1923 that the salaries of all teachers who were working at the recognised mission schools would be paid by the Provincial Council, based on their qualifications as from 1 April 1923.<sup>42</sup> At this stage the government realized that it needed to assist the missionaries in their efforts to provide education to the black people of South Africa. These positive education developments in the province also benefited the Vredefort Wesleyan Mission School.

The Vredefort Wesleyan Mission School was able to appoint a qualified teacher in 1923, owing to the provincial subsidies. That teacher was Mr Leslie D. Mokoena from Herschel in the Cape Province, who assumed his duties at this school in January 1923.<sup>43</sup> Due to the increased number of school pupils in 1923 another teacher, Ms Ruth Pululu, was also appointed, which brought

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<sup>39</sup> W. Illsey, 'Development of Moroka Mission in Thaba Nchu', in *Methodist Mission, Missionaries and ministers*, p.47.

<sup>40</sup> G.C. Engelbrecht, 'Kort oorsig oor die geskiedenis van Batoe-Onderwys in die OVS vanaf 1823 tot 1960,' in *Bantu Educational Journal*, May 1960, p.213.

<sup>41</sup> W.M. Kgware, *Bantu Education in the OFS, 1900-1953*, p.50.

<sup>42</sup> F. Chr. Coetzee (red.), *Onderwys in Suid-Afrika, 1652-1960*, p.448.

<sup>43</sup> FAD, Bloemfontein, Native Education Department (NED, OFS), Vredefort Native School, Inspection Reports, 1929-1953, file N58/A/3, report, 28 October 1929,

the total number of teachers to three. All three teachers used the Wesleyan church hall as their classroom with all their pupils in different standards.

In 1924 the staff of the school was increased to four with the appointment of Mr S. Motsoeli in March.<sup>44</sup> Another noticeable development took place in the history of black people's education in the Orange Free State in April 1924. The first organizer of Native Education, Mr H.F.G. Kuschke, was appointed to determine the extent of mission education efforts among the black people in the province.<sup>45</sup> In his first report he suggested greater co-operation between the education department and the missions in the interest of the education of the black people.

In order to overcome some of the shortcomings of the missionaries in the education of the black people, a uniform national curriculum for black peoples' schools was provided. The first special official syllabi for black pupils in the province was introduced in 1924. In order to raise the standard of black education all Std VI pupils were to write common external examinations from 1925.<sup>46</sup>

At this stage the provincial government was only, although indispensably, subsidizing the mission schools with the salaries of their teachers. Other educational needs like furniture, blackboards, ink wells and pupils' books were still the responsibility of the missions.

Act No. 41 of 1925 vested Parliament with the power of direct taxation of black people and provided for a special account called the Native Development Account. A part of this fund was to be devoted to the maintenance, extension and improvement of the educational facilities among the black people.<sup>47</sup>

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<sup>44</sup> Parys Wesleyan Mission, Parys, Vredefort-Native day school accounts, 10 September 1924.

<sup>45</sup> W.M. Kgwane, *Bantu Education in the OFS, 1900-1953*, p.50.

<sup>46</sup> F. Chr. Coetzee (red.), *Onderwys in Suid-Afrika, 1652-1960*, p.448.

<sup>47</sup> E.G. Malherbe, *Education in South Africa, Vol. 2, 1923-75*, p.542.

**Mr L.D.G. Mokoena first principal 1923-1936  
and his wife, Mrs R. Mokoena**



**Source: J.K. Lofafa, Parys**

**TABLE 2: VREDEFORT WESLEYAN MISSION SCHOOL MANAGERS,  
1898-1925<sup>48</sup>**

NAME	PERIOD
Reverend K. Derry	1898-1902
I. Dugmore	1902-1903
C.J. Hepburg	1903-1912
W.J. Russel	1913-1918
W. Smith-Foggit	1918-1922
F. Cosnett	1922-1925

That year was also a rewarding one for the two pioneers of the Wesleyan Mission School educators, Mokoena and Parkie. The school manager, Reverend F. Cosnett, gave each of them a service bonus of £5 for their work in the education of the black people of Vredefort.<sup>49</sup>

The involvement and dominance of the missionaries in the education of the black people of Vredefort were soon to change. In the next chapter, the role of the new partners in the education of the black people of Vredefort will receive attention.

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<sup>48</sup> Parys Wesleyan Mission, Parys, Record of all ministers, 1898-1925.

<sup>49</sup> Parys Wesleyan Missions, Parys, Vredefort Native day school accounts, 30 December 1925.

## CHAPTER TWO

### NEW PARTNERS IN THE EDUCATION OF THE BLACK PEOPLE IN VREDEFORT, 1926-1950

The urbanization of the black people was taking place at a rapid pace during the Hertzog government from 1924 to 1929 because of the country's economic revival.<sup>1</sup> On the negative side urbanization was accompanied by maladjustments which seriously affected urban black communities. It included overcrowding, shortage of housing and a cry for more schools.<sup>2</sup>

The desire for education by the black people of Vredefort was also growing rapidly. This need, which appeared to be larger than the funds available in order to carry it through, led the three churches for black people in Vredefort to amalgamate with the Wesleyans in the running of the Wesleyan school in 1926.<sup>3</sup> Those churches were the African Methodist Episcopal Church (AME), the Church of England (Anglican), and the Nederduitse Gereformeerde Kerk (NGK), apart from the Wesleyans themselves. The amalgamation of these churches enabled the Vredefort Wesleyan Mission School to join hands with the missionaries and the government, which assisted since 1924. The stage was set for the new partners to determine and shape the education of the black people of Mokwallo township.

#### 2.1 Interdenominational rivalry

The three churches which made available their church halls to be used as classrooms by the black pupils of Mokwallo after the amalgamation were the Wesleyan Church, AME and the Anglican Church. The provincial government

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<sup>1</sup> C.F.J. Muller (ed.), *500 Years, a history of South Africa, 2nd ed.*, p.401.

<sup>2</sup> E.G. Malherbe, *Education in South Africa, vol.2, 1923-75*, p.544.

<sup>3</sup> Vredefort Amalgamated School Committee, Parys, Minutes of the School Committee, 1926-1937, minute, 16 April 1926.

was only subsidizing the missions as far the salaries of their teachers were concerned. For example, the provincial government was contributing £275.11.2 per annum to this school as government grants for teachers' salaries.<sup>4</sup> Amalgamation also led to the change of name of the Wesleyan Mission School, which was renamed the Vredefort United Native School.<sup>5</sup> In 1926 the school became a State-aided mission school under the control of Reverend Harold Wood of the Wesleyan Mission, in Parys (South Africa).

The Wesleyan section were the pioneers of the United School and also provided the largest number of pupils to the school. Because of this the Wesleyans proposed a twelve member committee with six Wesleyan representatives and two members for each of the other three roleplayers, namely the AME, Anglican Church and NGK.<sup>6</sup> This proposal was not easily accepted by other denominations because they claimed that it was not in the spirit of amalgamation. It was noted as one of the first rivalries among the different members of the Vredefort Amalgamated School Committee.

Another interdenominational conflict erupted in 1932 between the AME, the NGK and the Wesleyans concerning the appointment of teachers. The AME and the NGK School Committee representatives wanted the appointment of more teachers who belong to their denominations at this school. Their antagonism would have led to the breaking of the amalgamation, had it not been for the intervention of the Inspector of Native Education, Mr D.J. Ortlepp.<sup>7</sup>

Apart from all these interdenominational rivalries, there were some developments in the education of the black people of Mokwallo from 1926 to 1950. All four the missions in Vredefort location joined hands with the

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<sup>4</sup> Parys Wesleyan Mission, Parys, Parys-Vredefort Native day schools, Wesleyan Church Synod Returns, 1928.

<sup>5</sup> Vredefort Amalgamated School Committee, Parys, Minutes of the School Committee, 1926-1937, minute, 16 April 1926.

<sup>6</sup> Vredefort Amalgamated School Committee, Parys, Minutes of the School Committee, 1926-1937, minute, 28 December 1926.

<sup>7</sup> Free State Archives Depot (FAD) Bloemfontein, (NED,OFS) Vredefort Native School, report on the withdrawal of the Wesleyan section from the United Native School in Vredefort, 16 May 1932.

provincial government to provide for the education of the black people of Vredefort.

## 2.2 The educational role of the National, Provincial and Local Government regarding Missionary Schools

As from 1926 all the provinces in South Africa were relieved of the responsibility of financing black education from their own resources, but they continued to administer it.<sup>8</sup>

The South African government created a special development fund instead, which was aimed at financing black education from 1926. The fund, however, proved to be financially insufficient for the development of the education for black people in every town and in the far-flung reaches of the country, including Mokwallo.

As a spontaneous outcome of development in the education of the black people in South Africa, the government introduced annual inspections in Bantu state-aided mission schools in 1926. The Vredefort United Native School received its first inspection on 28 October 1929 from Mr H.F.G. Kuschke, who was the Chief Inspector of Native Education in the Orange Free State.<sup>9</sup> What was interesting from Inspector Kuschke's report was that he, apparently in the spirit of the government's separation policy, suggested to the Vredefort School Committee to establish a separate school for the 24 Coloured children who were attending the Vredefort Native School. These Coloured children constituted only 9,6% of the children attending the Native School then. Eventually a separate school for Coloured children was established in Vredefort. But apart from Kuschke's politically linked suggestion, his report on the Vredefort Native School in 1929 was so

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<sup>8</sup> E.G. Malherbe, *Education in South Africa, vol 2, 1923-75*, p.543.

<sup>9</sup> FAD, Bloemfontein, Native Education Department (NED, OFS), Vredefort Native School, Inspectors Reports, 1929-1953, report, 28 October 1929.

satisfactory that the school was finally registered with the Department on the very next day, 29 October 1929.<sup>10</sup>

Between the years 1929 and 1932 education, like other sectors, also experienced a drawback because of a sharp drop in the national income.<sup>11</sup>

This was caused by the jointstock company in Wall Street, United States of America, which collapsed in 1929, and was accompanied by a period of depression and drought. This made it hard for the outside world to pay adequate prices for South Africa's main export products.<sup>12</sup> These economic conditions also affected the education of the black people of Vredefort. Many of the local blacks lost their jobs and the number of unemployed black people increased. Most children left the Vredefort Native School because their parents could not pay school fees. Very few of those who remained at school paid their school fees.<sup>13</sup>

The role and the functions of the School Committee members of the Vredefort United Native School were, amongst others, the appointment of the teachers and helping the school principal with the collection of school fees from parents.<sup>14</sup> It was a very crucial period in South Africa, especially in Vredefort, where most black children were not able to attend school. In a letter by the inspector of Native Education to the school principal and school manager, Reverend H. Wood an appeal was made to encourage the parents to pay the school fees.<sup>15</sup> These fees were necessary for the maintenance of the church buildings which were used as classrooms for the school children (see section 2.3 for discussion).

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<sup>10</sup> FAD, Bloemfontein, (NED, OFS), Vredefort Native School, Meeting between School Committee and Inspectors, registration of school, 29 October 1929.

<sup>11</sup> E.G. Malherbe, *Education in South Africa, vol.2, 1923-75*, p.544.

<sup>12</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.274.

<sup>13</sup> Vredefort United Native School Committee (Parys), Minutes of the School Committee, 1926-1937, minute, 23 July 1930.

<sup>14</sup> FAD, Bloemfontein, (NED,OFS), Vredefort Native School, letter, C.I.N.E./Rev. H. Wood, 19 December 1930; Report of the audit of school fee books, 5-12 June 1931.

<sup>15</sup> FAD Bloemfontein, (NED,OFS), Vredefort Native School, letter, Chief Inspector/Rev. H. Wood, 22 April 1931.

In those years there was a so-called mission-educated elite of black intellectuals who did their share in improving education for blacks in South Africa.<sup>16</sup> They refused to merely accept their political fate and did not let it influence their teaching or the pupils they were working with. At that stage one of the teachers at Vredefort Native School, Mr J.B. Marks, was a member of the Communist Party of South Africa (CPSA).<sup>17</sup> In September 1931 he attended a meeting of his party at Johannesburg and on his return to school on Monday he was forced to resign as a teacher and was banned by the government from teaching in this country.

This is the contents of the letter which was used to expell J.B. Marks from Vredefort United Native School in 1931:

3 September 1931
Mnr. D.J. Ortlepp p/a Skoolraad BETHLEHEM, OVS
i/s: JOHN MARKS
<i>Met verwysing na u konfidentiële rapport oor die Vredefort Verenigde Naturelleskool moet ek u meedeel dat bogenoemde onderwyser op 17 Augustus j.l. uit die diens van hierdie Departement ontslaan is, as 'n gevolg van 'n ondersoek wat deur die plaaslike polisiemag ingestel is in verband met sy deelname in Kommunistiese propaganda.</i>
SEKRETARIS

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This letter reflects how superior the arm of the Ministry of Native Education was in ensuring that black teachers did not become propagandists of ideologies regarded as hostile by the government.

As a result, the provision of a school building for the black pupils of Vredefort did not materialise as yet.

<sup>16</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.273.

<sup>17</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p. 288.

<sup>18</sup> FAD, Bloemfontein, (NED, OFS), Vredefort Native School, letter, Secretary/Mr. D.J. Ortlepp, 3 September 1931.

Many factors might have contributed to the government's failure to provide financial assistance for the erection of a school building in the thirties. One factor was the black people's refusal to pay taxes in reaction against the passing of the Hertzog Bills in 1936<sup>19</sup>, which caused political tension between the government and the black people of South Africa. The inelastic nature of the Native Development Fund also gave little hope to the backward provinces like the Orange Free State of catching up in respect of black education. The desire for education by the black people and their needs for education grew far more rapidly than the funds made available in terms of Act no. 41 of 1925.<sup>20</sup>

### 2.3 School buildings

Due to the absence of a proper school building from 1923 to 1945 missionary and church halls were used for many years. By the 1930s there was an urgent need for a school building for the black pupils of Vredefort Native School. It was decided that this matter of concern to the missions and the black community should be taken up with the national government, who had accepted responsibility for financial assistance in the building of schools for black people. Therefore the new school manager, Rev. G.F.J. de Vos, advised the municipality of Vredefort to apply to the Department of Native Affairs for loan funds for the erection of a school building in 1931.<sup>21</sup> A meeting was arranged between the Native Education inspectors, Vredefort municipal officials and the school manager.

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<sup>19</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.287.

<sup>20</sup> E.G. Malherbe, *Education in South Africa, vol.2.*, 1923-75, p.544.

<sup>21</sup> FAD, Bloemfontein, (NED, OFS), Vredefort Native School, letter, school manager/Inspector, 2 August 1931.

**Mr J.K. Lofafa, student of Vredefort Wesleyan Mission School (1927-1930)**



**Source: J.K. Lofafa, Parys**

**Sub-standards A & B pupils at the A.M.E.-church with  
Ms E. Mofokeng,  
Mr L.D. Mokoena and Ms S. Motsumi**



**Source: J. Rancho, Vredefort**

Unfortunately the officials of Vredefort municipality and the department of Native Education could not reach agreement on the question of the repayment of the loan funds at that meeting.<sup>22</sup>

According to the memoirs of Mr M. Motshumi the accommodation of pupils between 1929 and 1945 was arranged as follows: the sub-standards A and B (SSA), were using the African Methodist Episcopal church (AME), the standard ones the Anglican church, both standards two and three the Wesleyan church, and the standard fours to sixes the NGK church.<sup>23</sup> Despite of the kind-hearted gesture of all the religious institutions, overcrowding was still a problem and a double session in the case of SSA and SSB continued in the hall of AME church during that period. The outbreak of the Second World War (1939-1945) brought its sorrows, but also was a time of blessing for the black community of Vredefort, with the approval of the building of a school in 1941 being a godsend.<sup>24</sup>

In 1941 the government saw its way clear to provide a loan of £1200 for the building of a school for the black community in Vredefort. Improved economic conditions in South Africa probably led to this step. The provincial government also opened an account of £100, approximately R200,00 at the Barclays Bank in the name of Die Boukommissie, Verenigde Naturelleskool.<sup>25</sup> The municipality of Vredefort also granted a loan of £300 towards the development of the long-needed infrastructural facilities. Two morgen of land were made available free of charge to the provincial government by the municipality for the site of the school.<sup>26</sup> This was the first indication in the

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<sup>22</sup> FAD, Bloemfontein (NED, OFS), Vredefort Native School, letter, Inspector/school manager, 3 September 1931.

<sup>23</sup> M. Motshumi, interview, grandson of former teacher of Vredefort Native School, 1934-1956, 24 June 1996; FAD, NED, Vredefort United Native School, Inspection Reports 1929-1953, report, 23/24 November 1933.

<sup>24</sup> FAD, Bloemfontein (NED, OFS), Vredefort Native School, letter, Secretary of Native Education/School Manager, 1 July 1941.

<sup>25</sup> FAD, Bloemfontein (NED,OFS), Vredefort Native School, letter, Secretary of Native Education/Manager Barclays Bank, Vredefort, 13 December 1941.

<sup>26</sup> FAD, Bloemfontein, Vredefort Municipality, letter Town Clerk/Secretary 'Bou Kommissie', 29 April 1943.

history of the black people of Vredefort that the national and provincial governments acknowledged their permanency in the area.

The proposed draft plan for the Native School from the Department of Native Education was given to the Location Advisory Board of Vredefort for their inputs and suggestions. To the Advisory Board it was clear that the accommodation problems of the Vredefort Native School were not going to be completely solved. The proposed school building only provided eight classrooms<sup>27</sup> for the accommodation of the then 380 school pupils and eight teachers (see table 3). It was seen as too limited in view of the expected increase in pupils during the next decade. This increase in numbers materialised, because in 1950 there were already 545 pupils and 11 teachers at the school (see table 3). However, the Department settled on the eight classrooms, probably because the school consisted of only eight teachers and 380 pupils at the time.

The development of the school building in Mokwallo township started in 1943 and was completed towards the end of 1945.<sup>28</sup> This was a milestone in the development of the educational history of black people in the Vredefort area. Although the school building appeared to be inadequate in both size and quality, the teachers carried on to do their duty with pride. Infrastructural luxuries which would have been useful but were not available included a principal's office, a staff room, a library, a laboratory and store rooms.

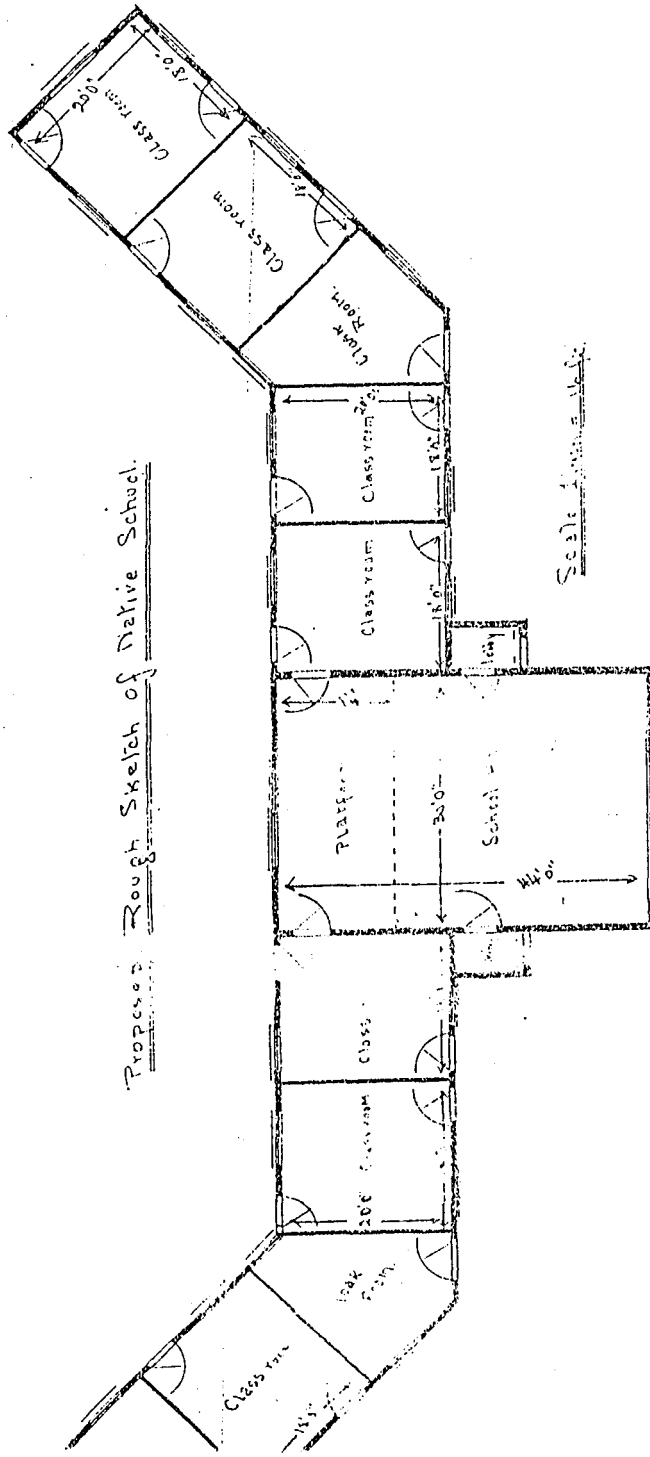
The school building, which was completed in 1945, remained the property of the provincial government and was made available to the black people of Vredefort for educational purposes only.

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<sup>27</sup> FAD, Bloemfontein, (NED,OFS), Vredefort Native School, letter, Inspector of Native Education/School manager, 21 August 1941.

<sup>28</sup> FAD, Bloemfontein, Vredefort Native School, letter, Reverend D. Breet/Secretary of Native Education, 19 March 1945.

Proposed rough sketch of Native School



Proposed Rough Sketch of Native School.

Scale: 1/4" = 10'

Source: Free State Archives Depot, Bloemfontein, Vredefort United Native School

**Part of Vredefort Native School building, which was completed in 1945**



**Sources: M. Motsumi, Vredefort**

**Part of Vredefort Native School buildings, 1945**



**Source: K.T. Motumi, Vredefort**

This was the arrangement which was adopted in all schools in the province for whites and blacks. The use of school buildings in those years was restricted to education by the Education Departments. Up to at least the eighties Education Departments undertook repairs to schools. Because they were responsible for maintenance of school buildings, they felt entitled to lay down rules regarding the use of their buildings, especially outside official school hours. Mr M. Pheko, the Vredefort Native School principal (see table 4), was required to apply to the Native Education Department to use the school building during weekends.<sup>29</sup>

By 1950 this situation once again resulted in the problem of overcrowding in the Vredefort Native School.

## 2.4 School population

In the interest of accuracy it must be pointed out that it was in the Free State more than in any other province of the Union that missionary societies decided to amalgamate their schools.<sup>30</sup> This resulted in the formation of the famous Bantu United Schools, which became the pride of Bantu education in this province. When all the Vredefort missions amalgamated in 1926 to form the Vredefort United Native School, the latter's total pupil population was approximately 200, with four teachers (see table 3), namely Mr L. Mokoena, Mr S. Parkie, Mr M. A. Mpateni and Mrs M. Maile.<sup>31</sup> By 1929 the numbers rose to 249 pupils and five teachers.<sup>32</sup> A factor in this increase was probably the fact that Vredefort Native School provided for the teaching of standards V and VI, which was not the case with the farm schools around Vredefort. This probably forced some parents to send their children to the amalgamated school.

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<sup>29</sup> FAD, Bloemfontein, (NED, OFS), Vredefort Native School, letter, Secretary of Education/Pheko, 13 June 1949.

<sup>30</sup> W.M. Kgware, "In search of an educational system," *Inaugural lecture 8, University of the North*, 6 October 1961, p.5.

<sup>31</sup> Parys Wesleyan Mission Parys, Wesleyan Schools Grants, 1912-1926, Native day schools, Vredefort circuit, 30 June 1926.

<sup>32</sup> FAD, Bloemfontein, (NED,OFS), Vredefort Native School, Inspection Reports, 1929-1950, report, 28 October 1929.

The enrolment of pupils dropped from 289 in 1936 to 230 in 1937 (see table 3.) Many reasons can be suggested for this sudden decrease of pupils at Vredefort Native School. The effect of the Native Bills of 1936 could be one of these reasons. These Bills prohibited all Black people from settling in the former location of so-called white urban areas.<sup>33</sup> They restricted the number of Black people in those urban towns according to the availability of work. The municipality of Vredefort, like all other municipalities, was also empowered to regulate the admission of pupils to the Vredefort Native School, especially pupils from the farms, as part of the implementation of the 1936 Bills.<sup>34</sup> The inability of most black parents in those days to pay school fees because of poverty might have also forced many pupils to leave school, probably to help their parents earn a living.

Mr L.D. Mokoena, who had been principal of Vredefort Native School from 1923, resigned and left Vredefort at the end of 1936 (see table 4). Reasons for his departure are not known, but it can be assumed that the constant clashes between him and the School Committee members, especially on the question of school fees which were poorly paid by the pupils, might be one reason.<sup>35</sup> The outbreak of the Second World War in 1939 and the government change following Hertzog's resignation improved the enrolment of pupils at Vredefort Native School. Wartime industrial expansion brought large numbers of black people into towns. This country-wide trend also affected urbanization patterns in the municipal area of Vredefort. In spite of the new influx control regulations implemented from 1937, both the Union government and the local authorities failed to control the movement of more black families into the town.<sup>36</sup>

The pupil enrolment at Vredefort Native School increased from 380 pupils in 1941 to 510 pupils by 1945. This might have been caused by amongst other

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<sup>33</sup> U.G. 42/1941, *Report of the Native Affairs Commission*, p.19.

<sup>34</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.28.

<sup>35</sup> FAD, Bloemfontein, (NED, OFS), Vredefort United Native School, report on the audit of school-fee books, 5-12 June 1931.

<sup>36</sup> The new nation and history workshop, *New history, Vol. 1, 2nd ed.*, p.64.

things, the governments effort to promote the manufacturing industry in 1941 by the establishment of the Industrial Development Corporation (IDC).<sup>37</sup> It was not merely aimed at reducing reliance on imported goods, but also sought to diminish dependence on agriculture and mining and to create more jobs. From the outbreak of the Second World War in 1939 to its end in 1945, the contribution of the IDC to the country's Gross Domestic Product (GDP) rose from 11,5 per cent to 15 per cent. Vredefort was also not left behind when the whole country experienced economic boom in the mid-1940s because new factories, namely the sheet metal and engineering works were established during this period.<sup>38</sup> This was followed by the general increase of black people in the township of Mokwallo from 350 people in 1946 to 600 people in 1951 (see table 1), and this population increase also affected the enrolment of pupils at Vredefort Native School (see table 3). The other reason for this increase was the absence of Std.V and VI classes in all farm schools in the Vredefort district, most black parents on the farms where obliged to send their children to Vredefort Native School. This was accompanied by an expansion in the number of teachers to nine, something which the local school certainly welcomed (see table 3).

By 1950, five years after the Second World War and on the eve of the change in the Educational System, the enrolment at the Vredefort Native School had increased to 545 pupils and 11 teachers (see table 3).

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<sup>37</sup> E. Keyter (ed.), *South Africa 1989/90, 15th ed.*, p.409.

<sup>38</sup> K. Rantsaila, interview, one of the oldest residents of Mokwallo township, 7 June 1997.

**Vredefort Bantu School Staff, 1947/48**



**Back row:** Ms Motsumi, Mr Matjokane, Ms Selele, Mr Nkali, Mrs Matsie

**Front row:** Mr Sejake, Mrs Ntusi, Mr Pheko (Principia), Mrs Matsobane, Mr Ranthako

**Source:** M. Motsumi, Vredefort

**TABLE 3: VREDEFORT NATIVE SCHOOL PUPILS AND TEACHERS POPULATION, 1923-1950<sup>39</sup>**

YEARS	PUPILS	TEACHERS	RATIO
1923	±200	3	1-67
1926	212	4	1-53
1929	249	5	1-50
1931	327	6	1-55
1932	282	6	1-47
1936	289	7	1-41
1937	230	7	1-32
1938	380	6	1-63
1941	380	8	1-46
1944	434	9	1-48
1945	510	9	1-56
1947	515	11	1-47
1950	545	11	1-50

<sup>39</sup> FAD, Bloemfontein (NED,OFS), Vredefort Native School, Inspection Reports, 1929-1953.

**TABLE 4: PRINCIPALS, 1923-1950**

<b>NAME</b>	<b>PERIOD</b>
Mr L.D. Mokoena	1923-1936
Mr J. Martins	1937-1937
Mr M. Pheko	1937-1942
Mr Williams	1943-1945
Mr M. Pheko	1946-1950

The black population of Vredefort increased together with the rapid increase in the country's total black population. It rose from 7890 persons in 1946 to 8737 persons in 1950.<sup>40</sup> (See Introduction, table 1).

A setback for the image of the school at this stage was the poor academic performance of its std 6 pupils. Only four pupils passed out of a total of 34 pupils who wrote the final examinations in 1950. The school principal, Mr M. Pheko's, resignation came in the same year as the poor std 6 results (see table 4).

Of the four principals of Vredefort Native School between 1923 and 1950 (see table 4), two, Mr L. Mokoena and Mr M. Pheko, achieved success. Mokoena pioneered the school from its infant stage, with the assistance of only three teachers. As a source of inspiration he introduced mottos for pupils and teachers of his school, such as: 'we learn as we teach', and 'lift us as you rise'.<sup>41</sup> After his release from the army, Pheko contributed towards the improvement of the school finances. His film<sup>42</sup> shows were a means of both educating and providing recreation for his school pupils and the whole black community of Vredefort.

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<sup>40</sup> Vredefort Municipality, Vredefort, Volkstelling, 1948-1985.

<sup>41</sup> Vredefort United Native School, Vredefort, Annual Report, Rancho Paulina, 9 December 1936.

<sup>42</sup> FAD, Bloemfontein, (NED, OFS), Vredefort Native School, letter, Secretary of Education/Pheko, 13 June 1949.

## 2.5 Extramural activities

The absence of a school building for so many decades definitely hampered the practising of cultural and other activities by the pupils. Overcrowding caused teachers to be occupied with academic affairs, with virtually no time for anything else. Only in 1949 a start was made with extramural activities by Mr M. Pheko, when he introduced film shows at the school for pupils and the black community of Vredefort during weekends (see footnote 42). These film shows served many purposes in the general development of the education of black people of Vredefort. Besides raising money for the school, they were of educational value to the community at large and provided constructive leisure.

### Vredefort National United Native School Report

#### NATIONAL UNITED SCHOOL Vredefort, Orange Free State

OUR MOTTOES {Teacher: I learn as I teach.  
Pupils: Lift us as you rise.

#### ANNUAL REPORT

Report respecting Rancho Paulina 1936  
 Class IV Number in Class 17 Position gained 1  
 Time under our Instruction in this Class Four Quarters  
 Standard Passed this Examination Passed Date 9th Dec 1936

#### SUBJECT REPORT

	MAXIM MARKS	MARKS SECURED		MAXIM. MARKS	MARKS SECURED
Arithmetic ...	100	86	Afrikaans Grammar ...	45	37
Mental Arithmetic ...			Reading ...	35	25
English Grammar ...	45	38	Dictation & Spelling ...	10	9
Hygiene ...	100	80	Recitation ...	10	7
Reading ...	35	28	Sesuto Grammar ...	70	60
Dictation & Spelling ...	10	9	Reading ...	50	40
Recitation ...	10	7	Dictation & Spelling ...	20	20
Geography & History ...	75	53	Recitation ...	10	8
Civics <u>History</u> ...	75	59	Writing ...	10	5
Nature Study ...	100	72	Manual Occupation ...		
			Music ...		
			Scripture ...	100	85
			Totals	910	773

How Child attends School Regularly How Fees are Paid

Behaviour in Class Good General Application Good

Class-Teacher J. Mac. Mchango

Head-Master J. S. Pheko

The Teachers' News, Elliot, C.P.

Source: J. Rancho, Vredefort

It can be concluded that a lack of adequate funding for the education of black people in Vredefort was a major problem during the period from 1926 to 1950. Understaffing, overcrowding, a lack of basic teaching equipment and, above all, inadequate classrooms were the order of the day. These shortcomings hampered school activities.

By 1949 the newly elected National Party Government under Dr D.F. Malan set up a Commission on Native Education under the chairmanship of Dr W.W.M. Eiselen.<sup>43</sup> The Eiselen Report recommended that the national government be the sole body to take full responsibility for black education, as they had done with white education for years and because there was a need to do so, due to perhaps widespread illiteracy and poverty in the case of the black peoples. All state-aided black mission schools in South Africa fell under the Native Affairs Department, which was headed by Dr H.F. Verwoerd. These schools were turned into community schools, which were supervised and funded by the state under the control of blacks.<sup>44</sup> Chapter three will reflect this process of change under a new educational dispensation.

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<sup>43</sup> A.L. Behr, *Education in South Africa, origins, issues and trends, 1652-1988*, p.32.

<sup>44</sup> A.L. Behr, *Education in South Africa, ...*, p.36.

## CHAPTER THREE

### **BANTU EDUCATION UNDER A NEW DISPENSATION, 1951-1960: ITS ROLE AND IMPACT ON BLACK PEOPLE'S EDUCATION IN VREDEFORT**

As indicated in the previous chapter, the focus will next be on the change in the education of the black people in South Africa during the period 1951 to 1960, from provincial education authorities to the new central Department of Bantu Education. The role and impact of the new education dispensation, under the Bantu Education of 1953 and its influence in the education of the black children of Mokwallo will be discussed.

#### **3.1 Education of black people and the Bantu Authorities and Bantu Education Acts**

Among the most controversial apartheid measures which were passed by the National Party Government were the Bantu Authorities Act of 1951<sup>1</sup> and the Bantu Education Act of 1953.<sup>2</sup> The passing of the Bantu Authorities Act of 1951 which replaced the Native Representative Council is a classic example of how not to give political responsibilities to developing people. By this Act, the government was trying to strengthen tribal links by limiting the flow of black migrants into towns, and the establishment of reserves as areas of domicile for workers in border industries.<sup>3</sup> The immediate aim, according to Kenney, was to erect rigid barriers between black and white. Blacks, particularly if they were educated, had to know that there could be no future

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<sup>1</sup> H. Kenney, *Architect of apartheid*, p.94.

<sup>2</sup> F. Molteno, 'The origins of Bantu Education', in P. Kallaway (ed.), *Apartheid and Education*, p.88.

<sup>3</sup> H Kenney, *Architect of apartheid*, p.116.

for them in the 'white' areas.<sup>4</sup> In the so-called white areas, black people were regarded as merely guests, staying on sufferance, always with the prospects of being returned back to their respective ethnic homelands. The Bantu Authorities Act was without doubt a significant landmark in South African history,<sup>5</sup> because its focus on future homelands also affected future education measures.

In general the Nationalists wanted the homelands to assume more functions and greater responsibilities. They were to be places where black people could develop their separate culture and also to attain full citizenship rights. For that reason, infrastructure, hospitals and schools had to be provided as far as possible in the homelands where costs were cheaper.<sup>6</sup>

Traditionally, the National Party had apparently looked with dislike at African education as it had developed under the English speaking missionaries and the provinces.<sup>7</sup> They were under the impression that blacks would have been so exposed to the wrong kind of education unsympathetic to Government policy that they simply became 'black Englishmen' with unrealistic aspirations for advancement in white society. The Eiselen Report of 1951 on the education of Black people in South Africa under the chairmanship of Dr W.W.M. Eiselen, therefore recommended the centralization of black education under the Department of Native Affairs.<sup>8</sup>

This recommendation was based on the assumption that the education of the black people under the provinces was not effectively co-ordinated and well planned.<sup>9</sup> It was supposed to afford the black communities control over the education of their children through the establishment of Bantu School Boards.

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<sup>4</sup> H. Kenney, *Architect of apartheid*, p.95. Also compare with H. Giliomee and L. Schlemmer (ed.), *Up against the fences. Poverty, passes and privilege in South Africa*, chapter 4.

<sup>5</sup> H. Kenney, *Architect of apartheid*, p.96.

<sup>6</sup> H. Giliomee, 'The changing political functions of the homelands', in H. Giliomee and L. Schlemmer (ed.), *Up against the fences ...*, pp.45-46.

<sup>7</sup> W.G. McConkey, 'Bantu Education: a critical survey', in *Theoria*, 8, 1972, p.1.

<sup>8</sup> H. Kenney, *Architect of apartheid*, p.118.

<sup>9</sup> M. Horrell, *Bantu Education to 1968*, p.8; J. Grobler, *A decisive clash?, a short history on black protest politics in South Africa, 1875-1976*, p.103.

The missions' endeavours to educate the black people in South Africa was reported by Eiselen's Report as, 'having achieved nothing but the destruction of Bantu culture'<sup>10</sup> This remark suggests that the missions' attitude towards the cultural heritage of the black people was entirely negative from the premise that the original make-up of blacks was wrong.<sup>11</sup> It was said that the mission education which evolved from Europe was transplanted to people who differ widely in original nature, in environment, and in future opportunities.<sup>12</sup> In short, the Eiselen Report suggested that the education of black people in South Africa would also have to be adapted to the pattern of apartheid.<sup>13</sup>

The National Party government had no objection to more and more black people becoming educated. In fact the government hastened the process of educating the black people, who became a source of pride and served as 'proof' of the benefits of separate development. However, the government certainly was not happy with the kind of education which it thought black children were receiving in the mission and church schools. Essentially the government's policy was a realistic acceptance of the fact that black people would continue to work in the industrial sector and that it would be easier for them to do so if they possessed certain basic skills. This can be interpreted as simply amounting to an education for inferiority designed only to provide black people with the minimum level of competence to do efficient manual work for white employers.

The most obvious fact on which such an interpretation can be based is the very large difference in per capita annual expenditure by the state on white and black education. In 1953 the state was spending about R128 per white pupil compared to R18 per black pupil<sup>14</sup>. Even more remarkable was the fact

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<sup>10</sup> These words were used in parliament in 1953 by Mr M.C. Botha. See E.G. Malherbe, *Education in South Africa, vol. 2, 1923-1975*, p.546.

<sup>11</sup> J.J. Ross, 'Bantu Education in historical perspective', in P.A. Duminy (ed.), *Trends and challenges in the Education of the South African Bantu*, p.4.

<sup>12</sup> C.T. Loram, *The education of the South African Native*, p.9.

<sup>13</sup> J. Grobler, *A decisive clash? ...*, pp.103-104.

<sup>14</sup> H. Kenney, *Architect of apartheid*, p.119.

that while the state's per capita spending on white education was increasing, the corresponding amount which was devoted to black education had actually declined to less than R1-65 in 1963/64<sup>15</sup> but rose to R4-90 in 1966.<sup>16</sup> Although this to some extent reflected the far more rapid growth in the numbers of black children who were attending school, these differences were extraordinarily big.

Bantu Education was more than just a justified attempt to keep blacks economically backward by providing them with a job restricting or colour bar economy. It was rather an effort to indoctrinate black children to accept apartheid.<sup>17</sup> Financial pressure was put on missions in order to force them to hand over their mission schools to the government.<sup>18</sup> The new Bantu Education system which began to operate in 1955 was greeted with an attempted boycott which was organized by some of the younger leaders of the African National Congress (ANC).<sup>19</sup> It was partially successful on the Witwatersrand and in the Eastern Cape, but Dr H.F. Verwoerd, who was the Minister of Native Affairs, was the last person who would be intimidated. The government made it difficult for the black people to continue with their boycotts of Bantu Education, and for the sake of the future of their children, black people regarded Bantu Education as better than no education at all.<sup>20</sup>

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<sup>15</sup> W.G. McConkey, 'Bantu Education, a critical survey in *Theoria*, 38, 1972, p.5.

<sup>16</sup> E.G. Malherbe, *Education in South Africa*, vol. 2, 1923-75, p.587.

<sup>17</sup> H. Kenney, *Architect of apartheid*, p.122.

<sup>18</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.338.

<sup>19</sup> J. Grobler, *A decisive clash?...*, p.103.

<sup>20</sup> New Nation and History workshop, *New history, vol.1, 2nd ed.*, p.76.

### 3.2 The new educational dispensation and the Vredefort Bantu School

The newly appointed principal at Vredefort United Native School, Mr D. Busakwe, was faced with the implementation of the new education dispensation soon after his appointment in 1951. His first serious problem was the accusation from the local coloured school principal who accused Busakwe of admitting coloured pupils to the Native School.<sup>21</sup> It was regarded as a serious offence by the National Education Department for children of other races to attend the native schools. The admission of pupils to the Vredefort Native School was not a new problem. It was first addressed by Mr H.G. Kuschke in his inspection report in October 1929, in which he recommended the establishment of a separate school for coloured children (see chapter 2; 2.2). The new Department of Bantu Education also stressed the cultivation of 'cultural differences'. The aim was to develop separate black communities.<sup>22</sup>

The Department of National Education instructed the manager of the Native School, Reverend H.B. Preece, and the education inspectors in the immediate circle to investigate the matter.<sup>23</sup> As a result Busakwe was instructed by the Department of Bantu Education to remove all coloured pupils from the Native School immediately.<sup>24</sup>

When Bantu Education came into effect through a White Paper on Education in 1954, the Government reverted to the inelastic basis of financing black education which was adopted in the 1920s.<sup>25</sup> The growth of the number of black children at schools in South Africa was so rapid that the financial provisions of 1954 proved to be totally inadequate. The pupil enrolment at

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<sup>21</sup> Free State Archives Depot (FAD), Bloemfontein, Native Education Department (NED), correspondence, letter, coloured school principal/chief inspector of NED, 8 May 1953.

<sup>22</sup> P. Christie and C. Collins, 'Bantu Education: Apartheid ideology and labour reproduction', in P. Kallaway (ed.), *Apartheid and Education*, p.175

<sup>23</sup> FAD, Department of Education (OFS), correspondence, letter, Secretary/Regional director of Bantu Education, 8 March 1955.

<sup>24</sup> FAD, Department of Bantu Education (OFS), Vredefort Bantu School, correspondence, report, Mr. I.J. van Rooyen/Mr. D. Busakwe, 30 June 1955.

<sup>25</sup> E.G. Malherbe, *Education in South Africa, vol. 2, 1923-1975*, p.552.

Vredefort Native School increased drastically in 1954, which made the 10 classrooms inadequate for accommodation.<sup>26</sup> Overcrowding resulted in a deterioration in the quality of teaching at the school. In order to save the situation as in the past during the missionary school era, all the pupils in the sub-standards (A and B) of the school were accommodated in the local African Methodist Episcopal Church (AME).

The accommodation arrangement was opposed by the Bantu Education Department inspector, Mr I.J. van Rooyen, for several reasons. Amongst them was that the AME church hall was too small to accommodate two classes. There were already 650 pupils and 13 teachers at the school in 1954 following a double-session system, and there was a strong possibility that the number would increase the following year. Probably the use of the church hall after the government had taken away the control of black education from the missions could be interpreted as evidence of the inability of the government to provide for black people's education. The provision of two additional classrooms for the black people of Vredefort did not materialize in 1954. The fast-growing school population of black people in South Africa and a very inelastic supply of funds<sup>27</sup> for Bantu Education were the major reasons for this. An inability to address overcrowding immediately resulted in a decrease in classroom efficiency at the Vredefort Native School.

In April 1955 the control of schools for black people in South Africa was taken away from the provincial councils and placed under the central Department of Bantu Education.<sup>28</sup> Dr Eiselen, who was the Secretary for Native Affairs, launched, as he referred to it, a new and dynamic approach to Bantu Education. There were sporadic strikes against the implementation of Bantu Education in some parts of South Africa, with various forms of unrest including work stoppages and bus boycotts.<sup>29</sup> Although there were attempts

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<sup>26</sup> FAD, Department of Bantu Education (OFS), Vredefort Bantu School, correspondence, letter, Mr. I.J. van Rooyen/Regional director of Bantu Education, 24 June 1954.

<sup>27</sup> N. Horwitz, *The economics of Bantu Education in South Africa*, p.74.

<sup>28</sup> W.W.M. Eiselen, 'Radio talk', in *Bantu Education Journal*, June 1955, pp.224-226.

<sup>29</sup> M. Motlhabi, *Black resistance to apartheid*, p.27.

by the ANC and its allies to supply alternative education through cultural clubs in some parts of the country, nothing was recorded regarding the Vredefort Native School, which reflected the feelings of the local people. It seems there were no serious issues in the case of the black people of Vredefort. Vredeforters were apparently relatively satisfied to accept their fate.

The black people were dissatisfied with the implementation of Bantu Education, because they felt they had been robbed of the freedom to decide on the type of education their children would receive. Afrikaans-speaking whites were in a similar position after the South African War, 1899-1902, when they protested against education in the Milner era, because they believed that it was aimed at anglicizing the Afrikaans nation. They established their own CNO/CNE (Christelike Nasionale Onderwys/Christian National Education) schools to counteract this.<sup>30</sup>

However, black communities were relatively powerless against the might of the apartheid state and the implementation of the 1955 Bantu Education policy was slowly unfolding. All Bantu Schools were requested to submit their requisitions to the Secretary of Bantu School Boards.<sup>31</sup> The Vredefort Native School complied with this request. Requisitions included school furniture, reading books, chalk and other items which were supplied free of charge to the schools, but remained the property of the Bantu Education Department. In April 1955 the establishment of Bantu School Boards for specific groups of schools in accordance with ethnic grouping or geographical location came into effect. In the case of Vredefort their first Bantu School Board was established on 30 June 1955.<sup>32</sup> A committee consisting of eleven black

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<sup>30</sup> J.L. Davies, *Christian National Education in South Africa: A study in the influence of Calvinism and Nationalism on education policy*, pp. 337-338.

<sup>31</sup> J. de Villiers, 'Requisitions for Bantu Primary Schools', in *Bantu Education Journal*, February 1955, p.53.

<sup>32</sup> FAD, Vredefort Bantu School, Correspondence, appointment, Mr Jac Mhetoa, Secretary Vredefort School Board, 30 June 1955.

people was appointed to replace the missions' control over the education of black people of Vredefort.<sup>33</sup>

It was beyond the material resources of any church in the 1950s to provide education for great masses of very poor black children in South Africa without grants-in-aid from the state. It was therefore, despite the negative aspects of Bantu Education, a good thing that the government of the day assisted the Vredefort Native School with school furniture, reading books and other educational items. It also seems as if the Vredeforters welcomed the new power structure of their involvement in the education of their children. The name of the school was changed from Vredefort United Native to Vredefort Bantu Community School in accordance with the name of the new Department of Bantu Education in 1955.<sup>34</sup>

Yet another effort made to involve the people in their own education was the appointment of Bantu inspectors and assistant inspectors of schools in 1958.<sup>35</sup> For the Kroonstad education circuit, of which Vredefort Bantu School formed part, the following Bantu inspectors were appointed: Messrs R. Cingo, D. Hlalele and T. Setiloane.

At this time the problem of overcrowding at the Vredefort Bantu School had not yet been solved. The circuit inspector of Bantu Education in Kroonstad, Mr I.J. van Rooyen, put through another request for two additional classrooms to the Department.<sup>36</sup> The new Department of Bantu Education yet again reflected their inability to provide adequate facilities for the education of black people of Vredefort due to a lack of funds.

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<sup>33</sup> FAD, Vredefort Bantu School, correspondence, list, Bantu School Board members, 2 February 1956.

<sup>34</sup> FAD, Kroonstad Education Circuit, correspondence, letter, Mr I.J. van Rooyen/Secretary, Bantu Education, 16 March 1956.

<sup>35</sup> W.M. Kgware, 'The present evolution in Bantu Education and its implications for the future: in P.A. Duminy (ed.), *Trends and challenges in the education of the South African Bantu*, p.58.

<sup>36</sup> FAD, Kroonstad Education Circuit, correspondence, letter, Mr I.J. van Rooyen/Regional director of Bantu Education, 25 July 1958.

**Mr T. Setiloane, principal, 1957-1957****Source: Mr T. Setiloane, MMabatho**

Towards the end of 1959, the National Department of Bantu Education established three new farm schools for black children in the Vredefort district.<sup>37</sup> At the beginning of 1960 all the farm school children who were doing sub-standards (SSA and SSB) to Standard IV were not allowed to attend the Vredefort Bantu School in the black township of Mokwallo. 'Al die plaaskinders (behalwe in St.V en VI) word verwyder om die nuwe plaasskole, Roemryk, Syferfontein en Skikplaas by te woon.' With this new arrangement the Department was trying to relieve overcrowding at Vredefort Bantu School. This was also in a way going to save the farm school children from the trouble they experienced in travelling long distances to the town school. This was also the same case with the white farm schools, which were developed to address, amongst others, the communication problem between the rural

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<sup>37</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 19 January 1960.

parts of a district and the urban area. This step resulted in the dropping of pupil numbers from 726 in 1959 to 535 in 1960, which was a relief for the Vredefort Bantu School structure (see table 5). This may suggest that farm schools were seen by the new Department of Bantu Education as a solution for an overcrowded town school like Vredefort Bantu School.

In 1960, when the 50 year jubilee of the Union of South Africa was celebrated<sup>38</sup>, it was significant that black South Africans, although they had been politically excluded from 1910, joined in the celebrations. The Vredefort Bantu School also participated when 100 pupils in standards V and VI were allowed to go to the town of Vredefort to welcome the marathon runners who were passing through the town to Bloemfontein carrying the Union flags.<sup>39</sup>

On 14 May 1960 all the black people of Vredefort and the Vredefort Bantu School children celebrated the Union of South Africa at the school. In his speech to the guests who included white officials from Vredefort, the school principal, Mr J.R. Masiea, said: 'Vyftig jaar van vooruitgang is verby, en nou mag ons die volgende vyftig jaar geniet as jare van samewerking en samelewing.'<sup>40</sup> With these words in Afrikaans he perhaps tried to assure that the white guests who participated in the celebrations organized by black inhabitants were made to feel welcome. Masiea's words clearly reflected that there were no serious political confrontations between the black and white people of Vredefort at that stage. Vredefort's history also reflects a history of South Africa at the time. However, the general situation elsewhere proved to be the contrary. The Sharpeville shooting and Pondoland uprising of 1960 are but two examples.<sup>41</sup> What is further significant of Masiea's welcoming address is that he perhaps deliberately phrased his words to reflect general satisfaction about socio-economic progress ('vooruitgang'), but makes a specific plea for co-operation ('samewerking') between black and white in

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<sup>38</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.360.

<sup>39</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 2 March 1960.

<sup>40</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 14 May 1960.

<sup>41</sup> T.R.H. Davenport, *South Africa, a modern history 4th ed.*, pp. 353 and 363; J. Grobler, *A desisive clash? ...*, p.122.

order to really achieve a sustainable, acceptable society. In essence these words partially reflect the voice of the Vredefort Bantu School, which perhaps was satisfied with what it had achieved to that stage under difficult socio-economic and unsatisfactory educational circumstances. Indeed, in 1960 peace and harmony were prevailing among all the different population groups in Vredefort, while other parts of South Africa were experiencing political violence, thus proving that Vredefort was a real 'fort of peace'.

### **3.3 Academic conditions in Vredefort Bantu School**

For several reasons, which are indicated in chapter two, most schools for black people in South Africa did not provide for a variety of extra-mural activities. Therefore, school reports were restricted to the academic output of the Vredefort Bantu School pupils.

The first task of the new principal of Vredefort Bantu School in 1951 was to improve the Std VI examination results, which were poor. Amidst the country-wide protests against the introduction of Bantu Education by most black organizations in the early 1950s no real academic improvement was noticed at Vredefort Bantu School. Newly appointed principal Masiea from 1957 onwards had an impact on the academic development of the black people of Vredefort (see tables 6, 7 and 8). He introduced to the Vredefort Bantu School its present motto: Aim high and win (literally translated, Eba le sepheo, o tla hlola).<sup>42</sup>

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<sup>42</sup> Mokwallo Public School (formerly Vredefort Bantu School) Pupils' Examinations Reports, 1997 (see school building, badge).

VREDEFORT BANTU SCHOOL, 1951-1960<sup>43</sup>

Table 5: Pupil and teacher statistics

YEARS	PUPILS	TEACHERS	T/P RATIO
1951	531	12	1:44
1954	650	13	1:50
1958	633	13	1:49
1959	726	13	1:56
1960	535	11	1:52

TABLE 6: SCHOOL PRINCIPALS

NAME	PERIOD
Mr Dandee Busakwe	1951-1955
Mr Thomas Setiloane	1956-1957
Mr Joshua Masiea	1957-1960

**Mr J.R. Masiea, principal, 1957-1964**



**Source: Ms Masiea, QwaQwa**

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<sup>43</sup>

Vredefort Bantu School, Vredefort, Logbook 1957-1968.

TABLE 7: STD. II EXAMINATION RESULTS

YEAR	ROLL	PASSES	FAILURES	TEACHERS IN CHARGE
1957	94	88	6	S. Motshumi; J. Mahase
1958	71	66	5	S. Motshumi; J. Mahase
1959	83	69	14	S. Motshumi; J. Mahase
1960	70	61	9	L. Lefakane; J. Mahase

TABLE 8: STD. VI EXAMINATION ANALYSIS<sup>44</sup>

		1957	1958	1959	1960
No. of candidates		34	35	26	20
No. of 1st class passes		-	-	-	4
No. of 2nd class passes		12	9	23	13
No. of 3rd class passes		-	19	-	3
No. of failures		22	7	3	-
% pass		32,2	80	88,6	100
ENGLISH	passes	29	35	26	20
	failures	5	-	-	-
AFRIKAANS	passes	33	34	25	19
	failures	1	1	1	1
S. SOTHO	passes	23	35	26	20
	failures	11	-	-	-
ARITHMETIC	passes	5	6	7	19
	failures	29	29	19	1
RELIGIOUS INSTRUCTION	passes	27	35	26	20
	failures	7	-	-	-
SOCIAL STUDIES	passes	18	7	25	20
	failures	16	28	1	1
HEALTH EDUCATION	passes	32	29	25	20
	failures	2	6	1	-
NATURE STUDIES	passes	21	34	26	20
	failures	13	1	-	-
CLASS TEACHER		F. Fantiri	S. Kebile	S. Kebile	S. Kebile

<sup>44</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, analysis of Std. VI results, 1957-1960.

Something else which improved during the office of Masiea were the examination results. All the Orange Free State Bantu school pupils who were doing standards. II and VI were writing common external examinations during those years. This was one corrective measure which was introduced by the Department of Native Education in the Orange Free State when it took part in the education of black people in 1925.<sup>45</sup> The Vredefort Bantu School witnessed a gradual improvement in those external examinations in the late 1950s. Improvement reached its peak in 1960, when a 100% pass was recorded by the school<sup>46</sup> (see table 8). It appears as if the new education system also brought its advantages to a formerly poorly structured black educational system. This resulted in the enhancement of the pupils' examination results, as reflected in the Vredefort Bantu school. The appointment of better trained teachers by the Bantu Education Department in the new dispensation might also have played a key role.

However, the type of subjects which were presented in this school were not career orientated,<sup>47</sup> they were not preparing the pupils for employment opportunities after completing Std. VI. The absence of subjects like Accounting, Economics, Business Economics and other commercially inclined subjects was a drawback in the educational advancement of the black people of Vredefort. This resulted in most of the former pupils of this school following careers such as in the police services, teaching or ministers of religion. Another problem was that pupils who could not afford secondary education after completing Std. VI did not have good job opportunities because most of their subjects were offered through mother tongue instruction.

The Vredefort Bantu School was the best Bantu school in the whole Kroonstad circuit of Bantu Education Schools in the Std. VI examination results in 1960 (see table 8). Its 100% pass rate in Std. VI put it at the top of all Bantu primary schools in the Kroonstad circuit. This was a remarkable

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<sup>45</sup> F. Chr. Coetzee (red.), *Onderwys in Suid-Afrika, 1962-1960*, p.448.

<sup>46</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 14 December 1960.

<sup>47</sup> W.G. McConkey, 'Bantu Education, a critical survey', in *Theoria*, 38, 1972, p.2.

achievement, especially for a relatively small school like Vredefort Bantu School in Mokwallo in comparison with the rest of the circuit which is above all situated in a small town.

The new education system for black people was unable to address the question of a high teacher pupil ratio at Vredefort Bantu School, which remained above 44 pupils per teacher up to 1960 (see table 5). It proved that Bantu schooling compared very unfavourably with that which was provided for other race groups. Malherbe<sup>48</sup> indicates that the average teacher pupil ratio was much lower: 1:32 for Coloureds, 1:27 for Asiatics and 1:21 for Whites. But in the case of the Bantu schools, a maximum of 65 pupils per teacher in Standards I to IV was permitted, and 60 pupils in Standards V and VI, while 50 pupils per teacher were allowed in secondary schools.<sup>49</sup> Throughout this period under discussion, overcrowding and understaffing were the twin problems which characterised schooling in the Vredefort Bantu School (see table 5).

### 3.4 Vredefort Bantu School and extra-mural activities

Extra-mural sports activities were not common in Vredefort Bantu School during the early 1950s, but this situation changed with the arrival of Masiea in 1957. Vredefort Bantu School soon made its presence felt in social activities all over the north-western parts of the Orange Free State (OFS). In music circles the excellence in the music competitions of the school's choristers was well-known. In 1957 eleven black schools in the OFS under the supervision of Mr D. Hlalele took part in the music competitions which were held in Sasolburg.<sup>50</sup> Both the senior and junior school choirs of Vredefort Bantu School won the first positions in that music competition. By 1959 the Vredefort Bantu School entered the same music competition with three choirs. They were the intermediate choir, under Mr F. Fantiri, the senior choir,

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<sup>48</sup> E.G. Malherbe, *Education in South Africa, Vol. 2, 1923-1975*, p.551.

<sup>49</sup> W.M. Kgware, *In search of an educational system, Inaugural address*, University of the North, 6 October 1961, p.30.

<sup>50</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 28 October 1957.

under Mr C. Nkhaphe, and the double quartet under Mr L. Daba. In that year the Vredefort Bantu School won the Zamdela Advisory Board, the Agnes de Jong and the Sasol Trophies.<sup>51</sup>

Furthermore, the school was acting as a nucleus and a social element which bound its pupils, teachers and community members into one family.<sup>52</sup>

A lack of sports facilities was a big problem which was experienced by the black people of Vredefort, and it affected the Vredefort Bantu School as well. As the new education dispensation was still unfolding, there were indications that the dawn of the new era would at least bring better provision in the extra-mural needs of the black children of Vredefort in a way of friendly soccer matches between other schools. The following chapter will cover, amongst others, the establishment of the new Republic of South Africa in 1961 and the continuous educational change in Vredefort from 1961 to 1980.

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<sup>51</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 19 October 1959.

<sup>52</sup> Visible proof of the 'family' concept was in 1959 when the school lost one of its teachers, Mr Simeon Ranthako. All teachers, pupils and community members were involved in his funeral arrangements, which signified their familyhood. (Vredefort Bantu School, Vredefort, Logbook 1957-1968, 4 August 1959).



## CHAPTER FOUR

### **A NEW ERA DAWNS: RENEWED EDUCATIONAL CHANGE IN MOKWALLO, 1961-1980**

The period 1961 to 1980 is called a new era because it witnessed the end of the Union of South Africa and the birth of a new Republic of South Africa on 31 May 1961.<sup>53</sup> It was also a new era in the education of the black people of Vredefort; the name of the Vredefort Bantu School changed to Mokwallo Public School on 24 April 1979,<sup>54</sup> as a result of the new Department of Education and Training Act 1979 (Act 90 of 1979).<sup>55</sup>

There was also a renewed educational change in the education of the black people of Mokwallo, amongst others, the improvement and renovation of existing classrooms, provision of instructional media by the Department of Bantu education, as well as the rapid increase of school pupils which was addressed by the new Department of Education and Training from 1979 by providing more infrastructure for the education of the black people of Mokwallo.

#### **4.1 Schooling in Mokwallo against the background of national changes in black education**

By the end of 1960 growing black nationalism, which resulted in stayaways, boycotts and growing international dismay, all had failed to divert the National Party Government from its apartheid course.<sup>56</sup> The announcement of the

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<sup>53</sup> E. Riley, *Major political events in South Africa, 1948-1990*, p.75.

<sup>54</sup> Free State Archives Depot (FAD), Bloemfontein, Department of Education and Training (DET), Correspondence, letter, DET/Mokwallo Public School, 24 April 1979.

<sup>55</sup> A.L. Behr, *Education in South Africa, origins, issues and trends, 1652-1988*, p.37.

<sup>56</sup> D. Oakes (ed.), *Readers Digest illustrated history of South Africa, 3rd ed.*, p.293.

establishment of a new Republic of South Africa by Dr H.F. Verwoerd in 1960<sup>57</sup> brought about internal political realignments in South Africa. It nearly caused a rift between the Afrikaans and English speaking South Africans, but Verwoerd urged the English speakers to join the Afrikaners to build a South Africa which would be safe for white civilization.<sup>58</sup> The outcome of the referendum among whites concerning the new Republic of South Africa was a narrow victory for Afrikaner Nationalism in favour of an independent republic free from British domination.

In January 1961 the principal of Vredefort Bantu School informed his staff that farm children would henceforth not be admitted, except those in Standards 5 and 6, and even then only by municipal permit. All farm children in the sub-standards (SSA and SSB) to Standard 4 had to be leave the school and attend the newly established farm schools.<sup>59</sup> The establishment of farm schools may have had positive and negative effects for the future of both the Vredefort Bantu School and farm children. The opening of farm schools helped ease the pupil teacher ratio and relieved the overcrowding which was so common at Vredefort Bantu School. The parents of the farm school children and the children themselves were spared travelling long distances in cold and rainy weather to and from the township school in Mokwallo. It was also encouraging that some farmers were prepared to develop educational facilities for the children of their black workers on their farms and assist them in this manner.

On the negative side it appears as if the farm schools contributed to the backlog in the education of black people, because of the low standard of teaching in most of the farm schools. This was due to the fact that well trained and experienced teachers were not always willing to teach at farm schools. Coupled with the problem of unqualified teachers in most farm schools was the problem that the majority were one-teacher schools. The same teacher

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<sup>57</sup> T. Cameron and S.B. Spies (eds.), *Illustrated history of South Africa*, p.293.

<sup>58</sup> B.J. Liebenberg & S.B. Spies (eds.), *South Africa in the 20th Century*, pp.370-371.

<sup>59</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 16 January 1961.

was expected to teach from SSA to Std. 4. Obviously even a well trained and experienced teacher would find it difficult to cope in such a situation. The situation was aggravated in the case of an unqualified teacher.

Therefore, the establishment of the three farm schools near Vredefort by the government in the 1960s had its advantages and disadvantages.

In August 1964 the Department of Bantu Education fulfilled one of its promises regarding the increase of black input in education by establishing an Advisory Board for Bantu Education. This body comprised 15 black educationists. In a speech Prof W.M. Kgware, the first chairperson of the Advisory Board, promised all South Africans: '...we will not fail, we cannot fail, we dare not fail.'<sup>60</sup> Kgware made this statement in the hope that education and training would result in a better life for untrained black people in South Africa. This was a positive development, because black people were gradually coming to take part in the education of their own communities.

The development of education for the black people of Mokwallo, which was improving steadily on academic and infrastructural level experienced internal strife in 1966. A delegation of Tswana speaking people of Mokwallo township, under the leadership of Mr S. Kebile, a former teacher at Vredefort Bantu School, demanded the introduction of Setswana as medium of instruction for Tswana-speaking pupils.<sup>61</sup> At that time Sesotho was the only medium of instruction at the school and the school population numbered 554, with 176 Setswana-speaking pupils. Due to the insufficient number of Setswana speaking pupils, who only comprised 32% of the school population and who were also scattered in all standards, and could not form one class group, it was not possible for the Vredefort Bantu School to introduce Setswana at the school.

Because of the rapid growth in the number of black people in South Africa the Department of Bantu Education was faced with more school pupils than

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<sup>60</sup> W.M. Kgware, 'Inaugural address', in *Bantu Education Journal*, October 1964, p.408.

<sup>61</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 23 March 1966.

foreseen. There was a massive increase from under 1 million pupils in 1954 to over 3½ million in 1974.<sup>62</sup> This was on the one hand a positive trend in the development of the education of black people in South Africa, because a higher percentage of black children were receiving education, compared to the era of mission education. On the other hand this massive increase of black school-going pupils, especially in the secondary schools, created problems for the Department of Bantu Education.

During the mid-seventies many grievances were building up among high school pupils and their parents in a number of urban areas against certain education practices.<sup>63</sup> These grievances were hardly heeded by the authorities, let alone solved. Polarization occurred to such an extent that it led to the June 1976 uprisings in Soweto and elsewhere. However, it seems as if the education of the black people of Mokwallo was not seriously affected by the countrywide student uprising of 1976.

The promulgation of the Education and Training Act, 1979 (Act 90 of 1979), which took place on 1 January 1980, was without doubt an outcome of the 1976 school disturbances.<sup>64</sup> This act initiated a new dispensation for black education, signified by the change of name of the department from Department of Bantu Education to Department of Education and Training (DET) in an effort to promote goodwill. The new act legitimized the abolition of the Bantu School Boards, and the election of School Committees in their places by the parents of the pupils who attended the particular schools. This new act enabled the black parents to be more involved in the running of the education of their children than during the era of Bantu Education. Permission was granted by the new act to all Black School Committees to apply if they wanted to change the name of their school.

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<sup>62</sup> E.G. Maiherbe, *Education in South Africa, vol.2, 1923-1975*, p.557.

<sup>63</sup> J. Grobler, *A decisive clash? a short history of Black protest politics in South Africa, 1875-1976*, p.169.

<sup>64</sup> A.L. Behr, *Education in South Africa, origins, issues and trends, 1652-1988*, p.37.

In March 1979 the Vredefort Bantu School Committee applied to the Department of Education and Training to change the name of the school.<sup>65</sup> The school committee probably saw the opportunity to change the name of their school as recognition by the new Department of Education and Training of their role and influence in the education of their children. According to the new act the naming of schools for black people was no longer the domain of the few members of the Bantu School Boards, but all parents of the children attending a particular school were to be involved.

The black community of Mokwallo proposed the following three names to the Department of Education and Training: Mokwallo (name of the black township of Vredefort), Lesedi (meaning light in this case 'education' would bring light to the black people of Mokwallo) and Phahama (the education which will be provided at this school will enable the black people of Mokwallo to rise, economically, politically, socially, culturally, etc.).<sup>66</sup> The Department of Education and Training decided on Mokwallo and from 1 May 1979 the name of Mokwallo Public School was declared the official name of the school in the township of Mokwallo.<sup>67</sup> Another new era for the school began and the education of the black people of Mokwallo took a further step forward.

In 1980 there were widespread disruptions in black schools, which were politically motivated and aimed at a wide range of grievances, some real and others imaginary. During that year almost no black education took place<sup>68</sup> in big townships, because of schools boycott which lasted until late in September of that year. In the midst of the educational turmoil on a national level, Mokwallo township appeared to be partially free from those troubles. Perhaps the absence of secondary school education in the township of

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<sup>65</sup> Vredefort Bantu School, Vredefort, Minutes of the School Board 1977-present, minute, 22 March 1979.

<sup>66</sup> FAD, Vredefort Bantu School, Correspondence, letter, school committee/Inspector of DET, 26 March 1979.

<sup>67</sup> FAD, Department of Education and Training (DET), correspondence, letter, Inspector of DET/Mokwallo Public School Committee (formerly Vredefort Bantu School) 24 April 1979.

<sup>68</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.422.

Mokwallo was one of the reasons why the education of the black children of Mokwallo was not disrupted like in many other townships in South Africa.

Remarkable progress was made in the education of the black people of Mokwallo between 1980 and 1996, because the Department of Education and Training introduced the long awaited Std. 7 (grade 9) class in 1985, and Std. 8 (grade 10) the following year.<sup>69</sup> In 1987 a separate secondary school for the black people of Mokwallo, Boiphihlelo Secondary School,<sup>70</sup> was established. It shared classrooms with Mokwallo Public School until 1990, when its school building was completed (see photo). According to the minutes of Mokwallo School Committee,<sup>71</sup> another primary school, Tataiso Public was planned for the black people of Mokwallo in 1992. It is still sharing the infrastructural facilities with Mokwallo School up to date 1997.

At the beginning of 1994 another secondary school, Samuel Sebege Parkie,<sup>72</sup> named in honour of the first teacher in the township of Mokwallo, was established for the ever increasing secondary pupils of the black community of Mokwallo. The increase of schools at such a rapid pace represents a marvellous and encouraging development of schooling for the black community of Mokwallo township.

#### **4.2 Provision of educational facilities**

On the eve of South Africa becoming a republic the Vredefort Bantu School building still educated its nearly 500 pupils in the 10 brick classrooms which were provided in 1945. No improvements had as yet been made. The classrooms were still without ceilings, electricity or even coal stoves. The establishment of the three farm schools in the district of Vredefort (see

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<sup>69</sup> Mokwallo Public School, Vredefort, Minutes of School Committee 1977-present, minute, 6 December 1984, and minute 10 February 1986.

<sup>70</sup> Mokwallo Public School, Vredefort, Minutes of School Committee 1997-present, minute, 10 July 1986; Logbook, 1969-1987, 20 May 1987.

<sup>71</sup> Mokwallo Public School, Vredefort, Minute of School Committee 1997-present, minute, 18 June 1990.

<sup>72</sup> Samuel Sebege Parkie Secondary School, Vredefort, logbook 1994-present, minute 18 January 1994. (He was the first teacher for the black children of Vredefort, see chapter one).

chapter three) and the call by the government that country children must stay in the country<sup>73</sup> influenced the provision of funds by the Department of Bantu Education for additional classrooms at Vredefort Bantu School.

The Department managed to make funds available to improve the existing school building by renovating all the classrooms.<sup>74</sup> The renovations of the structural facilities of the Vredefort Bantu School by the Department of Bantu Education indicated its commitment to improving the education facilities of the black people of Mokwallo.

Although the Department did not see its way clear to supply funds for the building of additional classrooms, it was helpful with the supply of instructional media. For example, the Department established Language Committees to prepare terminologies for describing modern scientific concepts in the seven main black languages used in the black primary schools.<sup>75</sup> Early in 1963 these terminologies were consolidated and issued to all black primary schools in the form of booklets, together with spelling instructions. To encourage correct pronunciation and grammar, the Department also supplied radio sets to senior primary and post primary schools.<sup>76</sup> Vredefort Bantu School received its first transistor radio in June 1964.<sup>77</sup> This was the first technological media kit to be provided by the Department of Bantu Education to this school. The provision of the radio by the Department to this school signified another step in the improvement of the education of the black people of Mokwallo.

This provision of instructional media was indicative of how the needs in black education in the young Republic was taken care of. This provision was the result of the announcement by the Minister of Finance that as from 1963 the

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<sup>73</sup> Race Relations News, March 1963, p.6.

<sup>74</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 2 March 1961.

<sup>75</sup> M. Horrel, *A decade of Bantu Education*, p.54.

<sup>76</sup> Senior Primary Schools are Standard III to VI classes, Post Primary schools are Std. VII and VIII classes; M. Horrel, *A decade of Bantu Education*, p.48 and p.75.

<sup>77</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 16 June 1964.

full amount collected in black general tax, instead of four fifths as formerly, would accrue to the Bantu Education Account.<sup>78</sup>

During the mid-1960s the municipality of Vredefort also displayed a keen interest in the development and improvement of the education facilities of the Vredefort Bantu School. In 1965 the municipality of Vredefort made funds available to paint the whole Vredefort Bantu School white, inside and out.<sup>79</sup> The municipality also installed ceilings in all the classrooms and donated nine coal stoves in 1966. This shows that the officials of the Vredefort municipal council were responsive to Masiea's request for co-operation and co-existence between the black and white people of Vredefort in his welcome speech during the 1960 Union Celebrations (see chapter 3, section 3.1). The most welcome and needed equipment improved the conditions in which the black pupils of Vredefort Bantu School could be educated. This indeed was a sign of goodwill shown by the Municipal Council of Vredefort. The school showed its appreciation by sending a hearty letter of appreciation to the Town Council of Vredefort.<sup>80</sup>

In 1972 the municipality of Vredefort followed up its support of 1966 and provided two additional classrooms at Vredefort Bantu School.<sup>81</sup> This deed of goodwill partly relieved the problem of overcrowding at the school. Since the inception of Bantu Education in 1953 until 1975 the period of schooling for black pupils was 13 years.<sup>82</sup> Std. 6 as the first year of secondary school was taught twice, first using the mother-tongue as medium of instruction, then again using either English or Afrikaans. In 1975 this measure was abolished and the total period of schooling for black people was shortened to 12 years. At Mokwallo township there was at that stage no secondary school. Std. 6 class was taught at Vredefort Bantu School, but after completion of Std. 6 black students were obliged to leave Mokwallo and look for secondary

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<sup>78</sup> M. Horrel, *Bantu Education to 1968*, p.33.

<sup>79</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 20 September 1965.

<sup>80</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 12 August 1966.

<sup>81</sup> Vredefort Municipality, Vredefort, correspondence, letter Town Clerk/Inspector of Bantu Education, 28 March 1972.

<sup>82</sup> E. Unterhalter (ed.), *Apartheid Education and popular struggles*, p.41.

education elsewhere if they wanted to enrol for further education. The absence of secondary education facilities for the black community of Mokwallo caused some problems which retarded the development of education in the township.

To overcome these problems and expand the teaching of pupils on secondary education level, the black people of Mokwallo and the Vredefort Bantu School Board applied to the Department of Bantu Education for the introduction of a Std. 7 class in the Vredefort Bantu School.<sup>83</sup> The Department did not approve this application.<sup>84</sup> One factor which appeared to have influenced the decision of the Department was the poor performance of the Std. 6 class in mathematics. Its reply was: 'Vir 'n st. 7 klas sal die st. 6 uitslae baie moet verbeter.' In the wake of the 1976 Soweto riots the Department did not seem over-anxious to allow a secondary school for black people in Vredefort. Furthermore, the qualifications of the teachers of Vredefort Bantu School at that time were poor and not appropriate for secondary school education.

The question of teachers' qualifications was definitely a drawback in the educational development of the black people of Mokwallo. The highest qualified teachers in Vredefort Bantu School in 1978 were in possession of a Junior Certificate (JC) and a Higher Primary Teachers' Certificate (HPTC).<sup>85</sup> In 1952 Mr A.P. Lofafa, who was a teacher at this school, was already a Bachelor of Arts (BA) graduate, and between 1961 and 1964 Mr J.R. Masiea, the principal of this school, was also a BA graduate.<sup>86</sup> This matter needed urgent attention in order to improve the education of the black community of Mokwallo township.

When the new Bantu Administration Boards were created in 1971, Mokwallo was placed under the jurisdiction of the Northern Orange Free State Bantu

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<sup>83</sup> Vredefort Bantu School, Vredefort, Minutes of School Committee 1977-present, minute, 16 February 1978.

<sup>84</sup> Vredefort Bantu School, Vredefort, Logbook 1969-1987, 4 April 1978.

<sup>85</sup> Vredefort Bantu School, Vredefort, Logbook 1969-1987, 10 December 1978.

<sup>86</sup> FAD, Native Education Department (NED, OFS), Vredefort Native School, Inspection Reports, 1929-1953, report, 13 November 1952; and Vredefort Bantu School, Vredefort, Logbook 1957-1968, 7 December 1961.

Administration Board (NOFBA).<sup>87</sup> This Board erected nine additional classrooms at the present Mokwallo Public School (formerly Vredefort Bantu School) in 1980. The Department of Education and Training (DET) supplied the school with furniture for their new classrooms in 1980, including 50 tables, 100 chairs and 40 lecterns.<sup>88</sup> The DET kept its promise of progressive change in the provision of better education facilities for the black people in South Africa.<sup>89</sup> By the end of 1980 the nine additional classrooms of Mokwallo Public School had been completed and were ready to be utilized from 1981 onwards. Ten years later the Department of Education and Training once more assisted in the further expansion of educational facilities by erecting yet another 8 classrooms at Mokwallo School in 1991. At present Mokwallo Public School comprises 29 brick classrooms, all with ceilings and electricity.

### 4.3 School population

As indicated in chapter three, the introduction of farm schools for black people in the Vredefort area was welcomed with mixed feelings. For the farm children it implied shorter distances to travel to the nearby farm school. For the Vredefort Bantu School it meant fewer pupils and less overcrowding. Since 1961 this effect clearly showed in the school population statistics. Improved class facilities and infrastructural media enhanced pupil enrolment from 1966 onwards, as indicated in table 7.

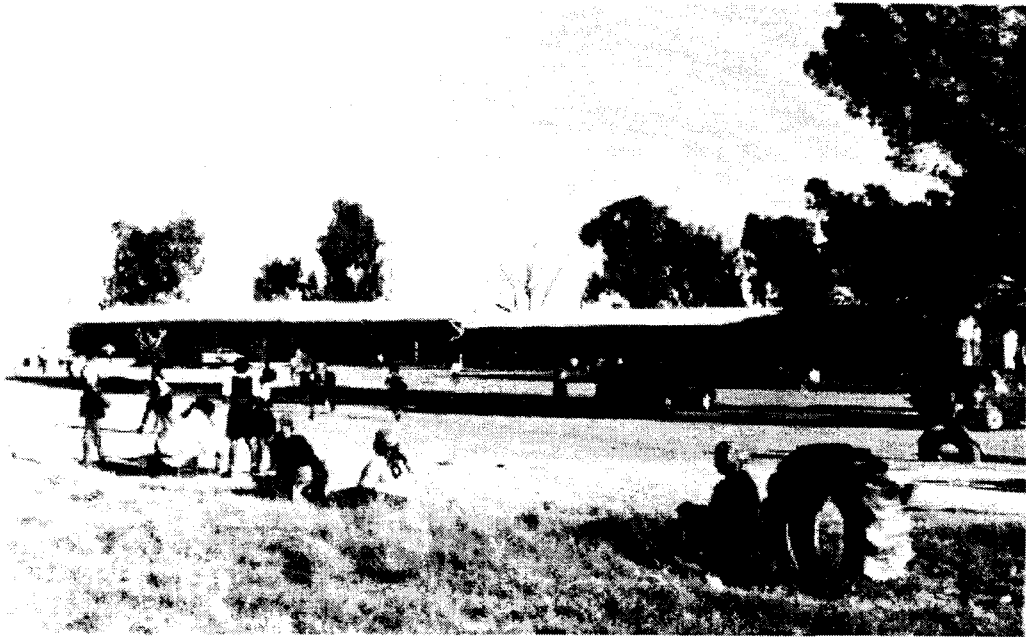
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<sup>87</sup> S. Bekker & R. Humphries, *From control to confusion, the changing role of Administration Boards in South Africa, 1971-1983*, p.30.

<sup>88</sup> Mokwallo Public School, Vredefort, Logbook 1969-1978, 13 November 1980.

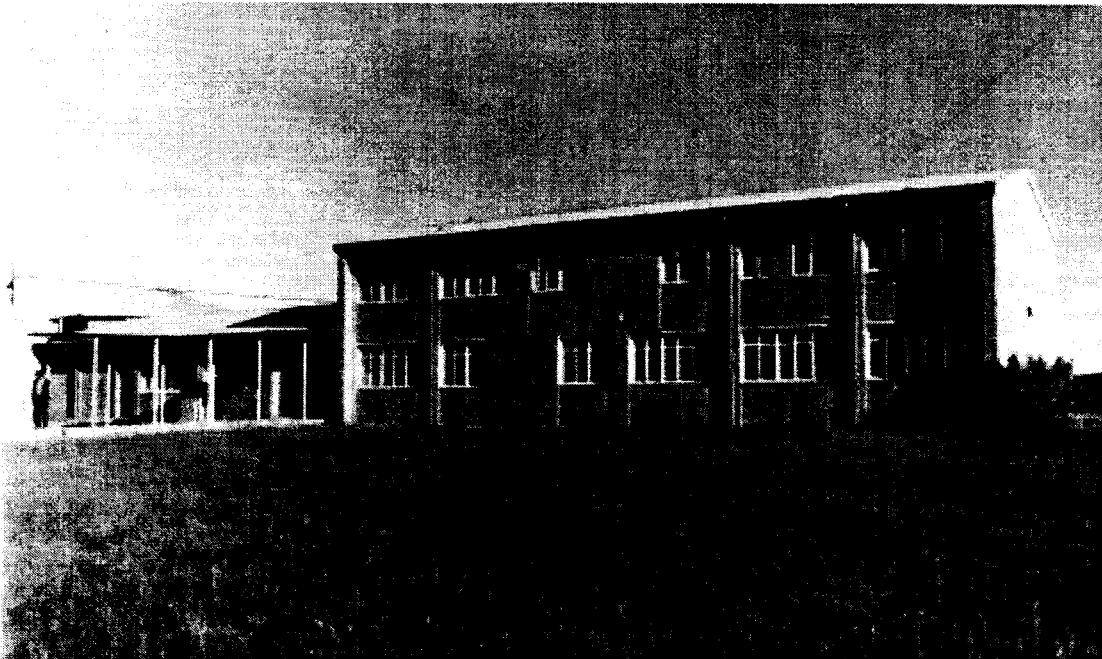
<sup>89</sup> J. Grobler, *A decisive clash? a short history of Black protest politics in South Africa, 1875-1976*, p.172.

**Mokwallo school, new classrooms, 1980**



**Source: K.T. Motumi, Vredefort**

**Boiphehlelo Secondary School building, 1990**



**Source: K.T. Motumi, Vredefort**

### Mokwallo school, classrooms, 1991



Source: K.T. Motumi, Vredefort

A general factor which contributed to this increase was the population growth of the black people, especially in the cities of South Africa, from 15 057 952 in 1970 to 18 965 327 in 1980.<sup>90</sup> The black population of Mokwallo township increased from 1832 in 1970 to 2604 in 1985 and 4597 in 1991.<sup>91</sup> This increase influenced the enrolment of pupils at the Vredefort Bantu School from 574 in 1971 to 699 pupils in 1980 (see table 9).

However, the increase of pupils affected the teacher pupil ratio of the Vredefort Bantu School negatively. As a result the average number of pupils per teacher in 1970 was approximately 59 (table 9). Obviously this situation led to poor tuition and lack of commitment on the side of the teachers due to overcrowding in the classrooms. In 1971 the number of pupils per teacher was 102 pupils in sub- standard A (SSA), 74 pupils in SSB and 74 pupils in Std. 5.<sup>92</sup> Fortunately the improvement and expansion of classrooms, discussed in the previous section, positively affected the teacher pupil ratio. It

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<sup>90</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.370.

<sup>91</sup> Provincial Statistics, Free State Province, Part 4, 1995, p.8 and Vredefort Magistrate Court, Vredefort, Volkstelling 1946-1985.

<sup>92</sup> Vredefort Bantu School, Vredefort, Logbook 1969-1987, 18 January 1971.

is not easy to determine the effect of teacher pupil ratios on the success rate of the school, as full records of Std. 6 examinations at Vredefort Bantu School were only kept until 1966 (see table 10).

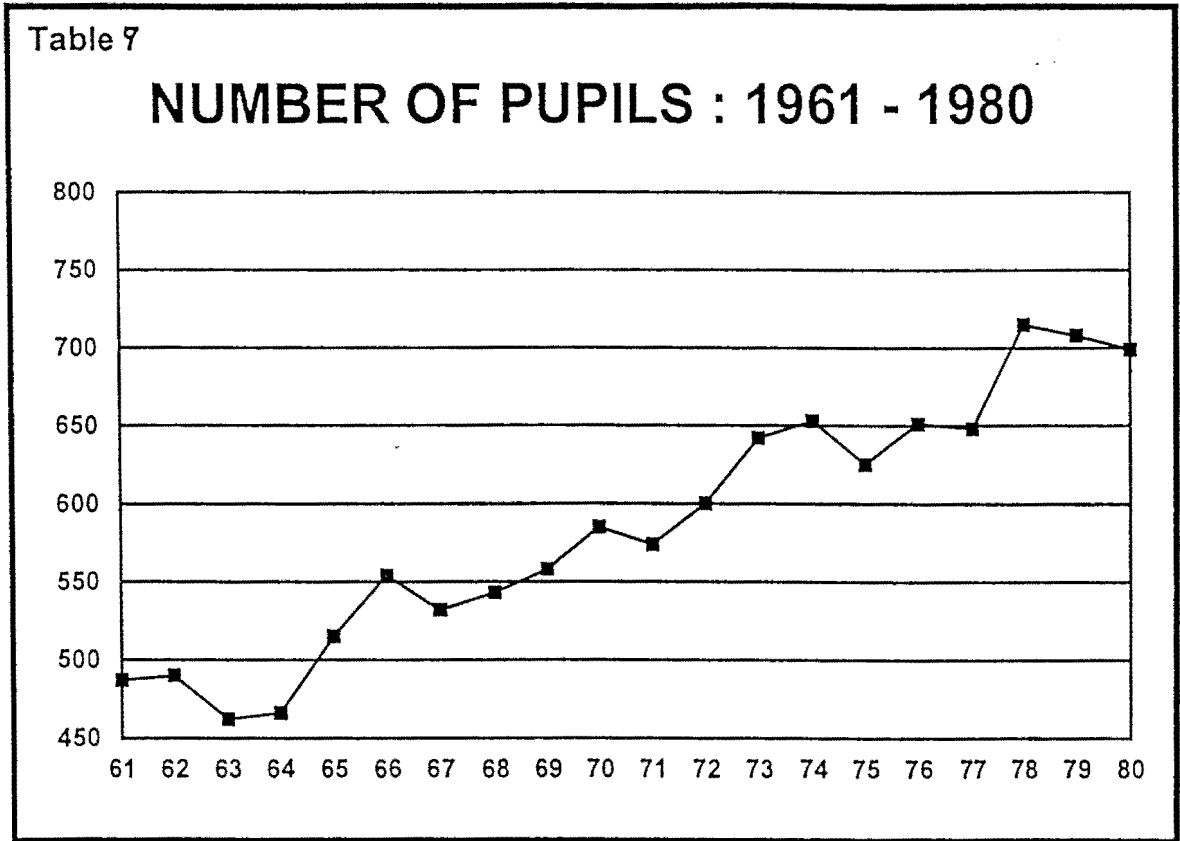
This shortcoming was caused by the departure of Mr R.J. Masiea in 1964. The Vredefort Bantu School lost one of its most capable principals, one who had contributed tremendously towards the development of the education of the black people of Mokwallo. His successor did not seem to bother keeping the records of Std. 6 examination results. Nevertheless, the Std. 6 examination results of the Vredefort Bantu School are reflected in table 10.

**F. Fantiri, principal,  
1964-1996**



**Source: F. Fantiri, Vredefort**

TABLE 9



Source: Vredefort Bantu School, Vredefort, Logbook 1957-1968; Mokwallo Public School, Vredefort logbok 1969-1987, Mokwallo Public School, logbook 1988-present

Source: Vredefort Bantu School, Vredefort, Logbook 1957-1968; Mokwallo Public School, Vredefort Logbook 1969-1987, Mokwallo Public School, Logbook 1988-present

In August 1964 Mr Fantiri took over as principal of Vredefort Bantu School. He became the principal who served this school the longest, a record of 31 years (see table 13). During his term of office the education of the black people of Mokwallo township was retarded. The inability of the Department of Bantu Education to introduce a Std. 7 class in 1978 due to various reasons as mentioned above can be used as an example. However, the development and improvement in the provision of infrastructural facilities as well as rapid growth in the number of both pupils and teachers was at its highest during his era (see tables 11 and 12).

**TABLE 10: SUMMARY OF STD. 6 EXAMINATION RESULTS, 1961-1975**

YEAR	ROLL	PASSES	FAILURES	1ST CLASS	2ND CLASS	3RD CLASS	% PASS
1961	40	38	2	7	18	13	95
1962	24	23	1	1	10	12	95,5
1963	27	27	0	2	17	8	100
1964	39	38	1	1	24	13	95,4
1965	41	41	0	2	21	18	100
1966	45	45	0	-	-	-	100

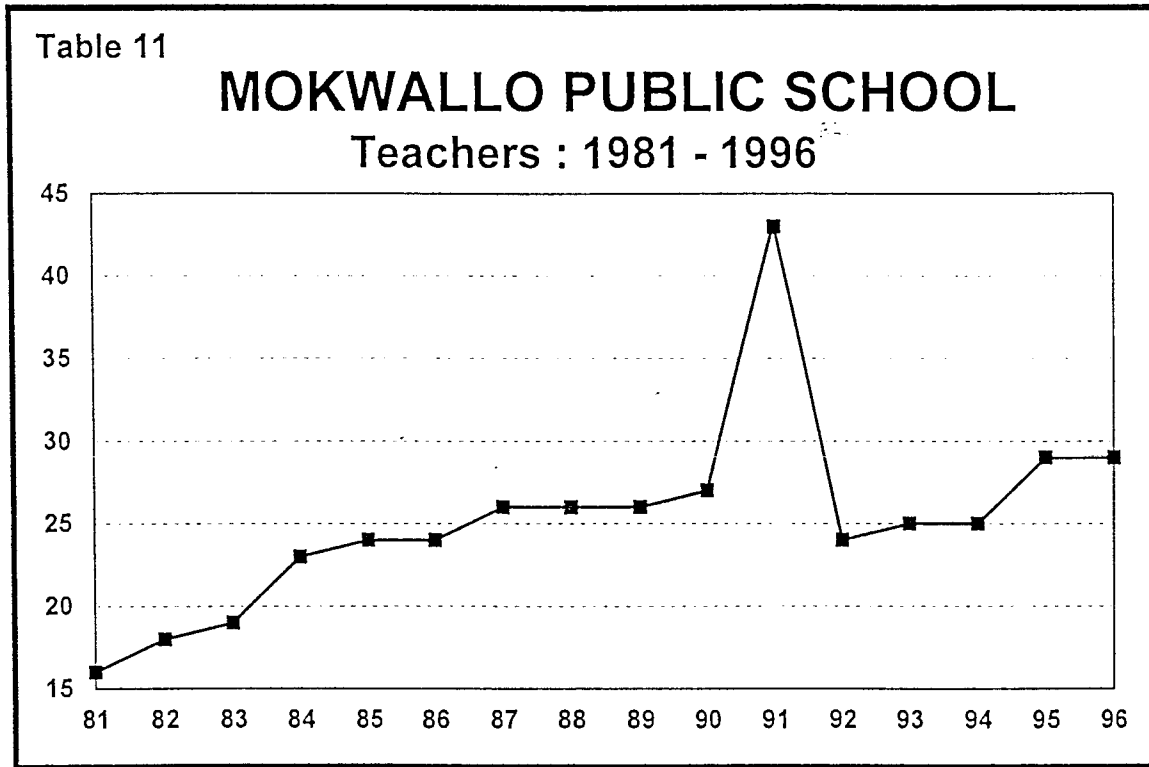
**Source: Vredefort Bantu School, Vredefort, Logbook 1957-1968**

**TABLE 13: PRINCIPALS, 1961-1996**

NAME	PERIOD
Mr R.J. Masiea	1961-1964
Mr F.M. Fantiri	1964-1996

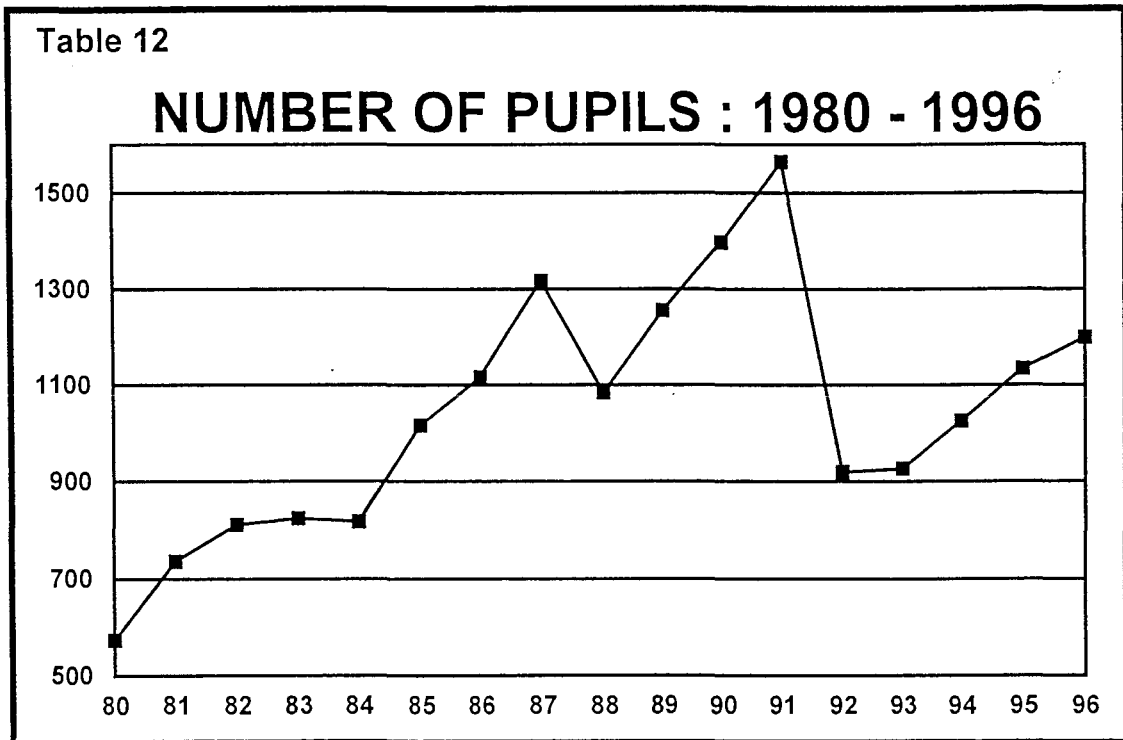
**Source: Vredefort Bantu School, Vredefort, Logbook 1957-1968;  
Mokwallo Public School, Vredefort, Logbook 1988-present**

Source: Mokwallo Public School, Vredefort, Annual Return of Schools  
1981-1996



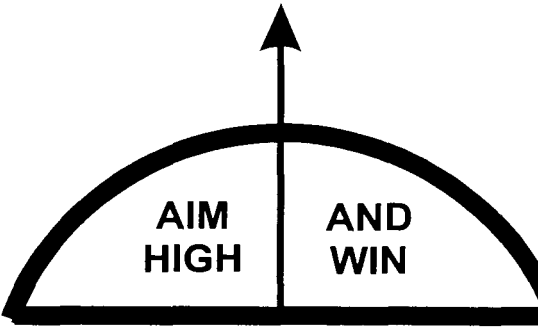
Source: Mokwallo Public School, Vredefort, Annual Return of Schools  
1981-1996

Source: Mokwallo Public School, Vredefort, Annual Return of Schools,  
1980-1996



Source: Mokwallo Public School, Vredefort, Annual Return of Schools,  
1980-1996

Mokwallo Public School, Annual Report

<b>MOKWALLO PUBLIC SCHOOL</b>	
<b>P.O. Box 79 Vredefort 9595</b>	
	
<i>Education !!</i>  <i>The key to success</i>	<b>SCHOOL REPORT CARD</b>
<b>Name of pupil : .....</b>	
<b>Std : .....</b>	
<b>Year : .....</b>	

Source: Mokwallo Public School, Vredefort

#### 4.4 Extra-mural activities

Chapter three indicated that Vredefort Bantu School was well-known in the northern parts of the Orange Free State for its success at music competitions in the 1950s. This tradition was continued in the 1960s when the school dominated local music competitions. In 1961 the Vredefort Bantu School was well represented in the music competitions which were held in Kroonstad. The junior choir won their section, while the teachers' double quartet under the baton of principal Masiea achieved a second position.<sup>93</sup>

In 1962 the Vredefort Bantu School entered its five choirs in the Orange Free State African Teachers Association Provincial Music Competitions, which were held in Kroonstad. The choirs performed exceptionally well in those music competitions, with the teachers' double quartet achieving the first position.<sup>94</sup> During the North Western Orange Free State Music Competition, which was held at Sasolburg in 1963, all five choirs of the Vredefort Bantu School obtained first positions. They took home the Trio Dry Cleaners, Smuts Floating, Zamdela and Sasol I trophies.<sup>95</sup> Unfortunately no records of the school's participation in music competitions between 1964 and 1980 could be found. It seems as if the departure of Masiea in 1964 also affected the social activities of the school negatively.

In the sphere of sport the school record was not as successful as in music circles. Lack of developed grounds for sports such as soccer, netball, volleyball or tennis and a lack of proper sports equipment and attire were the main problems. There are indications that there was organized sports activities taking place between the Vredefort Bantu School and other black schools in the 1960s.

One of the most tragic incidents in the history of Vredefort Bantu School happened in 1961 during a friendly soccer match against a school from Ventersburg.

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<sup>93</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 5 September 1961.

<sup>94</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 4 September 1962.

<sup>95</sup> Vredefort Bantu School, Vredefort, Logbook 1957-1968, 10 June 1963.

## Mr R.J. Masiea, Music Competition, Sasolburg

Mn. J. R. Masiea, Prinspaal van Vredfort B.G. Skool staan by die mikrofoon by geleentheid van die sangkompetisie van die Kroonstad-Inspeksiekring, te Sasolburg. Die Onderwysersdubbeltwartet onder leiding van Mn. Masiea het die beker gewen.



Source: Bantu Education Journal, April 1961

One of the players from Vredfort Bantu School, Oupa Magene, was accidentally kicked behind the ear while heading a ball and lost his life.<sup>96</sup>

Friendly soccer matches were played between Vredfort Bantu School and other schools. In March 1966 a match was played against a school from Viljoenskroon, in February 1967 against Emmanuel Public School from Virginia and in April 1967 against Phomolong Public School from Hennenman.<sup>97</sup>

<sup>96</sup> Vredfort Bantu School, Vredfort, Logbook 1957-1968, 7 August 1961.

<sup>97</sup> Vredfort Bant School, Vredfort, Logbook 1957-1968, 14 April 1967.

#### 4.5 General progress up to 1996

Between 1961 and 1980 the education of black children of Makwallo proceeded peacefully amidst political tension that was building up against the government policy. From 1980 to 1996 a drastic increase in pupil enrolment in Mokwallo township was experienced, which reached its peak in 1991, when Mokwallo Public School enrolled 1564 pupils, with a staff of 43 teachers.<sup>98</sup> The school once again experienced serious overcrowding. It left the school committee with no option but to apply for the establishment of another primary school, Tataiso Public School, for 1992.<sup>99</sup>

The establishment of Tataiso Public School as a platooning school with Mokwallo Public School to some extent relieved the overcrowding. The number of pupils at Mokwallo School dropped to a total of 919 pupils in 1992 (see table 12). Table 12 shows the growth in the number of pupils and teachers at Mokwallo Public School between 1981 and 1996. It gives a picture of rapid increase which seemed to be gaining momentum year after year. It went hand in hand with the need for expansion of the infrastructure. In 1991 the Department of Education and Training made funds available for the provision of 8 additional classrooms at Mokwallo Public School.<sup>100</sup> The man who was fortunate enough to be part of all the ups and downs in the education of the black people of the township of Mokwallo as the principal from 1964 to 1996 was Mr Freddy Mahlomola Fantiri.

These are some of his experiences during his term of office:

In 1979 the new Department of Education and Training took away some of the powers of the newly elected School Committee members who replaced the former Bantu School Boards. Some of the Mokwallo School Committee members were not happy with the taking away of their right to hire and fire teachers.<sup>101</sup> This matter was so serious that the inspectors of education were called in by Mokwallo School Committee to explain their new powers, and they accepted the explanation of inspectors.

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<sup>98</sup> Mokwallo Public School, Vredefort, Annual Return of Schools 1991.

<sup>99</sup> Mokwallo Public School, Vredefort, Minutes of School Committee, 1977-present, minute, 28 November 1991.

<sup>100</sup> Mokwallo Public School, Vredefort, Minutes of School Committee 1977-present minute, 31 July 1991.

<sup>101</sup> F. Fantiri, interview (former principal of Mokwallo Public School), 24 April 1997, and Mokwallo Public School, Minutes of School Committee, 1977-present, minute, 8 November 1979.

In the early 1980s, there was also power struggle among some of the school staff and the school committee members against the principal, Fantiri. The main problem centred around his qualifications, which happened to be lower than those of some of his staff members; he was still in possession of a Junior Certificate and Higher Primary Teachers Certificate, while some of his teachers were in possession of a Senior Certificate.<sup>102</sup> The inspectors were invited to address this problem and they informed the school committee that Mr F. Fantiri could not be replaced as principal.

There was a monthly payment of a R5.00 location levy which was paid by all farm children who attended Mokwallo School to the location municipal offices.<sup>103</sup> On further investigation it appeared that this money paid for the use of water, streets and toilets of the location by the farm children. It is for that reason that the principal of Mokwallo Public School was obliged to compile a list of all farm children and send it to the municipal offices for approval. In general, the different black people of Mokwallo township seem to have welcomed and accepted the development and provision of their education with mixed feelings. Some claim that, it was characterised by inadequate infrastructure, overcrowding and lack of extra mural activities; while others do appreciate the rapid development and progress of their education despite all those shortcomings.

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<sup>102</sup> F. Fantiri, interview, 24 April 1997, and Mokwallo Public School, Minutes of School Committee, 1977-present, minute, 22 November 1983.

<sup>103</sup> E. Chakane, interview, 25 May 1997 (one of the oldest staff members, 1972 to date).

## CHAPTER FIVE

### CONCLUSION

Vredefort is a prosperous agricultural centre which is situated in one of the northern districts of the present Free State Province.<sup>104</sup> This town is on the R751 road between Parys and Kroonstad, approximately 126 km south of Johannesburg and 76 km north of Kroonstad. The Vredefort district is rich in history and is well-known to geologists because of the Vredefort Dome, which is an intriguing exposure of ancient granite.<sup>105</sup> The town of Vredefort was laid out as a township in 1878 on the farm Vischgat, which belonged to Mr Jac Scheepers, and constituted a municipality in 1890. It was named Vredefort ('fort of peace'), probably amongst other reasons to pay tribute to the bloodless mini-war in 1857 between the republics of the Orange Free State and the Transvaal when M.W. Pretorius tried to annex the area to the Transvaal by force of arms.<sup>106</sup>

Part of the farm Vischgat, which was situated in the north-western part of the town of Vredefort was known as 'Klein-Vredefort',<sup>107</sup> and it was this portion which was later developed into the present township of Mokwallo for the black people of Vredefort. Very little is known about the history of the black people of Mokwallo, despite the world-wide interest by geologists in the area's geological feature, the 'Vredefort Dome'.<sup>108</sup> Very little information is available on both the local activities and the local educational development of black townships in the Free State Province, of which Mokwallo township is one. The

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<sup>104</sup> Orange Free State, *Holiday Guide 1991/92*, p.13.

<sup>105</sup> A. Delpont (ed.), *Official South African municipal yearbook 1955*, p.6.

<sup>106</sup> Vredefort library, Vredefort, *Gateway to the golden west*, B.P.J. Erasmus, *Op pad in Suid-Afrika*, p.258.

<sup>107</sup> Vredefort library, Vredefort, Driekwarteeufees, 25-26 April 1957, p.6.

<sup>108</sup> W.U. Reinold and G. Levin (com.), *The Vredefort structure, South Africa: a bibliography relating to its geology and evolution*.

history of the origin, progress and provision of education of the black people of Mokwallo township has not yet been written. The aim of this study is to trace the origin, development and provision of the education of the black people of Mokwallo between 1920 and 1980.

The **introduction** spells out the role and importance of local and regional history as the point of departure for the writing of national history. This chapter also gives the historical background and foundations of both the town of Vredefort and its black sister township of Mokwallo. The reasons behind choosing the educational history of the black people of Mokwallo as a topic for this study also receive attention.

In **chapter one** the focus is on a short historical survey of schooling for black people in colonial South Africa, 1652 to 1925. The early Dutch settlers in the Cape were dedicated to the task of bringing Christianity to the 'heathen' peoples of South Africa. The missionaries entered South Africa during the time of early European settlement. In order to achieve their aim of evangelizing the black people, it became necessary to educate them. This education became the tool for the christianization of the black people in South Africa.<sup>109</sup>

**Chapter two** deals with the joint control of black people's education by the missionary societies, the provincial administrations and the Union Department of Native Affairs as new partners in the education of the black people, 1926-1950. In the case of the education of the black people of Mokwallo this partnership gave a new lease of life to a vital service whose growth had become stunted due to a lack of financial provision.

**Chapter three** is devoted to the role and impact of the new dispensation of Bantu Education for the black people in South Africa, which was the brain child of the Eiselen Report of 1951. It covers the period between 1951 and 1960, with emphasis on the Bantu Education Act of 1953, which transferred

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<sup>109</sup> A. Leonie, *The development of Bantu Education in South Africa, 1652-1954*, p.162.

the administration and control of Bantu Education from the provincial councils and the churches to the central government.

**Chapter four** focuses on renewed educational change in Vredefort, covering the period from 1961 to 1980, with some few references to specific educational developments in the township of Mokwallo until 1996. The new Republic of South Africa in 1961 seems to have brought along some remarkable developments in the education of the black people of Mokwallo.

The overall impression of the whole study is that, from the beginning of education for the black people in 1799 to 1953, the system appears to have lacked defined objectives with respect to curricula, administration and financial control. The evolution of the education of black people was haphazard, probably because the main aim of the missionaries' education was to give black people some kind of education primarily with a view to Christianization. After the establishment of the Union of South Africa in 1910, the education of the black people was made an integral part of the education of the other racial groups in South Africa.<sup>110</sup> The education of black people suffered serious neglect under an integrated system, and it was only when separate sections of the Provincial Education Department were set up to deal exclusively with 'Bantu Education' that some progress was noticed.

The education of black people during the mission school era also excluded the active participation of the black people in the control and management of their children's education.

To bring the education of the black people closer to their communities the Union government and provincial administrations set up a Union Advisory Board on Native Education in 1945. There was noteworthy development in the education of the black people of Mokwallo during this period. The first school building of Vredefort Native School was completed in 1945, and the enrolment of school pupils reached 510 pupils, with nine teachers (chapter 2).

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<sup>110</sup> W.M. Kgware, 'In search of an educational system,' *Inaugural lecture, 8, University of the North*, October 1961, p.25.

But there were shortcomings in the education of black people as a result of joint control by different partners, the most obvious being that the system of divided control had a prejudicial effect upon Bantu education.

With the advent of Bantu Education after 1954<sup>111</sup> there is evidence of evolutionary development of the Bantu Education system. First there was the involvement and active participation of black people in the education of their communities through the replacement of mission control over the education of black people by Bantu School Boards. Another noteworthy feature of the centralization of Bantu Education was the rapid increase in the school-going population since 1955. Of course, this phenomenal increase in pupil enrolment caused some problems in the education of the black people, namely overcrowding and understaffing. However, the education of the black people of Mokwallo also experienced remarkable development, both academically and in an increase in pupil enrolment. Yet another feature of this period was the appointment of Bantu inspectors and assistant inspectors of Bantu Schools. All these were efforts to involve the black people in their own education.<sup>112</sup>

There were some dark spots in the education system of the black children since 1954, amongst them that it paid more attention to primary than to secondary school education.<sup>113</sup> To show its commitment to the lower primary education and economy in general, recruitment of teachers was at first directed at the training of young women for the Lower Primary Teachers' Certificate (LPTC).<sup>114</sup> This qualification was entirely inadequate, particularly in view of the requirements in the newly drafted syllabus that both English and Afrikaans had to be taught as subjects. It amounted to what Dr H.F. Verwoerd

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<sup>111</sup> F. Molteno, 'The origins of black education', in P. Kallaway (ed.), *Apartheid and Education*, p.88.

<sup>112</sup> W.M. Kgware, 'The present evolution in Bantu Education and its implications for the future', in P.A. Duminy (ed.), *Trends and challenges in the education of the South African Bantu*, p.58

<sup>113</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.398.

<sup>114</sup> W.G. McConkey, 'Bantu Education: a critical survey', in *Theory*, 38, 1972, p.8.

had publicly and very explicitly referred to in earlier years as education for a menial place in society.<sup>115</sup>

However, the provision and supply for the first time by the Department of instructional media, furniture and other educational items improved and enhanced the development of the education of black people in the 1960s. Although the Department was unable to provide enough classroom accommodation at Vredefort Bantu School in the 1960s, at least the existing classrooms were improved and developed so as to be conducive to the education of the black people of Mokwallo. In the 1970s the Vredefort Municipality gave a helping hand by erecting two additional classrooms at Vredefort Bantu School. When the education of black people in South Africa was placed under the control of the new Department of Education and Training since 1979, more progressive developments took place in the education of the black people of Mokwallo (see chapter 4, buildings and pupils).

The first was a rapid increase in pupil enrolment at Mokwallo Public School (formerly Vredefort Bantu School), from 574 pupils and 11 teachers in 1971 to 736 pupils and 16 teachers in 1981 and 1199 pupils and 29 teachers in 1996 (see chapter 4, tables 11 and 12). In order to cope with this alarming increase the Department of Education and Training (DET) made funds available in 1980 to provide nine additional classrooms. In 1991 a further eight classrooms were provided. Secondly, besides these additions, two new schools namely Boiphihlelo Secondary School and Tataiso Public School were born out of Mokwallo Public School in 1987 and 1992 respectively.

This is a development and a contribution of note which was made by Mokwallo Public School to the development of the education of black people of Mokwallo township. It needs to be noted and appreciated by all generations, present and future. However, regardless of their weaknesses and shortcomings, it remains certain that the early missionaries definitely

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<sup>115</sup> T.R.H. Davenport, *South Africa, a modern history, 4th ed.*, p.389.

laid the foundation for the education of the black people of Mokwallo township.

This school started from humble beginnings in the early 1890s as the Wesleyan Mission School with only one lay preacher teacher, Mr S.S. Parkie, using the Wesleyan Church hall as its classroom. It graduated to Vredefort United Native School in 1926, due to the registration of the school with the Provincial administration, and the amalgamation of different missions in Vredefort. The school was only provided with its first school building of eight classrooms by the Education Department in 1945. By 1996 the school had developed and progressed to a staff of 29 teachers and 1199 pupils,<sup>116</sup> who are accommodated in 29 face-brick classrooms, all fitted with ceilings and electricity, and is known as Mokwallo Public School.

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<sup>116</sup> Mokwallo Public School, Vredefort, Annual Return of School, 1996:

<b>SOURCE LIST</b>
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As mentioned in the introduction, all the 'Bantu Schools' records are not classified or computerised in the Free State Archives Depot. Therefore only the collection concerned, and the Vredefort Wesleyan Mission School number, No.58/A/1 (correspondence) and No.58/A/3 (inspection reports) are specified.

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16 January 1961

2 March 1961

7 August 1961

5 September 1961

6 October 1961

7 December 1961

4 September 1962

10 June 1963

16 June 1964

20 September 1965

23 March 1966

12 August 1966

8 February 1967

14 April 1967

**1.3.1 Vredefort Bantu School (Vredefort) Logbook 1969-1987**

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**1.3.4 Mokwallo Public School, (Vredefort) Annual Return of Schools,  
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**1.5.1 Letters**

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**1.6 Vredefort Magistrate Court (Vredefort), Volkstelling, 1946-1985****1.7 Vredefort Public Library (Vredefort) booklets**

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