

A HISTORY OF COLLEGE LIBRARIES IN THE TRANSKEI
FROM 1882 - 1994

BY

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ABSTRACT


This study is a brief history of college libraries in the former Transkei, from 1882 (the period of the missionaries) to 1994 (the year when Transkei was reincorporated into the Republic of South Africa). The history of college libraries in the Transkei has never been fully documented, despite the fact that some of the colleges and their libraries have been in existence for some time. Besides, there were some colleges which were without libraries. Even those that existed had not been fully developed, and the reasons for this have not been articulated. The author, therefore, considered it relevant to research the development of college libraries in this region.

Fourteen college libraries were examined chronologically, starting from the colleges established during the missionary period (1882-1953), to the colleges established during the period of independence (1977-1994). Other periods covered were those of Bantu Education (1953-1962) and self-government (1963-1976). In order to provide a framework for the study, the historical development of each of the college libraries was examined in terms of the following criteria: adequacy of library accommodation; staffing; budget; the size and type of collection; users and types of services offered. The researcher gathered data by consulting and interviewing relevant people. Both primary and secondary sources were consulted.

Conclusions drawn in this study clearly show that college libraries in the former Transkei were far from being centres of teaching, learning and research. Library staff were hampered in their efforts to improve library services, not only by a lack of funds and resources but also by the lack of a clear government policy regarding college libraries and by a lack of moral support.

DECLARATION

I, **MANDISA EUNICE PUZI**, sincerely and solemnly declare that the contents of this thesis, unless specifically indicated to the contrary, are my own work and that the thesis has not been submitted simultaneously, or at any other time, for another degree. The product is the result of my effort through professional guidance of the recognised supervisors, Mr Athol Leach and Mrs Fiona Bell.


.....
M. E. PUZI

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DEDICATION

This work is dedicated to my mother, PHILDA *JOLAKAZI* PUZI, and my late father, JOHN *BHUTI RARA* PUZI.

LIST OF ABBREVIATIONS

ACB	AFFILIATED COLLEGES BOARD
CALUSA	CALA UNIVERSITY STUDENTS' ASSOCIATION
CHED	COLLEGES HIGHER EDUCATION DIPLOMA
DBSA	DEVELOPMENT BANK OF SOUTHERN AFRICA
DCE	DEPARTMENT OF COLLEGIATE EDUCATION
DRC	DUTCH REFORMED CHURCH
HDLS	HIGHER DIPLOMA IN LIBRARY SCIENCE
HPTC	HIGHER PRIMARY TEACHERS' CERTIFICATE
ISS	INTERNATIONAL SUBSCRIPTION SERVICES
JSTC	JUNIOR SECONDARY TEACHERS' CERTIFICATE
LPTC	LOWER PRIMARY TEACHERS' CERTIFICATE
PH3	PRIMARY HIGHER 3 COURSE
PISAL	PERIODICALS IN SOUTH AFRICAN LIBRARIES
PL	PRIMARY LOWER COURSE
PTC	PRIMARY TEACHERS' CERTIFICATE
PTD	PRIMARY TEACHERS' DIPLOMA
READ	READ EDUCATE AND DEVELOP
SABINET	SOUTH AFRICAN BIBLIOGRAPHIC INFORMATION NETWORK
SCM	STUDENTS' CHRISTIAN MOVEMENT
SDA	SEVENTH DAY ADVENTISTS
STD	SENIOR TEACHERS' DIPLOMA
TATU	TRANSKEI APPROPRIATE TECHNOLOGY UNIT
TCE	TRANSKEI COLLEGE OF EDUCATION
TRASWA	TRANSKEI SOCIAL WORKERS' ASSOCIATION
TRINSET	TRANSKEI IN-SERVICE TRAINING
TTGC	TRANSKEI TERRITORIES GENERAL COUNCIL
UNITRA	UNIVERSITY OF TRANSKEI
UTTGC	UNITED TRANSKEIAN TERRITORIES GENERAL COUNCIL
VSB	VROUE SENDING BOND
WMMS	WESLEYAN METHODIST MISSIONARY SOCIETY

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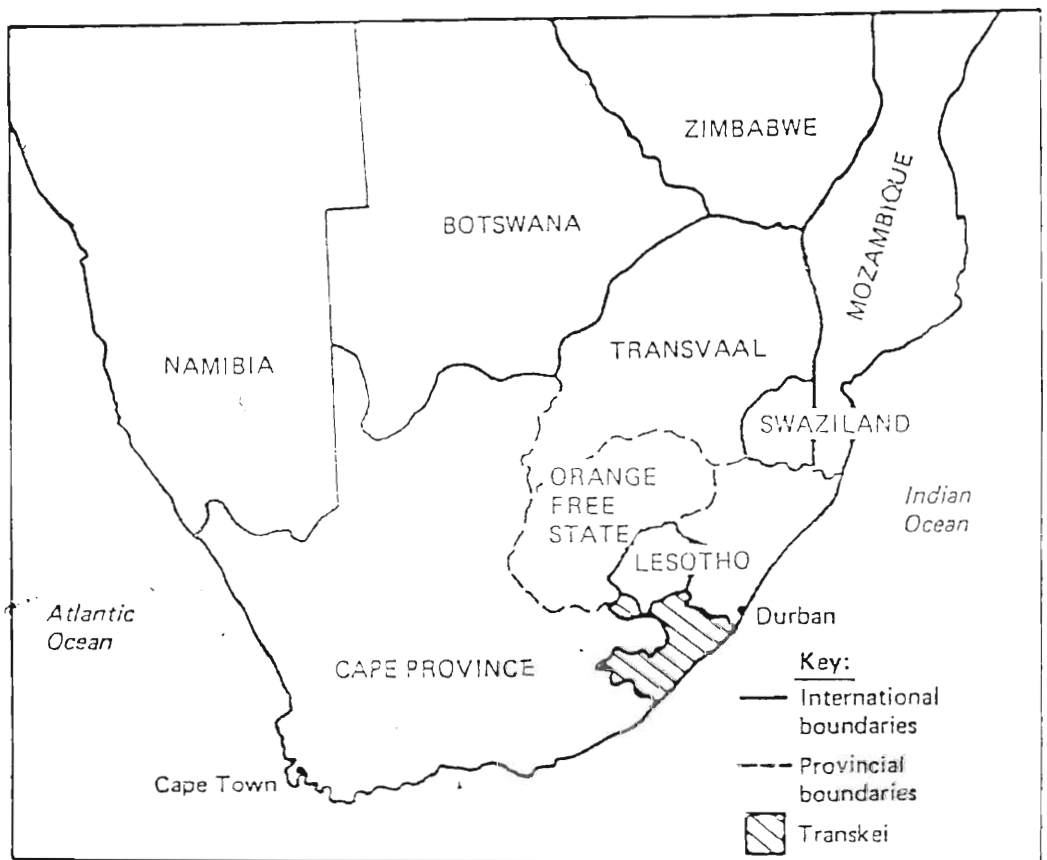
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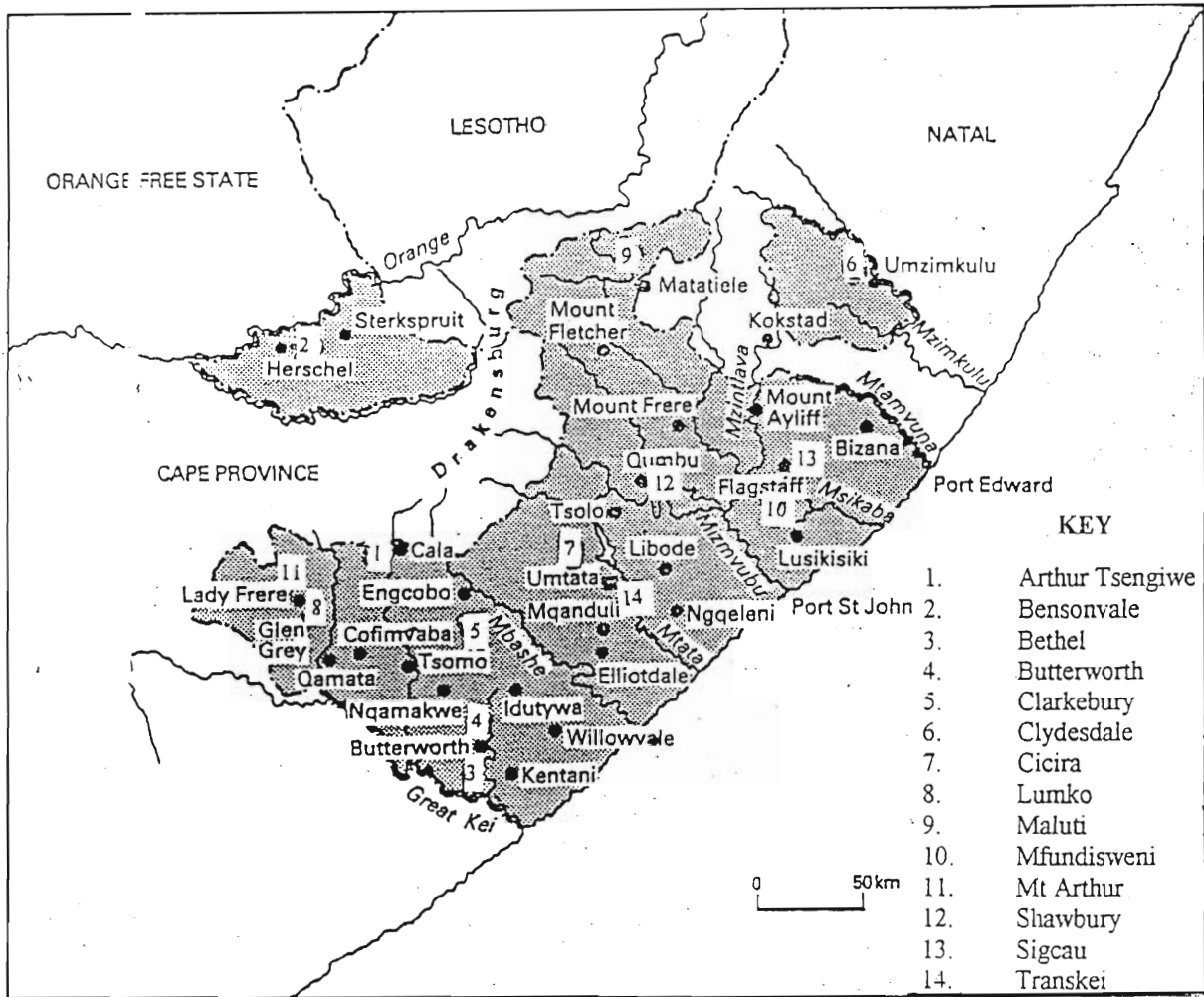
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MAP 1

THE TRANSKEI IN RELATION TO SOUTHERN AFRICA
(Southall 1982:2)



MAP 2

A MAP SHOWING LOCATION OF COLLEGES OF EDUCATION IN THE TRANSKEI

(Songca 1986:7)

CHAPTER 1

INTRODUCTION

This study is a brief history of college libraries in the Transkei from 1882 to 1994.

Chapter 1 deals with geographical and historical context of Transkei; historical background of teacher education in Transkei; statement of the problem; aim of the study; methodology; collection of data and evaluation of data.

1.1. GEOGRAPHICAL AND HISTORICAL CONTEXT OF TRANSKEI

The Transkei is a region situated between the Great Kei and Umzimkulu rivers on the eastern seaboard of South Africa, south of the province of KwaZulu-Natal and the independent Kingdom of Lesotho (see Map 1) (Songca 1990:7). It was one of the homelands established by the white South African government in 1959 designated for the Xhosa-speaking people¹. Approximately 95% of its estimated population of 4 million people live in rural areas and over 70% of these are considered illiterate (Central Statistics 1991:21). For administrative purpose this region was divided into 26 districts, of which the capital was Umtata.

¹ Two "homelands" were established for the Xhosa: Transkei (independence 1976) and Ciskei (independence 1981) (Conradie 1986:17).

Prior to the extension of British jurisdiction and administration to the Transkei, the peoples of Transkei were integrated into their own traditional systems of rule, which rested heavily on the institution of chieftainship which for centuries had been known to, and understood by, the people (Transkei 1978:5). The struggle for annexation started in the 1800s, when the Xhosas fought a series of wars, called the Kaffir Wars, against the Dutch and British settlers. The Transkei's political development as a cohesive entity can be traced back to 1894, when the annexation of Pondoland completed the incorporation into the British Cape Colony of the area which the Transkei covered at that time. By 1894 the entire Transkei had come under European domination (World Book Encyclopedia 1989:375).

District councils were introduced in terms of the Glen Grey Act, which was passed by the Cape Parliament in 1894. The councils had no decision-making authority; their function was to advise the administration on reforms and on matters of local concern (Conradie 1986:8).

In 1931, the Transkeian Territories General Council (which consisted of the districts of Gcalekaland, Thembuland, Western Pondoland and Griqualand East) and the Pondoland General Council (which consisted of all the districts of Eastern Pondoland), combined to form the United Transkeian Territories General Council (UTTGC); known as the Bunga (Conradie 1986:9). The UTTGC, which was chaired by the chief magistrate, consisted of magistrates of the various districts, paramount chiefs and the

representatives from each district council, met once a year. The main function of the UTTGC was to advise the government on matters pertaining to the administration of the territory, and to give the people of Transkei the opportunity to participate in local government. The council operated more or less like a parliament, and debated matters relating to agriculture, education, road-construction, health and conservation of soil and water. Resolutions taken by the General Council were submitted to the Governor-General of the Union of South Africa for approval. It should be noted that Transkei became part of South Africa in 1910 (World Book Encyclopedia 1989:375). In 1956, however, the UTTGC was dissolved and the system of Bantu Authorities was introduced (Conradie 1986:10).

In 1959, the South African government passed the Promotion of Bantu Self-Government Act, which provided for the establishment of self-government in the homelands (Southall 1982:104). By the Transkei Constitution Act, (Act 48 of 1963) the South African Government granted Transkei full internal self-government, with its own legislative assembly, an executive with six departments of state, a national flag and an anthem (Transkei 1978:6). Thus the Transkei Legislative Assembly, set up under the Act, was given the power to impose direct taxation on citizens of the Transkei, whether resident in or outside the Transkei; the power to make laws in connection with Bantu Education; agriculture; the establishment, administration, and control of inferior courts; the appointment, powers, duties, and functions of justices of the peace and commissioners of oaths and members of the public

service in the Transkei; the control of municipal and local authorities; and a variety of similar minor matters (Bunting 1986:485). Transkei then negotiated with South Africa for full independence. In 1976 Paramount Chief K.D. Matanzima of the Tembus led Transkei to homeland independence under the apartheid regime of South Africa (Southall 1982:4).

Transkei independence was hailed by the National Party government and its supporters as marking the dawn of a new and progressive epoch in the history of southern Africa. It was viewed, not simply in the light of the transfer of sovereignty to a colonial territory after a lengthy period of preparation, but also as the culmination of all that was positive in the government's policy of separate development. In terms of this policy, each racial group was allotted its own political institutions, and the different black ethnic groups supposedly fulfilled their aspirations towards full nationhood by steadily assuming control over the machinery of states in their own territorial areas or homelands (Southall 1982:1). In the model of constitutional progress devised by Pretoria the Transkei was the first homeland to accede to the stage of self-government in 1963 and, some thirteen years later, it was the first to be granted its political independence. When introducing the independence bill into the House of Assembly, the Minister of Bantu Administration and Development, M.C. Botha, stated, "we are today arriving at the last step in a long process of evolution, the day on which South Africa for the first time takes the necessary legal step to relinquish its guardianship over one of its wards by declaring

it to be independent... We are witnessing here today the logical outcome of the policy of multinationalism of our Republic of South Africa: the consummation of the inevitable and irreversible passage of our National Party's constitutional principles and views in regard to the various nations in our midst... that each national group in our multinational constellation has a destination of its own which, with the help of our government, can be arrived at in peace" (Hansard 1976:8303).

According to Southall (1982:1) "there was jubilation by the National Party at the manner with which the Transkei acceded to its "Inkululeko" (Freedom). Without hatred, bitterness, bloodshed, something which could destroy peace of mind, Transkei reached its political maturity on the 26 October 1976". However, "there was widespread rejection of Transkeian independence by the world community of states with the belief that the whole exercise was fraudulent, specifically designed to entrench white rule in the Southern tip of the African continent at the expense of the black mass" (Southall 1982:248). The reason why recognition of Transkei as a state had been withheld by the entire world community (except South Africa) was clearly neither because Transkei was a small, dependent and impoverished territory, nor because of any inherent inadequacies of its constitution, but rather because it was specifically a creation of apartheid (Southall 1982: 6). Southall (1982:274-275) stated clearly that "the Transkeian authorities were reliant upon a metropolitan support for continued maintenance and expansion of a strong state machinery (police, army, bureaucracy) to contain the various

class and ethnic tensions generated within the homeland by the developing contractions of apartheid". Transkei was not independent in the true sense of the word, but was dependent upon South Africa.

As a result of the failure of the civilian government in Transkei to control widespread misappropriation of public funds, the military leaders toppled the government and established a military regime in December 1987 (Songca 1990:51). On the demise of apartheid, Transkei was reincorporated into the Republic of South Africa on 14 April 1994 (Transkei's flag lowered 1994:1). As a result of the reincorporation, this former homeland now forms part of the province of Eastern Cape.

1.2. HISTORICAL BACKGROUND OF TEACHER EDUCATION IN TRANSKEI

The history of African education in the Cape, and in the Transkei in particular, is inextricably linked to the history of Christian missions. The missionaries pioneered African education, shaped its character and steered its development throughout the nineteenth century and later. The source of their motivation was to provide basic literacy and "civilization" so as to achieve their primary objective, namely, to evangelize (Kallaway 1984:54). They were themselves essentially not educationists, but they worked hard on their self-imposed mission of bringing education to the "heathen" communities with great zeal and sacrifice (Njobe 1989:15). The early missionaries, together with political and socio-economic factors of the time, combined to

produce and shape the early schools, as well as the formal teacher education institutions (Ngubentombi 1984:37).

The first two Transkei teacher training schools (now colleges of education) established during the period of the missionaries were Clarkebury in 1882 (Coggin 1963:2) and Shawbury in 1915 (Wilson 1943:53). Before and even after the establishment of these institutions, teachers from the Transkei were trained at Healdtown near Fort Beaufort, Lovedale and Fort Hare (the then South African Native College) (Ngubentombi 1984:41). The teacher training courses that were offered by the various African institutions were the Native Primary Lower Teachers' Certificate (NPL) and the Native Primary Higher Teachers' Certificate (NPH), for which Standard Six and Standard Eight certificates were the entrance requirements, respectively (Republic of Transkei 1976:91)².

Education in South Africa, including the Transkei, was radically, albeit negatively, transformed by the Bantu Education Act of 1953. This legislation injected racism into the administration of education in the country and provided an inferior form of education to African pupils (Horrell 1968:59-61). After the Transkei was granted self-government in 1963, the Transkei Education Act of 1966 was passed (Transkei 1978:57). This Act permitted the new Transkeian Department of Education to take over the education of black children and to develop it independently

² Teachers trained during this period referred to themselves as having the "Royal Certificates".

of the "mother" department of Bantu Education in South Africa. The Transkei Education Act of 1966 was marked by the introduction of two new courses for the preparation of primary school teachers. There was a Lower Primary Teachers' Certificate (LPTC) for which the entrance requirement was Standard Six. The LPTC course prepared teachers to teach from Sub A to Standard Two. The second was the Higher Primary Teachers' Certificate (HPTC), for which the entrance requirement was Standard Eight. The HPTC course prepared teachers to teach from Standard Three to Standard Six. The LPTC was phased out in 1968 and the HPTC was revised and reorganised to form an entirely new course, the Primary Teachers' Certificate (PTC). The PTC course was, however, phased out in 1982 and replaced by the Primary Teachers' Diploma (PTD) (Ngubentombi 1984:174; Lumkwana 1994:2). In order to have suitably qualified teachers for the secondary schools, a special one-year training course, known as the Primary Higher 3 course (PH3), was introduced in 1967 to prepare teachers for the teaching of the Form One class only. In 1970 the PH3 course was dispensed with. It was then replaced by the Junior Secondary Teachers' Certificate (JSTC)³. The entrance requirement for this two-year teacher training course was Matriculation. Successful teachers who qualified with the JSTC taught in the secondary schools. At the time of reincorporation into South Africa, the Transkei colleges offered three programmes, namely the PTD, which is divided into Junior and Senior; STD (Senior Teachers' Diploma) and CHED (College Higher Education Diploma) (Affiliated colleges

³ The introduction of the JSTC course was intended to contend with the serious problem of teacher shortages in the secondary schools.

of education 1992-94:15).

1.3. STATEMENT OF THE PROBLEM

Two colleges were established during the period of the missionaries (1882-1952), namely Clarkebury and Shawbury. By 1975 there were seven colleges in the Transkei. By 1990 the number had increased to fourteen (See Appendix A for a list of colleges and their libraries and Map 2 showing the location of these colleges). The two colleges established during the missionary period each had libraries. However, some colleges that were established when education was under the control of the Transkeian Government had no libraries at all. It was only in 1983, when the system of collaboration between the University of Transkei (Unitra) (after its establishment), the Transkei Department of Education and Teacher Training Colleges started, that these colleges began to establish libraries. Since then all the colleges in Transkei have operated as affiliated colleges of the University of Transkei (Transkei Teacher Training Colleges 1984:8).

The history of the college libraries in the colleges of education has never been fully documented, despite the fact that some of the colleges and their libraries have been in existence for some time. It is this problem of lack of documentation that this study seeks to address, by providing a systematic record of the development of college libraries in the Transkei.

1.4. AIM OF THE STUDY

The aim of this study is to outline the historical development of college libraries in the Transkei from 1882 to 1994. The year 1882 was chosen because the first teacher training college in Transkei was established in that year (Coggin 1963:1) and 1994 was the year of reincorporation of the Transkei into South Africa.

In order to provide a framework for the study, the historical development of the college libraries will be examined in terms of the following factors:

1. adequacy of library accommodation; which includes the seating space for users, furniture and buildings;
2. size and type of collection; which includes quantity of resources and types of sources found in the library;
3. budget or financial support;
4. staffing; which involves availability of professional and non-professional staff;
5. types of library users and usage; that is who they were and how they used the library and to what extent the library was used or not used;
6. types of services offered; which includes opening hours, inter-library loans and any other type of service offered.

The above factors were selected by the researcher because they underlie the development of any library generally, as well as the

college libraries in particular. The six points above should be scrutinised, because it could be argued that they form the basis of any developed library. It has become obvious, from the researcher's experience, that any questions related to the development of the college libraries centre around the above six factors. Judgements and conclusions about the state of a library, be it a developed or an underdeveloped library, can primarily be made through an examination of the points above. These points were also highlighted by Ofori and Pholosi (1992), in their document on norms and standards of the libraries in the Colleges of Education in the Transkei. Furthermore, such points were observed and subsequently reports were written whenever visits were made to the Colleges of Education by any co-ordinator of College Libraries at the Department of Collegiate Education⁴ (DCE).

Each library, therefore, was examined with the above factors in mind.

1.5. METHODOLOGY

The research methodology used in this thesis is a historical analysis, as outlined by writers such as Barzun (1962), Busha and Harter (1980:91-120), Powell (1991:137-148) and Gay (1981:145-152). Essentially, historical analysis, as discussed by Gay

⁴ The Department of Collegiate Education at Unitra helped to improve the quality of education at the colleges of education in the Transkei (refer to Chapter 5).

(1981:146), involves the following:

"Definition of a problem

Formulation of hypotheses or questions to be answered

Systematic collection of data

Objective evaluation of data

Confirmation or otherwise of hypotheses".

The definition of the problem and the aim of the study have been discussed earlier.

"Historical research is the systematic collection and objective evaluation of data related to past occurrences in order to test hypotheses concerning cause, effects, or trends of those events that may help to explain present events and anticipate future events" (Gay 1981:145). This simply means that the methodology used in this study is an important factor in the understanding of when, how and why past events occurred and as such expand an appreciation of the significance of these events. As mentioned earlier, the present researcher wanted to understand when the college libraries were established, and how they developed. The approach adopted in doing so will be a chronological one, that is events will be described and discussed in the order of their occurrence, as outlined by Powell (1991:137).

1.6. COLLECTION OF DATA

In the historical research process, there is no control or manipulation of variables. The researcher, therefore, is not

able to alter events of the past; what has happened has happened. Gay (1981:147) clearly states that "the historical researcher cannot create data by administering measuring instruments, such as achievement tests, psychological inventories or questionnaires to subjects". In a historical research study, the review of related literature and the study procedures are part of the same process. The term "literature" refers to all sorts of written communication, and to interviews with persons who participated in the event or process under investigation. In addition, identification, acquisition and review of such literature is considerably more complex (Gay 1981:148). In terms of the present study the researcher consulted and interviewed people who were participants or observers in the establishment and development of the college libraries.

The data gathered in historical research comes from a wide variety of sources such as official records, newspapers and other periodicals, eye-witness accounts of events, archives, letters and personal diaries, biographies, oral histories, archaeological and geological remains (Powell 1991:139).

Sources of data in a historical research study are categorised as either primary or secondary sources (Gay 1981:148-149). Primary sources such as original documents and reports by actual participants or direct observers form first hand information (Gay 1981:148). The use of primary sources ensures the integrity of a study and strengthens its reliability. Their use provides the only solid basis for conclusions reached. They are the raw

materials of historical interpretation (Powell 1991:139).

Secondary sources constitute secondhand information, for example reference books (encyclopaedias) or reports by relatives of actual participants or observers (Gay 1981:148). These sources may provide important information and conceptual development not available elsewhere. As Powell (1991:139) states "secondary sources are perhaps best used for rounding out the setting or filling in the gaps between primary sources of information".

In terms of the present study both primary and secondary sources were used. Primary sources used by the researcher were official records such as annual reports of the library prepared by the librarians or participants in libraries of the Colleges of Education. The researcher had access to the minutes and reports of the meetings held between the Department of Collegiate Education and the Principals or Rectors of the various colleges. The National Library also gave the researcher access to the Annual Reports of the Department of Education generally, and Teacher Education, in particular. The researcher was allowed access to files in the Africana collection at Unitra and the National Library which were relevant to reports of the

which contain first-hand information.

The reports prepared by the Commission of Inquiry into the Department of Education in Transkei revealed something about the colleges (Kakana 1973). Little was mentioned of colleges in the Annual Reports of the Department of Education. Reports and other documents (1980's) from the Unitra Department of Collegiate Education and Unitra Library were consulted. It was from these reports that information regarding the training of teachers in librarianship, as well as affiliation of colleges to Unitra, was obtained.

The reports produced by the Co-ordinators of College Libraries in Transkei were consulted. The Transkei Department of Education Memorandum of 1988, which emphasized the need for the training of teachers in the library profession as a solution to the lack of libraries in the Colleges of Education, was also used.

In terms of secondary sources a literature search revealed that little has been written on the college libraries in Transkei. Much has been written on education generally, and on schools in particular. Information on the history of missionaries in Transkei was provided by the Cory Library at Rhodes University as well as by the Kaffrarian Museum in King William's Town. Other material on the same subject was obtained from the Mount Coke Mission at Zwelitsha in King William's Town. The books that deal with the history of Transkei generally have also provided relevant information. Other materials consulted provided

information on the history of education.

Searches were done using the following:

African Abstracts, Social Sciences Index, Library and Information Science Abstracts, Library Literature, Library Science Abstracts, Historical Research, South African National Bibliography, South African Bibliographic Information Network (SABINET).

In addition to the above, the following sources were also consulted: Encyclopedia of Library and Information Science (Kent 1974), Companion to South African Libraries (Musiker 1986) and International Handbook of Contemporary Developments in Librarianship (Johnson 1981). Nothing related to the study was found.

Apart from the material in print noted above, people who were participants or observers in the establishment and development of the college libraries were interviewed. Persons interviewed were the Directors of Colleges in the Department of Education, the Directors of Library Services in the Transkei, the Head of the Department of Collegiate Education, the Co-ordinator of College Libraries, Rectors or Principals of colleges, the librarians of colleges and those of Unitra (because of their experience in college libraries, as will be elaborated in the next chapters), colleagues, the elderly members of staff or eyewitnesses in the case of very old colleges and those that were previously run by missionaries. At their request, the elderly persons were supplied with a list of questions for a week or two

so that they could respond in writing, as it was difficult for them to talk for extended periods.

Personal interviews were conducted between 1995 and 1998 and all responses were recorded on audio cassette tapes. English and Xhosa were the two languages employed in the interviews. A checklist was used when interviews were conducted to ensure that the required information was obtained and recorded. The respondents were informed in advance of the questions to be asked. The questions asked elicited information on the factors identified in the previous section (see pages 8-9), as well as other information.

The researcher encountered a number of problems whilst collecting data for the study. The researcher had to travel long distances to conduct interviews. This was expensive and time-consuming. Sometimes she would find persons with information on colleges generally who appeared not to have paid any attention to library matters or to their establishment. In some colleges, especially the old ones, the relevant persons had totally forgotten everything related to libraries. Some people were reluctant, for one reason or another, to provide data on the study. Another difficulty was that Principals showed little interest in matters related to libraries. As a result of the long distances, the use of personal communications, which involved telephone conversations with colleagues, was another method that the researcher used.

However, one advantage was that in some colleges, especially those established after 1976 (independence), all the persons who participated in their establishment were still alive and were able to provide almost all the information required.

1.7. EVALUATION OF DATA

According to Gay (1981:149-150) and Powell (1991:140-141), sources of data for a historical study must be evaluated properly to determine both their authenticity (external criticism) and their accuracy (internal criticism). The researcher should know if the sources are relevant to the study, substantial enough to be worthwhile, and competent, that is genuine, accurate, and reasonable. An authority in one area may have opinions concerning other areas, but they are not necessarily based on facts. The fact that a document is "official" does not necessarily mean that all information contained in it is accurate.

In external criticism, a major concern is forgeries or hoaxes. The process of external criticism is crucial to the credibility of historical research as it usually takes into account the provenance, or origin, of a document. Thus, as Powell (1991:140) writes: "External criticism cannot often provide the authenticity of a source, but it can provide reasonable confidence that a particular source is authentic".

Reports written while an event is occurring (such as minutes of meetings) are more likely to be accurate than reports written

much later, such as an autobiography.

The author was confident that the sources which she used were both authentic and accurate, in that she used the available primary sources as well as secondary sources. Such sources were written while an event was occurring or shortly thereafter. The author's experience (as a lecturer, librarian and Head of Division in Library and Information Services at the Transkei College of Education) of events in the college libraries since 1990 helped in detecting possible bias from respondents, especially where reports were compiled by individuals who wanted to promote a certain viewpoint.

1.8. DEFINITION OF TERMS

COLLEGES

Colleges in this study are institutions which train post-matriculation level teachers who will teach in junior and secondary schools, and whose training was accredited by the Department of Education in Transkei and is at present accredited by the Department of Education, Culture and Sport in the Eastern Cape Province. This term is sometimes used interchangeably with "training schools", as old colleges were formerly known.

A CO-ORDINATOR

Based at Unitra, a Co-ordinator of College Libraries is responsible for co-ordinating college library programmes for the purpose of meeting the objectives of education. Co-ordinators deal with issues of policy and advise on matters such as library staff needs, budget, collection, accommodation and services.

PROFESSIONAL LIBRARIAN

A professional librarian is a qualified librarian with a degree in Library and Information Science or a university graduate with a Diploma in Library Science.

THE RECTOR

The Rector is the head of the college, and is popularly known as the Principal of teacher training schools or Colleges of Education.

A TEACHER

The term "teacher" is used interchangeably with "lecturer". Staff who are involved in teaching in the Colleges of Education are called teachers or lecturers. Teachers obtained the full status of college lecturers in the 1980's, when the system of affiliation was introduced at Unitra.

TRANSKEI

This is the region situated between the Kei and Umzimvubu rivers. The name Transkei comes from "trans" which means "across" and Kei which is the river that separates the Transkei from the Ciskei. "Transkei" means the area that is found across the Kei River.

In terms of the chronological approach adopted in this study, the remainder of the thesis is organized as follows:

Chapter 2 will examine the development of college libraries which were established during the period of the missionaries, 1882-1952. Chapter 3 will deal with the college libraries established during the period of Bantu Education of 1953-1962. Chapter 4 will look at the college libraries established in the period from self-government to independence, 1963-1976. Chapter 5 will cover the college libraries established during the period of independence 1977-1994, and Chapter 6 comprises a summary of findings and recommendations.

In summary, Chapter 1 has discussed the historical and geographical background of the Transkei, as well as the history of teacher education in this region. The major steps involved in designing and conducting a historical research study have been dealt with in this chapter. These steps include: statement of the problem, aim and objectives of the study, methodology, collection of data and evaluation of data. The definition of terms used in this study was provided. Chapter 1 has also outlined how the remainder of the thesis is organised in terms of the chronological approach adopted in this study.

CHAPTER 2

THE PERIOD OF THE MISSIONARIES: 1882-1953

2.1. INTRODUCTION

There is a long tradition of education in the Transkei, stretching over a period of about 170 years. Shortly after the arrival of the British settlers in the Eastern Cape in 1820, the Wesleyan Methodist Missionary Society (WMMS), pioneers in the development of education in the Transkei, started to establish a chain of mission stations throughout the territory (Transkei 1978:57). The schools set up on these mission stations have served generations of Transkeians and are held in affectionate regard by the people. The WMMS was followed by missionaries of the Church of Scotland, the Moravians, and the Anglican, Roman Catholic and Dutch Reformed Churches (Republic of Transkei 1976:77).

For these early missionaries, education was a tool of evangelism. Reading was taught as a key to the treasures of the Bible. Prominence was given to English, but it was these very missionaries who were responsible for the development of Xhosa as a written language and as a medium of instruction.

During this period, the type of education that existed for the African section of the population was known as "Native" education (Sihlali 1956:43). This Native education did not

seek to inculcate in the African children a different set of values and outlook on life *vis-a-vis* children of European origin. However, "African children were generally retarded by two grades or standards at the primary school, and to indicate it this inequality was continued up to the teacher training stage, hence Native Primary Lower and the Native Primary Higher Teachers' Certificate" (Sihlali 1943: 43-45). In spite of this, however, "education for Africans did not differ in content from that given to children of other sections of the population, much less was it used as an undisguised instrument to instil in African children ideas of separateness or of their being an independent race with special qualities, abilities and aptitudes, as distinct from the rest of the inhabitants of the country, as was the case with Bantu Education" (Sihlali 1943:44).

Therefore, according to Sihlali (1943:44), "education was the same, African students learnt much the same things as boys and girls in London or New York with, of course, minor local variations".

2.2. THE ESTABLISHMENT OF THE COLLEGES

The history of teacher education institutions in the Transkei shows the evolution from missionary schools established by the pioneers of formal education amongst Africans, to the integration of these institutions in the national government's plan of developing and improving the standard of teachers and thereby the educational level of the country as a whole. In the field of

primary education, Transkei was in a strong position, in that "virtually all primary school teachers of the missionary period had professional qualifications" (Transkei 1978:60). During the period covered in this chapter, two colleges of education, previously known as training schools, were established. They were Clarkebury in 1882 (Coggin 1963:1), and Shawbury in 1915 (Wilson 1943:53). These institutions were named after Dr Adam Clarke and Rev. William Shaw, respectively, (Rosenthal 1965:44) and were initially built as churches and mission houses. Secondary education was then offered, followed by the introduction of teacher education. Hence colleges of education were established (Methodist Churchman 1931:1). Even at the time of completion of this work, there were still high schools in these two institutions. The teacher training courses that were offered in these institutions were Primary Higher Course (PH) and Primary Lower Course (PL) (Wilson 1943:46). Details of these courses were discussed in Chapter 1.

The spiritual welfare of the students was naturally one of the chief concerns of the institutions' authorities. The institutions were interdenominational. Religious instruction was given in all classes, from the highest to the lowest. Prayers were held in the dining halls mornings and evenings and in each school before the day's work began. Students attended vernacular services in the mission church on Sunday mornings and every Sunday evening. Staff and students also met together for a short service conducted by the Principal. The Students' Christian Association met on Wednesday evenings under the minister's

leadership. The students were both sexes, and the staff was mixed, European and African.

2.3. CLARKEBURY COLLEGE

Clarkebury was established as a mission house in 1830 through negotiations that took place between the Rev. William Shaw and Chief Vusani, popularly known as Ngubengcuka (Wolf's cloak); the then Paramount Chief of the Tembus. A suitable site for the mission station of Clarkebury was found in the district of Engcobo near the Bashee River (Lennard 1924:8). As noted earlier, Clarkebury was named in honour of Dr Adam Clarke, a famous Methodist commentator on the Bible, who died in 1822 and never lived in South Africa (Rosenthal 1965:44).

2.3.1. CLARKEBURY COLLEGE LIBRARY

Clarkebury College of Education came into existence in 1882, 52 years after the establishment of the mission, and the library came into being in 1901 (Coggin 1963:2). The reason for this late establishment of the library was that there were few buildings during the early years of the training institution. It is assumed that the lack of accommodation, which of course was associated with finance, was the only reason which prevented the establishment of the library. Therefore no other cause had been outlined. Many new buildings were erected between 1899 and 1942, during the Rev A.J. Lennard's term of office as Principal of Clarkebury institution (Whiteside 1906:293 ; Lennard 1924:18-19;

Methodist Churchman 1931:1).

As noted in the introductory chapter, the history of the college libraries in each of the periods will be discussed under specific headings or aspects to give a clear picture of their development.

2.3.1.1. ACCOMMODATION

During the missionary period, Clarkebury College had a library which was formerly used as a classroom. It appeared that the library was well furnished by 1929, fitted with shelves, desks and tables, because an association called Educational Supply Association donated money towards library furniture (Methodist Churchman 1931:1). In the 1930s the institution consisted of colonial style buildings which included individual homes as well as dormitories, the library and various instructional halls (Mandela 1994:31).

With the introduction of Bantu Education in 1953 and self-government in 1963 through to 1977 in the independence period (details concerning the above periods have been dealt with in their respective chapters), Clarkebury College Library ceased to be functional, although it was still housed in its original room. There was no one to run the library and therefore it was put under lock and key. According to Mrs N. Sogoni (a teacher trainee at Clarkebury in 1964 and 1965) "there was no library at Clarkebury College then, students relied on books supplied by the institution and those prescribed by the department" (Sogoni

1997). In an interview, Sogoni said that whilst she was a student at Clarkebury (in the 1960s) she understood that the library had last been opened during the missionary period. There were various possible reasons for the closure of the library. Perhaps the authorities of the institution lacked knowledge about libraries or did not see their importance, perhaps there were no qualified librarians to run the library or perhaps financial constraints resulted in the library being closed down.

It was in April 1986 (during the period of independence discussed in Chapter 5) that the room was re-opened for library purposes. A qualified librarian was hired to lecture School Librarianship at Clarkebury from level 1-3 and to run the library as well (Ndudane 1998). The library room was simultaneously used as a duplicating room, a needlework room and a storeroom. Ms Z. Ndudane (the librarian from April-November 1986) discussed the library situation with the Rector of the college. She suggested that the equipment that did not belong in the library be moved to another place or, alternatively, a new room be made available for the library. The Rector was very co-operative but unfortunately there was no empty room. However, Ndudane opted to move all the non-library items kept in the library to one side and to use the other side for library purposes. By 1991 the non-library items had been moved elsewhere (Mpendulo 1996). According to Jojo (1998) (the librarian from 1994) the library had no circulation desk, one chair, one long table, shelves along the four walls, one wooden trolley, and two benches, in 1994. Accommodation, therefore, remained a problem.

2.3.1.2. STAFFING

The literature and the individuals consulted by the present researcher provided no information about the person/s who were responsible for the running of the college library during the period of the missionaries.

During the periods of Bantu Education and self-government up to the attainment of independence in 1976 the library was closed and, in this condition nobody was in charge of it.

In 1986 (during the period of independence) Ms Z. Ndudane joined the Clarkebury College Library as a qualified librarian. She spent most of her time in teaching School Librarianship. Her qualification was the Lower Diploma in Library Science obtained at Unitra (Ndudane 1998). At the end of 1986 Ndudane left for a post at Unitra. Clarkebury Library, therefore, was left with no staff member (librarian) until 1990, when Mrs N. Mpendulo, having completed the Higher Diploma in Library and Information Science (HDLS) at the University of Natal, Pietermaritzburg, assumed duty as a qualified teacher-librarian (from 1990-1991) (Mpendulo 1996). By 1994 the college had three qualified teacher-librarians, who alternated their duties on a yearly basis: two responsible for teaching School Librarianship at two levels, whilst one performed library duties (Jojo 1998).

2.3.1.3. BUDGET

During the missionary period, a number of associations, companies and individuals contributed subscriptions and donations for the institution at large and the library in particular. Those that donated money for the buying of books were the Educational Supply Association, two pounds; Juta and Co., one pound; the Rhodes Trust Fund and the Rev. A. Lennard, twelve pounds. Part of the Clarkebury Centenary Fund also helped in developing the library (Methodist Churchman 1931:2).

During the Bantu Education period, financial means for the college as a whole were provided by the Department of Bantu Education, subject to conditions which were normally required by the central government (Development of education in the Transkei 1962:187). Other means of finance came from the Transkeian Territories General Council (TTGC) (Transkei Government 1963:3). Given that the library was apparently non-functional during this period, it is unlikely that any books were purchased for the library. This was also applicable during the period of self-government.

During the period of independence, Clarkebury Library had no fixed budget (Mpendulo 1996). Books were purchased through the Unitra Library, as mentioned in the introduction to Chapter 5. In 1993, the National Library assumed responsibility for the purchasing of books for the colleges, including Clarkebury (Malotana 1993). Details of the National Library initiative are

dealt with in Chapter 5. Up until 1994 there was still no fixed budget for the library. Purchasing of books depended on the discretion of the authorities of the college (Jojo 1998).

2.3.1.4. COLLECTION

The library's collection contained mainly religious books, textbooks as well as reference books like dictionaries, atlases and bibles, during the missionary period. There were some newspapers that were produced by the missionaries themselves (Whiteside 1906:294). Clarkebury was also popular because of its printing press, from which "Indaba zovuyo"¹ and other valuable Xhosa publications were issued (Lennard 1931:17-18). In 1863, one of the ministers of the institution, the Rev. W.J. Davis, published a Kaffir Grammar, which also contributed to the development of the College Library collection, and made the institution an important educational centre (Wesleyan mission papers 1839).

Given that the library was non-functional, no further mention (in the literature) of the purchase of additional library materials took place during the eras of Bantu Education and self-government. Furthermore, the printing press which produced some publications was moved from Clarkebury due to problems brought about by Bantu Education (Information sheet on missions-Clarkebury). Books that constituted the library were produced

¹ "Indaba zovuyo" was an important religious magazine at Clarkebury which meant "Joyous news". This was published monthly by the institution.

by the missionaries and were kept in boxes which were stored in the storeroom (library) (Mpendulo 1996).

When Ndudane joined the library in 1986 there were boxes of processed books with catalogue cards. These consisted mainly of English fiction and a few textbooks (Ndudane 1998). It was assumed that the books were purchased through Unitra, as there were copies of invoices displaying Unitra's name.

Apart from these boxes, there were old boxes in the library which Ndudane did not manage to open due to insufficient time. When Mpendulo joined Clarkebury in 1990, she found the material in the old boxes to be archival - consisting of historical records of the institution during the missionary period (Mpendulo 1996). Some archival material was taken to the Archives in Umtata, and other material was left at the College.

In the 1990's the size of the book collection was 760 (Pholosi 1994:27) and, according to Jojo (1998), was still far from adequate. By 1994 Clarkebury Library contained not only old textbooks but books that were not relevant to the curriculum. However, according to Jojo (1998), there were some relevant books that were donated by Read Educate And Develop (READ)² and those that were bought from the College Fund and those supplied by the Unitra Library. Students were encouraged to buy their own

² READ is a wholly independent, non-profit organisation, whose mission is to help South Africans to read, write and speak with greater competency and confidence. It provides carefully selected books for schools and colleges of education (READ 1989:2-5).

prescribed books. The library, however, was proud of its reference section with thirty-two school dictionaries, two sets of encyclopaedias, a thesaurus and two bilingual dictionaries. Some of these were purchased through the National Library (Jojo 1998). It was also planning to subscribe to newspapers and periodicals in the future, funds permitting. Apart from the printed material there were some English language video cassettes donated by READ.

2.3.1.5. USERS

During the missionary period, the main users were students from the high school and the 94 students from the teacher training school. Teachers also used the library for reference purposes (Mears n.d.: 24).

As was the case with other aspects already mentioned, the library was non-functional during the Bantu Education and self-government eras. Even though the library was re-opened in 1986, students of both the high school and the college seemed not to have an interest in using the library during this period. There were two possible reasons:

1. Material stored in the library was irrelevant and outdated (Mpendulo 1996).
2. There was insufficient reading space for the users (Jojo 1998).

The library, therefore, was poorly used. Due to lack of finance

the library did not use the system of issue cards when a book was issued, but instead a big book was used whenever a person borrowed a book from the library. In this book was written the name of the borrower, the date and due date. This situation prevailed until 1994 (Jojo 1998).

2.3.1.6. SERVICES

There were no special services that were offered by the Clarkebury Library during the period of the missionaries, other than the one which was offered to students and teachers, namely, to provide material for reading and for study purposes in the library. As mentioned, the Bantu Education and self-government periods were marked by the library not being operational.

During the period of independence no special services were offered except the issuing of books to users. Hours of operation were from 08:00- 13:30. The reason for this was that all staff-members resided off the campus, and there was nobody to open the library after hours. The library was also opened to the high school students as well as to neighbouring teachers who were Unisa students (Jojo 1998).

2.4 SHAWBURY COLLEGE

Shawbury was established as a mission house in 1839 on the Tsitsa River, near Tsitsa falls in the district of Qumbu (Whiteside 1906:205). It was through the efforts of Chief Ncapayi kaZulu

of the Bacas that the mission station was established. He sent three messengers to the Methodist Church in Grahamstown with a present of a pair of elephant tusks requesting a missionary to teach him and his people the great news from heaven (Wilson 1943:4). He indicated that "the Bacas were entirely without the means of religious instruction and were in the grossest darkness without hope and without God in the world" (Wilson 1943:5). The Rev. William Shaw, after whom the mission was named, sent the Rev. W.H. Garner as the first incumbent. Chief Ncapayi organised a site for the mission station, which was then established in 1839 (Wilson 1943:6).

In 1876, the primary school was established within the mission (Wilson 1943:26) and in 1915 teacher education was introduced (Wilson 1943:53). Although the training school was established in 1915, its library only came into existence in 1942 (Wilson 1943:52). Just as was the case with Clarkebury, more buildings and classrooms had to be erected in Shawbury so that both high school and training school could be well provided for. When the new building was established in 1942, "the training school vacated the classrooms they had been using and one was fitted up as a library" (Wilson 1943:52).

2.4.1 SHAWBURY COLLEGE LIBRARY

2.4.1.1. ACCOMMODATION

The library was accommodated in a room of classroom size during

the period of the missionaries. The classrooms then were big enough to accommodate users of the library who were students of the college (Wilson 1943:52). It was well furnished with shelves, tables and chairs and was able to accommodate about sixty students (Wilson 1943:48).

As was the case with Clarkebury, the library which was in existence during the missionary period was closed down during the periods of Bantu Education and self-government. It was turned into a storeroom and was kept under lock and key. In Dyasi's opinion, "the possible reason for the closure was the lack of interest and understanding of the concept by the authorities of the time" (Dyasi 1995).

Library development in Shawbury took a step forward during the period of independence. It was through the efforts of Miss B. Novukela, the rector of Shawbury College in 1980, that one classroom was converted into a library (Dyasi 1995). Some reading tables and benches were put in the library. Old shelves that were used during the missionary period were fitted in the library room. Brink (1984:9) stated clearly that "amongst college libraries Shawbury had the least satisfactory accommodation, space and furniture-wise, since the shelves were very old and not conducive to positive library use". In 1992 new shelves were bought through the College Fund (Dyasi 1995). According to the Shawbury librarians, the reading space was not adequate, since the library could only accommodate ten users at a time out of a total of 554 students and 45 members of the

teaching staff. There were also the high school children and members of the community around the college who were users (Magwentshu 1996).

2.4.1.2. STAFFING

During the period of the missionaries, Shawbury College had a librarian named Mrs D. Wilson. She gave invaluable help in conducting the library periods and in the general supervision of the library (Wilson 1943:53 & 58). It was not clear whether Mrs Wilson had qualifications in librarianship or not.

When the Bantu Education System was introduced, Mrs Wilson and her colleagues left the institution with no one to run the library (Transkei Education report 1956:15). As mentioned, the library was turned into a storeroom and this situation prevailed even during the self-government period (Dyasi 1995).

When the library of Shawbury was reinstated in 1980, interested lecturers of the college were involved in library services as nobody in the college had library qualifications. Some processed books, whilst others arranged them on the shelves (Dyasi 1995). Miss N. Madikizela was in charge of the library, since she offered book education in the college. In 1981 Madikizela left and Miss Manentsa took over. She was succeeded by Mr Mabusela in 1982 who was introduced by the rector to Dr S.A. Brink, the University librarian at Unitra (Dyasi 1995).

Brink encouraged Mabusela to attend library workshops and seminars that were held at Unitra. It was through these workshops that methods on how to organise, administer and run a library were applied at Shawbury. In 1985 Mabusela left and Mrs N. Dyasi took over (Dyasi 1995). It was during this time that Brink, together with Mrs A.J. Totemeyer, the Head of the Library Department at Unitra, advised Miss Novukela to allow Mrs Dyasi to take study leave to do a Diploma in School Librarianship and Information Science at Unitra for one year. This was done in 1986 (Dyasi 1995). In 1987 Mrs Dyasi returned as the first black qualified librarian at Shawbury College (Dyasi 1995).

In 1990 the library staff increased to two members. One was responsible for teaching school librarianship whilst the other was a full-time librarian. In 1992 the library was joined by two Transkei Social Workers Association (TRASWA) trainees who were deployed to various institutions on a contract of six to twelve months. The trainees, who were matriculants, were responsible for stamping, pasting and assisting at the issue desk (Dyasi 1995). The TRASWA system came to an end in 1993. By 1994 there were three qualified librarians at Shawbury whose responsibilities were to teach School Librarianship (done by two members) and perform library duties (by one member). Library staff also helped in assessing students during the teaching practice time.

2.4.1.3. BUDGET

According to Wilson (1943:53), "the library at Shawbury was enriched by two grants of books from the Jagger Bequest, as well as by a substantial monetary contribution from the Native Recruiting Corporation in the period of the missionaries. Mr P. Briggs, principal from 1939 - 1942, also donated a grant of ten pounds for library purposes prior to his departure".

The question of budget during the periods of Bantu Education and self-government could not be argued as there was no functional library. There was no fixed budget at Shawbury even during the period of independence, but the college bought a number of books during Novukela's term (1980s) as Rector. Brink (1984:12) commended Novukela's efforts, stating that "she had almost single-handedly established a very useful library at her college, (and that) she sometimes travelled to Pietermaritzburg to purchase library books there".

Books were received from Unitra between 1984 and 1988 with library stationery (cards, pockets, *et cetera*). The books from Unitra were almost ready for the shelves as they were already catalogued and classified. Details of this are dealt with in Chapter 5 (introduction). Other books were donated by the National Library in Transkei, as well as by READ (Dyasi 1995). In 1992 the library was allocated a budget of approximately R50 000 from the College Fund. This money was partly used for buying shelves and the rest was spent on books (Dyasi 1995). Up

until 1994 the library staff would occasionally request funds from the Rector of the College in order to purchase library books, or the Rector (at his discretion) would ask the library staff to process new acquisitions of library material (Magwentshu 1996).

2.4.1.4. COLLECTION

During the period of the missionaries, Shawbury Library "did not only contain a good collection of books but also a number of newspapers and periodicals" (Wilson 1943:53). Other books that were kept by this library were religious books. Many books in the library were procured as a result of literary activities that took place in the institution. A few of those whose names were associated with Shawbury had literary works of various kinds to their credit.

William Shaw translated the Book of Genesis into Xhosa, whilst the Rev. Garner translated the Book of Ruth into Xhosa. In the pages of Incwadi Yombhedesho are several hymns by former Shawbury missionaries. The Rev. Davis translated a number of hymns into Xhosa. Miss Z. Futshane wrote a novel Ujujuju , which was adopted as a Xhosa reader in a number of training and high schools and on several occasions was prescribed for departmental examinations. A former student of the training school, Mr L. Manyase, wrote the manuscript of a Xhosa novel Unomahlubi. All these contributed to the development of the library collection. This really showed the extent to which the staff of Shawbury,

together with the librarian, dedicated themselves to putting their institution on a higher level. Mention of a monthly magazine, The Shawbury Gazette, which was produced by the College, should also be made (Wilson 1943:45).

The collection established during the missionary period was not developed during the periods of Bantu Education and self- government. Instead, some books that formed the library were packed in boxes and sealed (Dyasi 1995). When the library of Shawbury was reinstated in 1980, Mrs Dyasi (1995) (the then librarian) found old missionary books in boxes and some were found on the shelves. Mrs Dyasi, helped by Miss T. Mtwā (the then Co-ordinator of College Libraries based in the Department of Library at Unitra) started the library by weeding out obsolete and irrelevant material in the collection (Mtwā 1995). The library then was left with about 370 books, but with fewer titles, as multiple copies of the same title were kept (Dyasi 1995).

With the donations from READ, the National Library and Unitra, the library had about 2270 books by 1989. In 1992 the size of the stock had increased to 3000. It contained a wide variety of books. The library also possessed teaching aids which consisted mainly of charts. By 1994 the size of the book collection had increased to 4000. There were also a few magazines and newspapers which were not adequate when one considers the number of users in the College (Dyasi 1998).

2.4.1.5. USERS

The library was used extensively by its clientele, namely students (from both high school & teacher training staff) during the era of the missionaries. Each class in the school spent one period per week in the library and the senior students made use of it in their spare time. The library also supplied recreational material for staff (Wilson 1943: 49 & 53).

During the Bantu Education and the self-government eras, as opposed to the period of independence, no students or teachers had access to the library because it was closed (Dyasi 1995).

Although library accommodation was said to be inadequate for the college community, during the period of independence, college students and lecturers, and an undisclosed number of workers at the College, used the library for lending purposes (Magwentshu 1996).

2.4.1.6. SERVICES

Reading, lending and study were the main services offered by Shawbury College during the period of the missionaries (Wilson 1943:49). Library services, however, ceased during the Bantu Education and self-government eras and were resumed during the period of independence.

Between 1981 and 1986 students had one library period per week

and used it when they went to the library for lending or reading purposes. In 1987 School Librarianship as a course was introduced as one of the compulsory credits in all the colleges already established, including Shawbury. It was then that library skills were introduced to students and, in the process, a love of books was promoted. Students were encouraged by their librarians to borrow books (Dyasi 1998).

The library opened from 08:00 to 13:30 every weekday. The reason for not opening after 13:30 was that staff did not reside on the campus, even though it was a residential college (Magwentshu 1996).

2.5. SUMMARY

This chapter examined the libraries of Clarkebury and Shawbury colleges. The historical periods covered were that of the missionaries; Bantu Education; self-government and independence.

Although there were few buildings at the inception of both colleges of education, the missionaries (later) pioneered the establishment of libraries in these institutions. The libraries were accommodated in rooms of classroom size which were big enough to accommodate a reasonable number of users. Collection development in the missionary period was as a result of the efforts of the rectors of the institutions. Donations were received from various organisations and literary activities in the institutions themselves also helped. Users were students

from both the high schools and the colleges.

When Bantu Education and self-government were introduced, library services in both colleges ceased. Libraries were turned into storerooms and books were packed and sealed in boxes.

Library services in both colleges were re-instated during the period of independence. This effort could be attributed to the system of collaboration between Unitra, the Transkei's Department of Education (National Library) and the colleges of education. READ also played a role in donating some library material. Reading and lending services were offered by both libraries between 08:00 and 13:30 during the period of independence.

CHAPTER 3

THE PERIOD OF BANTU EDUCATION: 1953 - 1962

3.1. INTRODUCTION

As noted in the previous chapter, the type of education for the Africans in South Africa during the period of the missionaries was termed "Native" education. But, according to Dr. H.F. Verwoerd, the then Minister of Native Affairs, "this type of education (Native education) was unsuitable for the African because it misled him by opening his eyes to the green pastures of European society in which he was not allowed to graze, and fostered in the educated African unhealthy white-collar ideals" (Sihlali 1956:43). For these reasons, therefore, Native education had to be transformed into Bantu education.

The Bantu Education System was formulated by the Commission on Native Education, popularly known as the Eiselen Commission. This Commission was appointed in 1949 by the government under the chairmanship of Dr. W.W.M. Eiselen, the then Secretary for Native Affairs (Sihlali 1956:43). The terms of reference of the Eiselen Commission included, amongst others, the formulation of the principles and aims of education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitudes, and their needs under the ever-changing social conditions were taken into consideration (Horrell 1968:136). In

its report, the Commission repeatedly urged that "Bantu Education should be an integral part of a policy of the socio-economic development of the Bantu peoples" (Horrell 1968:137). In the absence of all evidence that "the African has qualities peculiar to himself as distinct from the rest of humanity, and despite the fact that he has been flung into the vortex of industrialism, the Commission recommended a different and inferior type of education for him, that the school should be an instrument for developing in him a tribal outlook" (Sihlali 1956:45). Furthermore, the commissioners felt that the control of African education should be transferred to a political department of state, so that it should be made to conform to the country's policy of apartheid.

As a result of the recommendations by the Eiselen Commission, the Bantu Authorities Act was passed in 1952, so that tribal authorities or organisations created by the government acted as its agencies in controlling the social, political and intellectual lives of Africans. Thus the recommendations of the report had disastrous consequences; namely the proposed control of education by tribal authorities; the registration of schools along tribal lines, and the imposition of special "Native" syllabuses and vernacular media of instruction, which were designed to limit the scope of African education in order to produce intellectually under-developed beings, with no hope of ever aspiring to, and claiming, opportunities and rights equal to those enjoyed by Europeans (Sihlali 1956:46).

The Bantu Education Bill was introduced in 1953, after the

government had accepted the Commission's report. During the course of the debate, the Minister of Native Affairs, Dr. H.F.Verwoerd, who piloted the Bantu Education Bill through Parliament, said "When I have control of Native education I will reform it so that Natives will be taught from childhood to realise that equality with Europeans is not for them ... People who believe in equality are not desirable teachers for Natives" (Sihlali 1956:47). The Bill, therefore, became an Act which was used in different ways in different situations, but always against the African people.

The Bantu Education Act transferred control of the majority of schools that were previously run by the churches to Bantu communities throughout the country, including the Transkei. As a pilot scheme, the control and development was placed in the hands of school committees and school boards. In the Transkei, the committees and boards were closely associated with the various Bantu authorities. Because the principle was followed that the community itself took an active part in the local management of its schools, "a system of education was developed which was of the Bantu, by the Bantu and for the Bantu" (Development of education in the Transkei 1962:190).

During this period two colleges came into existence, namely Arthur Tsengiwe and Cicira Colleges of Education. In this chapter the researcher focuses on the development of the libraries of the two colleges established during the Bantu Education period.

3.2. ARTHUR TSENGIWE COLLEGE

Arthur Tsengiwe College of Education was one of the colleges founded by the Dutch Reformed Church (D.R.C.) in the Transkei. It came into existence towards the end of 1952 in the district of Cala (Dutch Reformed Church: 1954-1959). The college was named after a prominent headman in the area called "Arthur Tsengiwe", who had an influence in the establishment of the college by the Dutch missionaries (Mokhou 1997).

This institution was established during the controversial years of the transfer of control of mission institutions to Bantu communities. According to Horrell (1968:12) "the Dutch Reformed Churches were in general agreement with the government's policy underlying the Bantu Education Act, as opposed to the other major churches and missionary societies". Horrell (1968:10) states that "Dr W.W.M.Eiselen, the Secretary for Native Affairs at the time, sent a letter to the missions that conducted teacher training institutions saying it had been decided that the training of all teachers should be conducted in departmental training institutions only, not mission institutions". Three options were put by Dr H.F.Verwoerd, the Minister of Native Affairs, to the missionaries already running the institutions:

1. to rent or sell their schools and hostels to the department.
2. to rent or sell their schools, while retaining the hostels on a subsidized basis.
3. to close the teacher training schools, and instead conduct a primary or a secondary school (Horrel 1968:10). Dr. Verwoerd

said "if there is a church which is prepared to maintain schools entirely at its expense, then it is their affair" (Verwoerd 1954:8-9).

Many churches decided most reluctantly, however, that they had no option but to lease or sell their educational institutions to the government, since the result of refusal would be to throw teachers out of employment and to deprive large numbers of students of the opportunity of any kind of education.

The Dutch missionaries, however, did manage to negotiate with the Cala community to set up a training school during this era through the support of Chief Arthur Tsengiwe.

3.2.1. ARTHUR TSENGIWE COLLEGE LIBRARY

It should be noted that although the college was established in 1952, its library came into existence two years later, in 1954 (Mokhou 1997).

3.2.1.1. ACCOMMODATION

The so called "library" was in the form of a book room where books were kept on built-in shelves along the four walls. There was only one table but no chairs to sit on, no catalogue cabinet, two cupboards and no circulation desk. Essentially there was no library furniture in the era of Bantu Education (Mokhou 1997).

During the self-government period of 1963-1976 the library was accommodated in a large renovated classroom which was obtained through the efforts of an innovative, responsible staff member in the college and the progressive Rector of the time. According to Mokhou (1997), a number of shelves were put in as there were several books donated by the local public libraries. There were about twelve desks and chairs for students who came for library periods and/or reading purposes, but there was no catalogue cabinet.

During the period of independence there was an improvement in accommodation. When Mr S. Mfobo became the Rector of the college in 1984, one big classroom was converted to a library (Mfobo 1996). More chairs and desks, a catalogue cabinet and a circulation desk were added to the furniture that was already in existence. The library was therefore well accommodated and furnished in the 1990s, although it was limited by its (classroom) size (Nyoka 1997).

3.2.1.2. STAFFING

During the Bantu Education era the college did not have a qualified person to run the library. The person that was partly responsible for keeping the key for the book room was one of the High School teachers of the same institution, so that any teacher in need of books had to get the key from her. According to Mokhou (1997), there was little knowledge about librarianship at Arthur Tsengiwe during the period of Bantu Education.

The problem of unqualified library personnel remained, even during the self-government period. Mrs Mokhou was an ordinary teacher in the training school who happened to have a love for books and was therefore nominated to run the library. She was assisted by a certain Mrs Nyoka, who volunteered to do the job because of her interest in librarianship. Both teachers were not qualified librarians (Mokhou 1997, Nyoka 1997).

During the period of independence some staff development took place. In 1986 one of the lecturers in the College Library was trained and obtained a Lower Diploma in School Library and Information Science at the University of Transkei. Later in the 1990's one professional librarian joined the college to double the staff component. Thus by 1994 Arthur Tsengiwe had two librarians (one professional and one para-professional) who were responsible for teaching school librarianship, performing library duties and teaching other subjects at the college (Nyoka: 1997).

3.2.1.3. BUDGET

During the Bantu Education period there was no fixed budget for the library at all, that is nobody financed it. Books were donated by well-established public libraries in Cape Town, Port Elizabeth, Pretoria and Elliot, as well as by Dutch missionaries (Mokhou 1997 and Nyoka 1997).

The situation remained the same during the time of self-government. The donors were motivated by the then Rector or

Principal of the college, Mr B.B.Maposa, but still no money was put aside for library needs (Nyoka 1997).

When independence was granted, and under the rectorship of Mr Mfobo, the library received a percentage of the College Fund (Nyoka 1997). It was then that new books, dictionaries and sets of encyclopaedias were bought to improve the collection. The librarian was able to be sent to workshops, seminars and library conferences for both awareness and for development purposes (Mfobo 1996). In the 1990's the National Library in Transkei partly financed the college library by purchasing books and material needed by the library (Malotana 1997).

3.2.1.4. COLLECTION

During the Bantu Education period the book room contained old books, mainly graded English readers and fiction, which were donated by various public libraries. Other books were religious books, given by the Dutch mission. The books numbered about 300 at this time (Mokhou 1997). Duplicate copies of textbooks were stored in the book room.

The collection in the Arthur Tsengwiwe College Library during the self-government period improved slightly with books (although irrelevant) donated by other public libraries. There was a need for the stock to be increased and improved according to the clientele and curriculum it aimed to cater for.

During the period of independence the librarian started to weed out the irrelevant material and that which was in a poor condition. At the same time the library collection started to grow in quantity and quality. The National Library donated a few dictionaries and a set of the Encyclopaedia Britannica. The University of Transkei Library purchased a core collection for the library (Nyoka 1997). The collection grew and improved in accordance with the curriculum of the time. A variety of books, including fiction, the Oxford set of dictionaries, new sets of Dewey Decimal Classification, and sets of encyclopaedias were also purchased. The size of the collection gradually increased from 1000 in 1991 to 1808 in 1994 and included a few periodical titles (Nyoka 1997; Pholosi 1994:27-29).

3.2.1.5. USERS

During the Bantu Education period the books were occasionally fetched by teachers for their students to read but no library periods were possible because there was no full-time person responsible for the library and for teaching school librarianship (Mokhou 1997).

Library usage improved during the self-government period. The library was moderately used by students and lecturers who, from time to time, would ask for relevant books to read or, in the case of the students, to complete assignments. Users were increasingly becoming aware of the library, and in the process were becoming interested in it, in spite of the lack of resources

and seating space (Nyoka 1997).

During the time of independence, library usage increased at Arthur Tsengiwe, with the library orientation course which was being offered, and with the interest shown by the then Rector. Furnishings and collection development also contributed to the use of the library. Tasks and assignments were done in the library by users, namely students who used the library during their free periods. Books were borrowed by students and lecturers chose reference books for various subjects (Nyoka 1997).

3.2.1.6. SERVICES

The only service performed during the time of Bantu Education was that performed by an ordinary high school teacher, that is to keep the key so that books could be fetched and returned to the book room by the teachers who needed them (Mokhou 1997).

Duties carried out by two teachers during the self-government period were to open the library for users to borrow books and to advise and assist them when the need arose. Library hours were from 08:00 to 13:45, the normal hours of the College (Mokhou 1997).

The lending of books was the main service offered by Arthur Tsengiwe College Library, even during independence. The service was aimed not only at the college community but at other

libraries in the area as well. In the latter case it was the responsibility of the librarian in one library to borrow material from another library for the purposes of his/her users, when that particular material was not available in the library making the request. Inter-library loans, therefore, were done between Cala University Students' Association (CALUSA) Library, Arthur Tsengiwe College Library and Mount Arthur College Library (Nyoka 1997). The idea behind this arrangement was that of resource-sharing among the libraries.

According to Mrs C.T.Nyoka (a librarian from 1974 to the end of this period) "library opening hours did not go beyond 14:00 (college time) in the 1990's because of the terms of employment under which the librarians were employed, namely to be teachers or lecturers and services were poor because of the lack of labour and that teachers including our authorities did not give full assistance in the development of libraries" (Nyoka 1997).

3.3. CICIRA COLLEGE

This was the second college to be established by the Dutch Reformed Church in the Transkei (Dutch Reformed Church 1954-1959). The college was established in 1954 in the district of Umtata and was named after the village where it was established. The library was established in the same year as the College.

3.3.1 CICIRA COLLEGE LIBRARY

3.3.1.1. ACCOMMODATION

According to the Dutch Reformed Church Annual Report of 1954 "one classroom was used for the library" (Dutch Reformed Church 1954:5). The same classroom served as a needlework room for students (Burger:1995). There were shelves along the walls but no circulation desk, no catalogue cabinet and no proper seating furniture except the needlework chairs. This clearly showed that there was a lack of accommodation in the college generally, and for the library in particular, during the period of Bantu Education.

According to Mrs G.Burger, an Afrikaans lecturer from 1954-1995 "the so-called library was still in existence even during the self-government period and was accommodated in its original place. Shelves that were acquired by the Dutch Reformed Church were still there with no additional equipment" (Burger 1995).

During independence, Cicira Library was housed in a classroom-sized room. Mr Piet Verhoef, the Rector of Cicira College in 1982, was concerned about the unsatisfactory state of his library. He needed guidance from library experts. In a letter he wrote to Dr S.A. Brink, the then Chief Librarian at Unitra, he asked Brink to lend Cicira Library staff a box of catalogue card stencils in order to prepare for cataloguing (Verhoef 1982). Through Brink's assistance and support from the

Rector, the library managed to obtain a standard catalogue cabinet. When Miss V. Majaja joined Cicira staff in 1988 as a qualified teacher librarian, the library accommodation improved significantly.

An issue desk was acquired through the College Fund. It should be noted that it became the responsibility of Majaja to negotiate with a neighbouring organisation, Transkei Appropriate Technology Unit (TATU), to make the issue desk for Cicira library (Majaja 1998). A newspaper stand was also purchased by the College. By 1994 Cicira library had four desks, two large tables, four benches, a photocopier and old shelves which were installed during the missionary period (Breakfast 1998). The library size was inadequate in that the reading space was too small to accommodate even 30 students out of over 500 students. This situation was, however, better than that existing at the other college libraries already dealt with.

3.3.1.2. STAFFING

Although there was a library at Cicira during the period of Bantu Education, the relevant literature gave no information about the person in charge. Burger (1995) did mention the fact that as a language teacher, she was at one stage involved in manning the library, mainly to help students who wanted to read or borrow a particular book. That she would do during her free periods. Other language teachers were also partly involved.

This situation prevailed throughout the period of self-government. According to Burger (1995), there were no qualified librarians at Cicira College during this period, and no person was officially responsible for the library.

The Cicira Library personnel situation changed dramatically during the period of independence. In 1982, the Rector, Mr Piet Verhoef, in his letter to Brink, expressed his concern regarding his library staff's lack of knowledge of cataloguing. That implied that although the college had library staff at that time, they were not qualified, and lacked knowledge of some basic skills like cataloguing.

As from 1988, library duties, including teaching school librarianship to three groups or levels were officially assigned to one qualified librarian, namely Miss Vatiswa Majaja (Majaja 1998). In 1992 (as was the case with Clarkebury), Cicira Library acquired the services of two TRASWA trainees, who were responsible for accessioning books, stamping library books, pasting and assisting at the circulation desk. By 1994 there were four qualified librarians at Cicira. One of them was a senior librarian, whose duties included teaching and administrative work. Two were lecturing in school librarianship, whilst the fourth was responsible for the circulation desk (Breakfast 1998). The teacher librarians of Cicira also helped during teaching practice time.

3.3.1.3. BUDGET

From its inception, Cicira's funds for purchasing library books came from the D.R.C. missionaries themselves. The "Vroue Sending Bond", popularly known as V.S.B. (D.R.C. Women's Organisation), also contributed to the Cicira library by donating spiritual books (Dutch Reformed Church 1954:7).

Books continued to be donated by the Dutch missionaries, even during the self-government period, as there was no fixed budget. Other books and references came from American donors. Unfortunately the quantity could not be established (Burger 1995).

During the period of independence, the library budget was irregular at Cicira. According to Majaja (1998) "when the library was not provided with money she would sometimes use her money to buy newspapers for the library". READ, Unitra and the National Library contributed books towards developing the library. By 1994 there was still no fixed budget, but the College Fund was used to purchase some library items, including stationery (Breakfast 1998).

3.3.1.4. COLLECTION

The collection consisted of religious or spiritual books during the era of Bantu Education. As could be expected, the mission stressed the importance of spiritual development of the students

at Cicira. At that time all students were members of the Students' Christian Movement (SCM) and many students, together with their teachers, did house visiting on Sundays to spread the gospel. However, there were some other books in the form of dictionaries, and also textbooks relevant to the courses offered at that time (Burger 1995). The situation remained the same during the next period, namely self-government.

During the period of independence there was a change in the library stock. The library did not only contain old missionary books, like religious, fiction, and grammar books, but free publications donated by READ, materials for teaching practice, books in all fields that supported the curriculum, pamphlets, charts and journals (both educational and general) (Cicira Report 1990).

The size of the book collection in the year 1994 was about 3018. Five journal titles and three titles of newspapers were also subscribed to. There was no audio-visual material (Breakfast 1998).

3.3.1.5. USERS

Cicira College had, on its establishment, 26 students. Within a short time the number increased to 65. According to Burger (1995) interested students came to the library during their free periods, to read and to use the reference collection. Teachers used the library for reference purposes. It should be noted that

students could not use the library as fully as they wished (during the Bantu Education and self-government periods) because in most cases nobody was readily available to offer any kind of help, as there was no person officially responsible for the library.

Users remained students and teachers of the college during the period of independence. By 1994 the college community had increased to 579 students and 64 lecturers. The library was not effectively used throughout this period because of the lack of accommodation (seating space) and because the library sometimes closed during the teaching practice time due to the involvement of the library personnel in assessing students (Breakfast 1998).

3.3.1.6. SERVICES

No special services were offered by Cicira College Library during the time of the Bantu Education System, except for lending services. It should be noted that the library had little or no seating space because of the needlework activities (Burger 1995).

In January 1956, Cicira Training School was taken over from the DRC mission by the Department of Bantu Education, but not the hostels, which were taken over shortly before 1976.

According to C.T. Mtwā (a teacher-trainee at Cicira in the 1970's) (1995) "Although there was a library at Cicira College it was not functional". Lending was the main service rendered

by Cicira College, even during the era of independence. Students used the coin-operated photocopier which was housed in the library (Majaja 1998). Reading inside the library was another service offered, although the service was limited by the lack of seating space mentioned earlier (Breakfast 1998). The library opened during working hours (08:00 to 13:30) only.

3.6. SUMMARY

This chapter examined the libraries of Arthur Tsengiwe and Cicira Colleges of Education during the periods of Bantu Education, self-government and independence. Both colleges were established by Dutch missionaries, at the time of the introduction of Bantu Education in the 1950s.

Both institutions had no purpose-built libraries, but the classroom-size rooms were used as libraries throughout the periods. Although the libraries had insufficient furniture at the time of their establishment, the situation improved during the period of independence. Initially, there were no qualified librarians to run the libraries in both institutions and the libraries were placed in the hands of teachers who happened to have an interest in librarianship. Qualified librarians were placed in both colleges during independence and students who wanted to read or borrow books could be helped effectively.

Although there was no fixed budget in both libraries, the missionaries, public libraries, rectors of the two institutions,

READ, Unitra and the National Library contributed to developing the collection of the two libraries.

The libraries were occasionally used by teachers and students during the Bantu Education and self-government periods because there was no full-time librarian. During the period of independence, library usage could have been better but due to a lack of seating space (accommodation) and the fact that sometimes the library was closed (during the teaching practice time), the effective use of the library was hindered. Opening hours in both colleges were the normal opening hours of the colleges.

CHAPTER 4

THE PERIOD OF SELF-GOVERNMENT TO INDEPENDENCE: 1963 - 1976

4.1. INTRODUCTION

The next stage in Transkei's progress to independence was self-government, which was granted in 1963 when the South African Parliament passed the Transkei Constitution Act. This Act provided for the composition and powers of the Legislative Assembly, the Cabinet; citizenship and matters such as a national anthem and flag (Matanzima 1976:49). Details regarding this period have already been dealt with in the introductory chapter.

The constitution was explicit in what powers the Assembly enjoyed: amongst others, the control over the Department of Education. In terms of the constitution, the executive function of Transkei was performed by the cabinet, which was elected by the Assembly. Chief K.D.Matanzima favoured increased powers of self-government for Transkei and spoke in his manifesto of "independence"

(Transkei 1978:4). He revealed a strong sense of self-reliance: he wished to see the training of blacks accelerated so that they could increasingly take over the administration of Transkei (Transkei 1978:5). The entire administrative and political superstructure of the Transkei was financially dependent upon the Republic of South Africa (Southall 1982:116).

The broad aim of education in the Transkei, as explained by the Chief Minister in Parliament, was "to build our future state on the solid foundations of our own cultural heritage and traditions, fructified as they are by the ideals of Western civilization and democracy" (Transkei Government 1964:88). The Department of Education, therefore, was fully responsible for all matters concerning education. In the field of teacher education, an important change during the period under review involved the phasing out in 1968 of the Lower Primary Teachers' Course, the reorganisation of the Higher Primary Teachers' Course and the introduction of the Primary Teachers' Course (PTC) for the preparation and provision of teachers for the entire primary school phase (instead of having the lower primary school phase and the higher primary school phase within the primary school) (Ngubentombi 1988:240). On 26 October 1976 Transkei attained full political independence and was declared a republic within the Republic of South Africa.

During the period of self-government two colleges were established in the Transkei, namely Mount Arthur and Bensonvale Colleges of Education. A closer look at the development of the libraries in the Colleges of Education during the period in question will be dealt with in this chapter.

4.2. MOUNT ARTHUR COLLEGE

Mount Arthur College was established in 1964 in the district of Lady Frere, through the initiative of the community in the area.

It was named after the small mountain in the area called Arthur (Mjobo 1998). Although the College was established in 1964, the library only came into existence in 1973 (Mballo 1995). Lack of accommodation was identified as the reason for this late establishment. Besides teacher education, the College also offered senior secondary education (Mjobo 1998).

4.2.1. MOUNT ARTHUR COLLEGE LIBRARY

4.2.1.1. ACCOMMODATION

According to Miss V.N. Malotana, the librarian in 1973, "an ordinary classroom was converted into a library during this period of self-government. The converted classroom was big enough to accommodate wall shelving, newspaper stands, a magazine cabinet, a catalogue cabinet (12 drawers), a circulation desk, seating space, and tables and chairs for 40 readers" (Malotana 1997). The library was, therefore, furnished appropriately. This was so because the person who was responsible "managed to win the heart of the then Rector, Ms C. Mballo, who was a flexible and a progressive person whose love for books was distinguished" (Malotana 1997).

During the independence period some reading desks were added to the Mount Arthur College Library which increased the capacity of the library to fifty (Mjobo 1997).

4.2.1.2. STAFFING

The library service provided in Mount Arthur College during the period of self-government was through the initiative of an innovative teacher-librarian, Miss V.N. Malotana, (having passed School Librarianship as an optional extra course or elective during the Higher Education Diploma training at university). According to Malotana (1997) "this initiative would never have succeeded without the support of the head of the institution. The teacher librarian was allocated a 50% teaching load to allow her time to concentrate on setting up the library. Four additional teachers were allocated to the library with slightly reduced teaching loads. The library was therefore properly staffed during the period of self-government up until 1975, when the initiator left the institution".

By the 1990's the situation was no longer so positive. One qualified librarian was responsible for library duties but did not stay long due to frustrations emanating from lack of finance and a lack of interest on the part of the authorities of the college (Mbude 1997). According to Miss P. Mjobo, the librarian from 1994, "there was one qualified librarian at Mount Arthur library whose responsibility was to man the library and to teach school librarianship to 291 college students" (Mjobo 1998). Mount Arthur Library could therefore be considered to have been understaffed on the basis that no one person could teach School Librarianship to two levels whilst at the same time being expected to perform library duties.

4.2.1.3. BUDGET

Although there was no fixed budget on the establishment of the library, the principal in the 1970's was enthusiastic about building the library as a useful resource through school fees and other means such as donations. The furnishings were paid for by donations (Malotana 1997).

During the period of independence (since there was no fixed budget) a one-year budget was granted by the National Library, in 1993, for the purchasing of library material (Mjobo 1997).

4.2.1.4. COLLECTION

According to Malotana "sufficient books and journals were purchased for the library from its inception despite the lack of a fixed budget" (Malotana 1997). All relevant subjects were catered for. Since the library was shared by the high school and teacher training school, both sections were provided for in that there were some books that satisfied their curriculum needs (Malotana 1997).

During the era of independence the library had a wide variety of material, including fiction and non-fiction books, reference material such as dictionaries and encyclopaedias, and maps, newspapers and periodicals. By 1994 the size of the book collection was 3651, although some of the books were old and irrelevant (Mjobo 1997).

4.2.1.5. USERS

According to Malotana "both high school and training school students made reasonable use of the library. They would use it during their free periods as well as when they were given tasks by their respective lecturers" (Malotana 1997).

Users comprised students from both the college and the local high school during the period of independence. Lecturers used the library, as well, for their information needs. Library usage was low during the period of independence because the library was not always opened for users due to library staff shortages. In fact, the library was opened only when Mjobo, the librarian at the time, had a free period (Mjobo 1997).

4.2.1.6. SERVICES

During the period of self-government, the library was opened before and even after school hours since there was always a staff member in the library at any given time. However, the library service during this period was somewhat short-lived. When the Principal, as well as the "librarian" in charge, left in 1975 the service ceased (Malotana 1995). Nobody was officially responsible and accountable for the library. Some books that were stocked went missing and others were kept in the offices of the rectorate, for security reasons.

Services were resumed in the 1980s during the period of

independence. Such services included lending and general reading services, but the users were discouraged by the lack of updated material like newspapers. During this period the library was supposed to have been opened between 08:00 and 14:00 (college hours). Unfortunately the person who was supposed to have opened it was sometimes busy with classes. Asked in an interview, Miss P. Mjobo (1997) said that "at least if a budget is given each year services could improve in Mount Arthur College Library because the library would have been developed".

4.3. BENSONVALE COLLEGE

Bensonvale was one of the oldest institutions established by the Methodist Church in the district of Herschel near Sterkspruit. The institute itself came into existence in 1861 and was named in honour of the Rev. Joseph Benson, who was the first missionary to establish a mission station in Bensonvale (Whiteside 1906:257). The institute included a church, a school and a hospital (Search for Bensonvale survivors 1975:1). For various reasons the institute was closed in 1935 and was reopened in 1957 (Search for Bensonvale survivors 1975:1). It was in 1957 that the College came into existence (Bhele 1996), and was reopened by the Rev. P. S. Mbetse of the Methodist Church (Gqubule 1996b:23). As the problem was one of accommodation (in almost all the colleges discussed), the library of Bensonvale only came into being in 1974, just prior to the period of independence (Bhele 1996).

4.3.1

BENSONVALE COLLEGE LIBRARY

4.3.1.1. ACCOMMODATION

During the self-government period the library was reasonably accommodated in one converted classroom. The room was big enough to accommodate library furniture like shelves, tables and chairs (Gebuza 1997).

During the period of independence the library was still housed in one classroom which had seating space for 30 users. When it rained the room leaked and some books were destroyed. Some good and valuable books like sets of encyclopaedias and dictionaries were thus kept in the Rector's office (Leeu 1995). The library was equipped with built-in wooden shelves around all four walls, built-in cupboards, an issue desk, a steel catalogue cabinet, benches and four long tables (Tshangana 1997). However, in 1997 there were plans to move to a new college site, where a purpose-built library would be erected. On the whole, accommodation and the reading desks were not satisfactory when one compared the population of the college community (700 students and 47 lecturers) with the seating space available.

4.3.1.2. STAFFING

When the library was established in 1974 Mrs E.M. Leeu, an ordinary teacher, was responsible for the running of the library.

Although not qualified as a librarian, she had an interest in the library. She would find time to open the library and issue books to students and teachers (Bhele 1996; Leeu 1997).

It was Mrs Leeu who pioneered and developed the library, even during independence. She was one of the lecturers who obtained a Diploma in Library and Information Science at Unitra between the years 1983 and 1986 (Leeu 1995). Mrs Leeu was teaching school librarianship to two levels and also running the library. Later, between 1992 and 1994, two additional qualified teacher librarians joined the library. There were no library assistants.

4.3.1.3. BUDGET

There was no fixed budget for the library. The library depended on donations from the American missions. These donations were mainly in the form of "good" books and literature, together with reference books like dictionaries. The good books were fiction books that covered a wide spectrum of subjects, some of which were relevant to the syllabus. There were also some non-fiction material which covered general knowledge (Bhele 1996).

As afore-mentioned, Bensonvale library did not have any fixed budget for the purpose of buying material. Purchases of material were usually at the discretion of the college administration, which would allocate money toward the library (Tshangana 1997).

4.3.1.4. COLLECTION

According to Mrs E.M. Leeu (1997), the then librarian of the institution, "the material contained not only good books but relevant books to the curriculum of the time, namely 1974". This statement was supported by Mr S.M. Bhele (1996), who was the Principal of Bensonvale College.

Like other libraries already discussed, the book collection at Bensonvale during the period of independence was developed through donations from the National Library, Unitra and READ. In 1994 the book collection was estimated to be 1000 books, most of which were multiple copies (of the same title). By 1994 the library contained fiction, non-fiction, reference material (two sets of encyclopaedias and dictionaries), six titles of periodicals, and newspapers (Tshangana 1997). It should be mentioned that some material kept in the library was irrelevant and outdated and as such caused some dissatisfaction on the part of the staff and users (Tshangana 1997).

4.3.1.5. USERS

From its inception the library was moderately used by the teachers and students of Bensonvale College (Leeu 1997). According to Tshangana, the librarian in 1994, "the library was not used to its full capacity for reading for pleasure and working on assignments and tasks given". Unfortunately the library did not operate during the teaching practice times as the

library staff were engaged in teaching practice.

4.3.1.6. SERVICES

During the self-government period the library offered a service by providing users with reading space, as well as by lending them books that they wanted (Leeu 1997). The library was open between 07:30 and 14:00.

During the period of independence the library's hours were 08:00 to 14:00. As was the case with the libraries mentioned earlier, the closure in the afternoon was due to the fact that no member of the library staff stayed on campus (Tshangana 1998). The services offered were the issuing of books and allowing a limited number of users to sit and study in the library.

4.4. SUMMARY

This chapter examined the libraries of Mount Arthur and Bensonvale colleges of education. The libraries in these colleges came into existence in the 1970's (self-government period), just prior to the period of independence.

Both Mount Arthur and Bensonvale libraries were housed in converted classrooms which were big enough to accommodate library furniture and had seating space for 30-40 users. They were both started by innovative individuals who showed interest in librarianship. During the period of independence more furniture

was added to Mount Arthur Library, but no additions were accrued by Bensonvale.

Since there was no fixed budget in these institutions, library collection development was by means of college funds in the 1970's, as well as through donations by the National Library, Unitra and READ in the 1990's. It should be noted that some material kept in these libraries was irrelevant and outdated and library use and services were not as effective in the 1990's as they were at the time of the libraries' establishment.

CHAPTER 5

THE PERIOD OF INDEPENDENCE: 1977-1994

5.1 INTRODUCTION

The period of independence in Transkei was marked by various developments, politically , socially and educationally.

On 26 October 1976, Transkei attained full political independence and was declared a republic (as dealt with in Chapter 1). For the first four years there were no meaningful developments in education but real activity was initiated by the Report of the Commission of Inquiry into education in the Republic of Transkei (Taylor Report), which was submitted to the government in November 1979 (Ngubentombi 1989:32). It has been rightly claimed that the 253-page report was the blueprint for all educational development in the Transkei. After the submission of this report, the Department of Education continued to strive to act upon the recommendations of the commission.

The University of Transkei was established in 1977, at the inception of independence the previous year. The preparation and provision of teachers for the primary and secondary schools were undertaken by the training schools (colleges) and the University's Faculty of Education. Administrative matters like the recruitment of teachers, admission of students and control of hostels were the concern of the Department of Education in the

Transkei, but all academic matters such as syllabi, inspection, examination and certification were left in the care of the Department of Education and Training in Pretoria (Department of Education 1980 :2). The University's Faculty of Education was set up as a fully-fledged teacher education centre staffed with professional educationists and equipped to carry out both the pre- and in-service education of teachers. It was then envisaged that the Faculty of Education would have an input in the work of teacher training colleges and assist in the further education of teachers. In further pursuit of this, it was proposed that the professional services hitherto offered by the Department of Education and Training be obtained locally (University of Transkei 1982 : 6).

Thus, some of the recommendations made by the Taylor Commission in respect of teacher education in Transkei were that :

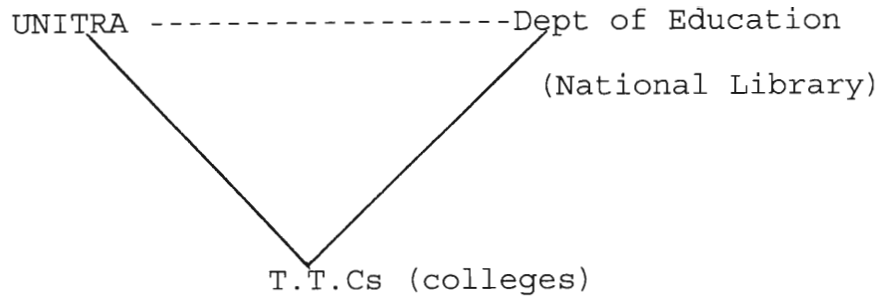
- * Plans to affiliate teacher training institutions with the University of Transkei be finalised and implemented as soon as possible.

- * Adequate library and laboratory facilities and the necessary learning resource materials should be made available in all teacher training institutions (Taylor Report 1979:139).

The Commission's report was soon followed in 1980 by the drafting, through the joint effort of the Faculty of Education and the Government Department of Education, of an affiliation document which was to serve as the blueprint for the organizational structure of teacher education in Transkei. On

approval by the cabinet and the University Council, the affiliation instrument was implemented with effect from January 1981 (Ngubentombi 1989:66). Thus the colleges that were already in existence by 1983 were described as affiliated colleges of the University of Transkei and teachers at teacher training colleges were referred to as teacher training college lecturers (University of Transkei 1984 : 4).

In creating the machinery for such affiliation, the Department of Collegiate Education (D.C.E) within the Faculty of Education at Unitra was created. However, the day-to-day administration of the training colleges was to be entirely the responsibility of the Department of Education of the central government in the Transkei (Department of Education 1982 : 5). The instrument of affiliation provided for the establishment of an Affiliated Colleges Board (ACB) in which the University would be represented by the Dean of Education, who would also serve as chairman of the board; the head of the Department of In-service Education; the Department of Education by the Secretary for Education or his representative; the chief inspector for teacher training colleges; and the colleges by their principals or rectors (Ngubentombi 1989:67). A three-cornered system of collaboration was clearly identifiable, which involved co-operation between the University of Transkei, Department of Education and teacher training colleges. This could be represented diagrammatically as :



In this system, Unitra provided the appropriate co-ordination, professional expertise and the physical buildings for further training. The Department of Education contributed its administrative expertise and the teacher training colleges provided the input from the field. One of the objectives of the Affiliation Act was to ensure reasonable and uniform standards throughout colleges of the same type (University of Transkei 1984:5).

When the affiliation system was implemented, the Unitra Library committed itself to library development in the Colleges of Education. In terms of this commitment the affiliation of teacher training college libraries to the Unitra Library was proposed. In terms of the affiliation, budgetary provision for the libraries was made in the form of a central fund, established for the purchase of library materials and equipment. A sum of R10 000 was set aside by Unitra and distributed among the ten colleges of the time (1983). Selection of library material was done by each college library and sent to Unitra for ordering. Cataloguing and classification of books was centralized, that is was done by Unitra Library before they were distributed to the various college libraries (University of Transkei 1982 : 2-6).

In 1984 Miss T. Mtwā, who was employed by Unitra (Library) as a junior research associate, visited all libraries in the Transkei, including school, hospital, municipal, and college libraries. Her tour was initiated by Dr A.S. Brink, the then University librarian, and Mrs J.A. Totemeyer, the then Head of Department of Library Science at Unitra. The purpose of this visit was to ascertain the state of libraries in Transkei generally and college libraries in particular (Mtwā 1995). Between 1985 and 1989, Mtwā, who held a Lower Diploma in School Library & Information Science from Unitra, was employed as the Co-ordinator of college libraries in Transkei. As a Co-ordinator she visited the college libraries and in the process actually worked in what she referred to as the "so-called libraries", by eliminating obsolete and irrelevant books and by showing the persons responsible for the libraries how libraries should look and function. According to Mtwā (1995), "I used to spend one week per college trying to convince the library staff or the rector that the library was not all about the quantity of books but about the quality and the relevance as well. This was a problem in that most of the library rooms contained multiple copies of prescribed textbooks. In colleges where the libraries were used as staffrooms and/or storerooms everybody (in the college) had access and in the process valuable books went missing and/or were not catered for". Mtwā did very good work (Brink 1985:15).

In 1986 Unitra Library proposed a bursary scheme through the Department of Education in Transkei, which allowed one teacher

from each college (who was responsible for the library) to be away from their colleges for a year to study the Lower Diploma in School Library and Information Science in Unitra (Brink 1984: 12). All the existing colleges then benefited from that arrangement, in that after a year's study, libraries that did not function previously started to be functional, for example Shawbury.

The arrangement between the Unitra Library and the government (colleges) was a loose one, without any formal policy. Unitra introduced the Faculty of Medicine (with a Medical Library) in 1987. Coupled with the change of Unitra Library management, Unitra Library had to prioritise and withdrew from its support of college libraries in 1987 (Malotana 1998). In 1988 the Department of Collegiate Education in the Faculty of Education at Unitra, together with the National Library, assumed responsibility for guiding and monitoring the libraries in the colleges of education. Miss Mtwā (being based in the Department of Library Science at Unitra) ceased to co-ordinate libraries (Mtwā 1995). According to Miss N. Malotana (1998) (former Deputy Director of Library Services in the Transkei), "There was no government policy regarding the college libraries, libraries were developed on an *ad hoc* basis without a policy, hence irregularities". The role of the National Library between 1988 and 1993 was to supply books to the college libraries and was known as the central collection point for the donated material from overseas. The buying of the library materials for the colleges of education was centralized, in that it was done by the

National Library within the government (Department of Education) (Malotana 1998). It was also during this period that librarians in the colleges of education attended READ training workshops, which involved library and information skills, in Johannesburg (READ 1989:11). It is the opinion of the present researcher that READ contributed greatly to the college libraries by donating library materials (which were already processed). Between 1988 and 1990 the National Library was responsible for the moderation of School Librarianship courses in the colleges of education. This moderation involved the practical examination which was meant for the students at the end of each second year (since School Librarianship was done over two years). Although the system of collaboration existed, there were no clearly-defined working relations between Unitra's Department of Collegiate Education, the National Library and the Department of Education, due to the absence of a government policy (Malotana 1998).

In 1988 Mrs N. Ngendane, in her capacity as the Director of Library Services, made a proposal to the government for the experienced graduate teachers to take study leave for a year to do the Higher Diploma in Library Science (HDLS) at the University of Natal, Pietermaritzburg. Colleges then were under the Directorship of Mr L.T. Magewu (Magewu 1995). The prospective librarians were placed in the colleges where there were no librarians and where there was a shortage of library personnel. The University of Natal in Pietermaritzburg was approached and subsequently accepted the Transkeian students for the HDLS. According to Malotana, "Natal had a reputation of producing good

librarians" (Malotana 1998). The present researcher was fortunate to be amongst the first three teachers who were selected to study for the HDLS in 1989. That programme was carried through until 1994, under the then Director of Colleges of Education, Mr S. Mfobo, whose love for books and interest in library development could not be underestimated. The training of librarians at the University of Natal brought about a positive outcome in that some college libraries came about as a result of such efforts.

With the change of administrators at Unitra (Department of Education) and administrators in the government's Department of Education, coupled with the absence of clearly-defined working relations between the three institutions (as is already mentioned above), the governance of college libraries also changed. According to Malotana, "there was a need for a close examination of the state of college libraries" (Malotana 1998). As a result of this the Department of Collegiate Education appointed Mr T.J. Pholosi in 1990 to be the co-ordinator of libraries in the colleges of education. His duties, to mention a few, were to monitor the situation of the college libraries, to solve problems encountered by the librarians by means of making suggestions and recommendations to the Affiliated Colleges Board (Pholosi 1995). Because there was no government policy to be followed, Mr Pholosi was expected (by the Department of Collegiate Education) to draw up a policy which was regarded as a starting point in his job. Mr Pholosi, therefore, together with Mr Ofori (the then University librarian), formulated the

policy on norms and standards of the libraries in the Transkei colleges of education. However, this policy was not implemented in the colleges of education, causing irregularities in the college libraries to continue up to and including the time the present work was completed.

In 1993, since it could budget centrally, the National Library motivated (to the Transkei government) for the colleges of education to be allocated money towards purchasing library materials. This was done because there were no library budgets in the colleges of education. Each college library was allocated a sum of R10 700 and was expected to submit a list of library items to the National Library (as per Appendix B) (Malotana 1998).

Because of the failure of the civilian government to cope with increasing financial abuse, a military government, under the chairmanship of Major-General H.B. Holomisa, seized power on 30 December 1987 (Conradie 1986:51). The military government was in power until April 1994, when the Republic of Transkei was reincorporated into the Republic of South Africa (Transkei's flag lowered 1994:1). Transkei College, the biggest college in Transkei, together with its library was established during the period of military rule.

Eight colleges were established during the period of independence, namely Sigcau, Maluti, Butterworth, Bethel, Lumko, Clydesdale, Mfundisweni and the Transkei College. It is the

opinion of the present researcher that the reason why so many colleges were established during this period was that "independence" had to bring about many changes in the Transkei, including the increase of teacher education centres. It should be noted that it was the libraries, but not always the colleges, which were established during this period. A closer look at how the library of each was developed will be taken.

5.2. SIGCAU COLLEGE OF EDUCATION

Located at Flagstaff in Eastern Pondoland, the Sigcau College was established in 1966. It was named after a prominent chief of the Pondos, Chief Sigcau, who was the father of Chief Botha Sigcau, first president of the Republic of Transkei in 1976 (when Transkei attained independence) (Conradie 1986:11).

5.2.1. SIGCAU COLLEGE LIBRARY

The library was established in 1984 through the initiatives of a teacher, Mrs N.Njozela, who, while not a qualified librarian, had an interest in establishing a library at the Institute (Njozela 1995). The reason for this late establishment could be attributed to the fact that the institution had been, at some stage, used as a high school and that resulted in its instability (Ngxishe 1998).

5.2.1.1. ACCOMMODATION

The library was accommodated in a small room of office size. Only one table and a chair, which were used by the then librarian, could fit into the library (Njozela 1995). By 1994 the library was housed in a separate building made of wood, with shelves along the wall. The building was erected through the initiative of a qualified librarian, Miss K. Mbhele (Mbhele 1998). There was no issue desk (the librarian used two tables by the entrance as an issue counter), no electricity, and no desks and chairs for the users. Donations received from Moirs Bookshop in Kokstad helped towards the purchase of floor tiles and a ceiling for the library (Mbhele 1998).

5.2.1.2. STAFFING

From its inception, the library was run by an interested person, Mrs N. Njozela, whose responsibility it was to put books of the same subjects together in labelled boxes. Njozela, because of her love for books and the fact that she was providing book education to students, was one of the fortunate teachers who was granted a year's leave by the Department of Education to study for the Diploma in Library Science at the University of Transkei in 1986 (Njozela 1995). In the early 1990s another qualified librarian, Miss L. Dube, came to join the College. The two staff members were responsible for teaching school librarianship and performing library duties. They taught other subjects as well, due to the lack of personnel and to the lack of library knowledge

on the part of the administrators. However, by 1994 there was only one qualified librarian at Sigcau (Mbhele 1998).

5.2.1.3. BUDGET

The library had no fixed budget. Before 1990, books were supplied by Unitra as well as by the National Library. READ played an important role in providing material which had been processed and was ready for shelving. Throughout the period of independence, the acquisition of library material depended on the Rector's discretion (Mbhele 1998).

5.2.1.4. COLLECTION

The library housed old stock which had been donated by public libraries in the area. Most of the useful books on the shelves were encyclopaedias that had been donated by the Transkei National Library. The library did not have dictionaries. Another notable feature of the collection was the multiple copies of books which were of little relevance to the curriculum. Fiction books that were donated by READ were, however, useful. By 1994 the library had about 1000 copies of books. Newspapers that were found in the library were bought with Mbhele's own money. Because there was no electricity at the College, it depended on a generator and the audio and video cassettes that the library had were listened to and viewed at Sigcau Practising School near the college (Mbhele 1998).

5.2.1.5. USERS

The library was poorly used by both students and lecturers as there was little material that was relevant to their needs. When students visited the library they were obliged to bring in their chairs from the classrooms, as there was no furniture available for them in the library (Mbhele 1998).

5.2.1.6. SERVICES

The library was open between 07:15 and 14:00, and again between 15:30 and 17:30. This clearly showed that the librarian was prepared to render services (Mbhele 1998). Library services were stopped when the librarian was teaching, as there was no one to open the library. During examinations the library opened until 21:00, but the classrooms were used for study purposes while the library was used for borrowing books only, due to the lack of electricity in the library. The borrowing of books was done under the supervision of the librarian (Mbhele 1998).

5.3. MALUTI COLLEGE

Maluti College of Education was located in the district of Matatiele. Its name originated from the Maluti mountains which surround the area where the College was situated. The reason for the establishment of Maluti was that there was no college of education in that area (Maboe 1997). Although the College was established in 1974, its library only came into existence in

1977. The reason for this late establishment was not that there was a lack of accommodation as such, but that there was a lack of personnel to man the library (Maboe 1997).

5.3.1 MALUTI COLLEGE LIBRARY

5.3.1.1. ACCOMMODATION

Originally the library was accommodated in a classroom which was next to the laboratory. It had shelves attached to the walls, and could only accommodate one class of about 40 students who had gone to select reading materials or to use reference books. It could not be used for reading purposes because there was no furniture for seating (Maboe 1997).

In 1985 the College was renovated, extended and a library building was erected. The purpose-built library was completed in 1990 and had enough space to accommodate material and users. However, the shelves were fixed in such a way that it was difficult to adjust them. According to Ms L.Tuntulwana, (the librarian from 1990 to 1994), "the library had chairs and tables which were taken from the dining halls and as such no desks or chairs were acquired for the library. It had a circulation desk, a standard catalogue cabinet and a newspaper rack" (Tuntulwana 1998).

5.3.1.2. STAFFING

Mrs B. Mazwi, an unqualified librarian, was in charge of the library during the first three years of its establishment. She had studied book education in a tertiary institution and passed her knowledge on to the students by encouraging them in the proper use of a library (Mazwi 1998). In 1980 Miss Maria da Camara (a teacher with an interest in librarianship) took over and motivated the students to borrow books and taught them library skills. The present researcher was one of the students who were inspired by da Camara at Maluti College. Mrs T. Phangwa succeeded Miss da Camara in 1984 (Maboee 1997). In 1986 Mrs E.B. Maboee (having shown interest in librarianship by helping all those who were in charge) was allowed by the College to take a year's leave to do a Diploma in School Library and Information Science at Unitra (Maboee 1997). Having completed the Diploma, Maboee returned in 1987 and was responsible for the running of the College Library.

In 1990 Tuntulwana joined the College as a professional librarian. She was responsible for teaching school librarianship. By 1994 there were three qualified librarians at Maluti (Tuntulwana 1998). Although they were professional librarians, they were also expected to teach other subjects and assess students during the teaching practice time.

5.3.1.3. BUDGET

Although there was no defined budget, the then Rector in the 1980's, Mr C.F. Mgole, voted money whenever there were library needs (Maboe 1997). On the whole the library relied on the College Fund, the National Library and Unitra Library (Tuntulwana 1998).

5.3.1.4. COLLECTION

When Mtwā (the then Co-ordinator of College Libraries at Unitra) visited Maluti in 1985. She found quantities of duplicate literature which had been donated by the Matatiele public library in 1974 (the year in which the College was established) (Mtwā 1995). Sorting and elimination was carried out and some material was left on the shelves. By 1994 the library collection consisted of about 3000 books, four sets of encyclopaedias, two sets of English and Afrikaans dictionaries, five atlases and two daily newspapers (Tuntulwana 1998).

5.3.1.5. USERS

The library was used by the lecturing staff mostly for their own purposes such as marking tasks given to students. They rarely used the library for reference purposes, but at times they would borrow books for an unlimited period (Tuntulwana 1998). Students, on the other hand, were allowed to borrow books from the open shelves for a very short period, for example, overnight or a day

or two, because of the limited size of the collection. They mostly used the library during the examination period, especially for reading their own material (prescribed and recommended). There were normally two to six students reading in the library at any one time (Tuntulwana 1998).

5.3.1.6. SERVICES

Lending and reading services were offered only to the students and lecturers of the college as the collection size was limited. There were no fixed opening hours. The library opened at 08:30 but closing time depended on the number of library staff available. If one person was available, the library was closed whenever that person needed to attend to other duties outside the library (Tuntulwana 1998). There was one photocopying machine which was used by students.

5.4 BUTTERWORTH COLLEGE

Butterworth College was named after the town, Butterworth, which was named after the mission in Transkei founded by the Wesleyan Missionary Society in 1827 (McGregor 1977:1). It was in April, 1825, that the Rev. William Shaw first visited the supreme chief Hintsa of the Xhosas at his Great Place on the Gcuwa river. Shaw described the situation as "a beautiful, fertile valley amongst some singular rocks of globular trap-stone, occupied by about thirty beehive-shaped huts" (McGregor 1977:1). Shaw and other missionaries had already decided to give the name 'BUTTERWORTH'

to the new station, after having heard of the death of Dr Joseph Butterworth, one of the treasurers of the Wesleyan Missionary Society in England. Hintsa ultimately allowed the missionaries to set up a station on 28 May 1827. Since then, 28 May of each year is celebrated as the anniversary of the start of the Butterworth Mission (McGregor 1977:2-3).

In 1976 Butterworth College was established because there was a need for a college in the area. Although the college was established in that year, the library only started to function in 1988 (Jonas 1996). The reasons for this will now be dealt with.

5.4.1. BUTTERWORTH COLLEGE LIBRARY

5.4.1.1. ACCOMMODATION

The library was accommodated in a purpose-built building which was spacious enough to house at least 10 000 books and fifty or more readers at any given time. Before 1988 the library was used as a staffroom. According to Jonas (1996) "the administrators of the college confessed that they did not know what was involved in the library and as a result it served as a staffroom". While the 'library' was used as a staffroom it was well furnished with shelves and a circulation desk. Later on a computer and a security system were added. The library, however, lacked chairs for readers, having benches here and there which were not ideal for reading. There was also a storeroom which housed extra

copies of books and audio-visual material.

5.4.1.2. STAFFING

In 1987 the library was supposed to have been run by one member of the staff who obtained a Diploma in Library and Information Science at Unitra. Unfortunately the person did not do much to develop the library due to a lack of commitment, a lack of basic knowledge about library management and a lack of interest by the administrators (Jonas 1996). In 1988 Miss N. Jonas joined the college as a professional teacher librarian. She managed, with difficulty, to organise the library and thus created order out of chaos. According to Jonas (1996), "You know it was difficult for me to convince the members of staff to vacate the library which was used as a staffroom I became unpopular but I did manage". She was teaching School Librarianship to all levels in the morning sessions and dedicated the afternoon sessions (14:00 to 16:30) to library work and/or to users.

In 1992 she was joined by two TRASWA trainees who left at the end of the year. By 1994 there were three qualified librarians and Ms Jonas was the Head of Section (Jonas 1996).

5.4.1.3. BUDGET

The library did not have a fixed budget. In 1988 no library books were purchased, but in the following year about 10 to 20 titles were bought. Between 1993 and 1994 a sum of R10 700 was

given to the library by the National Library of the Transkei for expanding the library collection (Jonas 1996). Some books were also bought from the local bookshop through the College Fund.

5.4.1.4. COLLECTION

Before 1988 the library contained obsolete material/ books which had been donated by nearby public libraries. Some books were duplicated and were kept in the library in large numbers. Sorting, therefore, became inevitable. The books that were bought in 1989 were of a good quality and were relevant to the curriculum (Jonas 1996). There was no subscription to any journal. Three newspapers, namely the Daily Dispatch, Sunday Times and City Press, were subscribed to. General magazines were obtained from local booksellers free of charge. Video cassettes on English literature were obtained from READ. The library also contained reference material, including dictionaries and two sets of encyclopaedias. However, Ms Jonas pointed out that the collection was not sufficient for the clientele of Butterworth College.

5.4.1.5. USERS

Users were mainly internal, some students from a population of 600 and some lecturers from a staff of 58. Students became regular users only when they had assignments to complete. A special arrangement was made for Unitra students (on the Butterworth campus) to have access to the library (Jonas 1996).

There was little library usage on the part of the staff.

5.4.1.6. SERVICES

In as far as services were concerned, Butterworth College Library issued books to students and lecturers for home use. The photocopier was the most popular service provided by the library, especially to the lecturers. Students did not use it much because the lecturers were either using it for academic purposes or for their own needs. The students were therefore discouraged because that was the only photocopier and it was always in use (Jonas 1996). The library was open from 08:00 until 16:30, on weekdays only.

5.5. BETHEL COLLEGE

Situated in the district of Butterworth, Bethel Institute was established in 1917. It was founded by the Seventh Day Adventist (SDA) Church and was a private institute which trained ministers of the Church. Later the high school was established and teacher education was subsequently introduced (Mphuti 1989). In 1983 Bethel became a teacher training college that offered a Senior Teachers' Diploma (STD) which enabled students to teach from Std 5 to Std 10, on graduating. It was one of the first colleges to affiliate to the University of Transkei. When Unitra Library started monitoring the situation of college libraries in 1983, Bethel was part of this process, even though they did not send a teacher to Unitra for the one-year diploma which was offered.

The reason for this was that Bethel was a private institution from the onset. The library was established in the same year as the College, namely 1983.

5.5.1 BETHEL COLLEGE LIBRARY

5.5.1.1. ACCOMMODATION

Bethel College Library was originally housed in a classroom-sized room in the church building, which was centrally located on the College campus. The library was renovated and expanded into the entire building which was dedicated to the library since early 1988. The building, which had two floors, could house up to 50 000 volumes, with a seating capacity of 150 persons (Mchunu 1995). It was furnished with shelves, 24-drawer catalogues, a circulation desk and a security system. It had space for shelving additional books and periodicals, additional tables and chairs for 60 more users, and equipment for listening to recorded materials (Mchunu 1995).

5.5.1.2. STAFFING

In 1983 there were no qualified staff in the library, which was manned by library assistants employed by the Church (Mphuthi 1998). From 1989 to 1994 the library was staffed by the following people: one qualified librarian, Miss Zodwa Mchunu, who was the overall head and administrator of the library, one library assistant (paraprofessional), a secretary and the stack

attendant. The lecturer responsible for School Librarianship was not on the staff of the College Library, but belonged to the general lecturing staff (Mchunu 1995). The reason for this could not be established.

5.5.1.3. BUDGET

Unlike the other college libraries, the budget was initially obtained from the Church but later (1989 - 1994), the library received 5% of the total College budget, annually (Mchunu 1995).

5.5.1.4. COLLECTION

During the early stages of the library, the collection consisted mainly of religious books, with a few books that supported the curriculum (Mphuthi 1998). However, by September 1993, the Bethel College Library had 11 942 books, 24 periodical titles, three newspaper subscriptions, 25 audio-visual titles, and other library materials, namely pictures, maps and charts. It housed materials relating to all subjects offered by the college, and focused on quality as well as quantity (Mchunu 1995).

5.5.1.5. USERS

The college library was used by students from the population of 550, lecturing staff from the complement of 70, and high school, primary school and Technikon South Africa students (Mchunu 1995). The chief librarian was responsible for assisting students and

lecturers with their research needs. According to Mphuthi, the college students were the regular users of the library and they participated by working at the circulation desk after hours and when the need arose (Mphuthi 1998).

5.5.1.6. SERVICES

The photocopying service was the main service that was provided to the users that the library served. Other services included reading and lending facilities. The library was in the process of development at the time of the present study, for instance plans to computerise it were under way (Mchunu 1995). Library service hours were: Monday to Thursday, from 08:00 to 22:00 (with lunch and supper breaks); Friday, from 08:00 to 13:00; Saturday, from 19:00 to 22:00 and Sunday, from 09:00 to 22:00. It should be noted that the library closed early on Friday and throughout Saturday (during the day) because of the Sabbath observance (Mchunu 1995).

5.6 LUMKO COLLEGE

Lumko College was located in the district of Lady Frere, near Queenstown. The College was established on the premises of the Roman Catholic Church, which was originally used as the Seminary or the training centre. The College was to be established on a temporary basis and hence the physical infrastructure was not designed to accommodate college of education programmes. There had been plans to move to a permanent college site but because

of financial constraints that had not taken place at the time of the present study (Mateza 1998).

The College had not had an established library since its inception in 1987. In spite of this, a suitably qualified teacher-librarian was appointed to the College in 1987. Book supplies were obtained from the National Library and from donors. The lack of accommodation resulted in these meagre book supplies being kept at the lecturers' dwelling places, about 12 kilometres from the College. As a result, almost all the intended users of the material, namely the students, could not access it, and were not even aware of its availability (Mateza 1998).

The rector of Lumko, Mr M.M. Mateza, lamenting the absence of a college library at Lumko College, said "If the Department of Education ever had a special budget for the establishment, resourcing and improvement of college libraries, Lumko College did not benefit from its arrangement" (Mateza 1998).

The College administration at the time of the present study had attempted to have a library established at the College, but the uncertainty caused by changing government policies on education caused some of the developmental initiatives to be postponed until the future of the institution could be well defined.

5.7 CLYDESDALE COLLEGE

Clydesdale College was located in the district of Umzimkhulu in

the Clydesdale area. The site on which the College was established belonged to the high school, but due to pressure from the community a college was also established. The Rector of the College also served as the Principal of the high school. The arrangement for the College to be located on the same site as the high school was to be temporary, as provision of a site for the College (specifically) was being planned. It became clear from the outset that accommodation was to be a problem, given the fact that the high school used the same premises as the College.

Although the College was established in 1988, it could not admit more than fifty students. At that stage there were no facilities, such as laboratories or an administration building, let alone a library. The staffroom (for both high school and college staff) was housed in a classroom and the office of the rector/ principal and his assistant was partitioned for the clerical staff and for a classroom (Jaca 1995). The Clydesdale situation was unsatisfactory and continued to be for some years.

5.7.1 CLYDESDALE COLLEGE LIBRARY

The so-called "library" came into existence in 1991, when the present researcher joined the college in 1990, after having completed a Higher Diploma in Library Science (HDLIS) at the University of Natal in Pietermaritzburg. Before 1991 there was a qualified librarian (Miss K. Breakfast), who had joined the College in 1989. She did manage to process the books that were in boxes. However, due to a lack of accommodation the processed

books were returned to the boxes. Some of the books that were processed by Breakfast were donated by the National Library and READ. Unfortunately, nobody used them because they were kept in boxes in the muddy storeroom which was used for storing prescribed books for both the high school and the College, together with garden tools and equipment.

It should be noted that the two teacher-librarians were engaged in teaching subjects other than the School Librarianship for which they were employed. Early in 1991, Miss Breakfast resigned and the College was left with one librarian. The present researcher, after having engaged herself with the rectorate in a number of meetings and consultations regarding the issue of the library, managed to get two lockable shelves to be housed along the wall in one classroom. This served as the library.

The books which had been in boxes consisted mainly of fiction and a few dictionaries. There was no library stationery, a big hard-cover exercise book was used to record the students and lecturers who came to borrow the library books. Apart from the lack of accommodation due to financial constraints, the rectorate was not at all supportive in as far as matters relating to the library's development were concerned. There was no regular budget, it being dependent on the discretion of the administration. Only about ten titles of library books were bought in 1991 because they were needed by some college staff. The room in which the two shelves were kept was a full-time classroom which could not be used when lessons were in progress

In 1992 the present researcher left for another college and two qualified librarians took over between 1993 and 1994 (Amoa 1997). Newspaper and magazine subscriptions were introduced, but the library remained underdeveloped. Opening hours were 08:00 to 15:00. There was hope that the situation would improve when Clydesdale College moved to its new building at Umzimkhulu. In 1994 this new building was under construction.

5.8 MFUNDISWENI COLLEGE

Founded by the Methodist Church, Mfundisweni College was established in the district of Flagstaff in Eastern Pondoland. The year of its establishment as a mission station could not be established. As a learning institution, Mfundisweni was a high school which, in 1988, became a college of education (Ngxishe 1998).

5.8.1 MFUNDISWENI COLLEGE LIBRARY

The library was established in 1991. It was housed in a classroom which contained shelves along the four walls. There was one drawer catalogue that was purchased through the College Fund, two tables, a chair and a bench (Mzaca 1998).

The library was run by Ms Z. Mzaca, a qualified teacher-librarian whose duties were to teach School Librarianship and other subjects. The library was poorly stocked with much irrelevant material and a few relevant books. The collection that the

library possessed was obtained from the National Library. Books that were bought by the College Fund (there was no fixed budget) were kept by the respective lecturers for their exclusive use (Mzaca 1998).

The library was poorly used by its clientele due to a lack of accommodation, as well as a lack of relevant material for its users. It was open between 08:00 and 14:00 during weekdays for those few users who utilised the lending and reading services. Library development at Mfundisweni was hindered by lack of interest on the part of the College management (Mzaca 1998).

At the time of the present study, both Sigcau and Mfundisweni Colleges of Education were to move to the new campus of Lusikisiki (to form one college, namely Lusikisiki College of Education), situated in Eastern Pondoland. It was hoped that after these colleges had moved they would form a good college library.

5.9 TRANSKEI COLLEGE OF EDUCATION

The Transkei College of Education (TCE) was established in 1990 in the district of Umtata. It was in close proximity to the Transkei In-Service Training (Trinset) College and the University of Transkei. In an interview, the College Rector, Mr V.M. Ngambu (1998), explained the proximity as absolutely necessary, as pre-service training cannot be divorced from in-service training, since these are two sides of the same coin. He further explained

that the College was sited close to Unitra because of the new programme the College offered, namely the College Higher Education Diploma (CHED), which offered degree courses under the auspices of Unitra. The College was to be the largest college in Transkei and was to serve the whole region - hence the name Transkei College of Education. This was the last college to be established in Transkei before its reincorporation into the Republic of South Africa. When the College was completed, all the necessary facilities existed, including the library building (Transkei College 1990 :1).

5.9.1 TRANSKEI COLLEGE LIBRARY

5.9.1.1. ACCOMMODATION

The library was spacious, with offices for library staff, a storeroom, a processing room, a seminar room and a model school library, which had been specially designed to be a school library, adjacent to the main library. The College Library was well furnished, with shelves for more than 15 000 books, periodical racks, newspaper stands, a large wooden catalogue cabinet, a circulation desk, multi-media display stands, display boards, audio and video cassettes players, a number of "kik steps" (to step on when removing the book from the shelves or when shelving), trolleys, built-in storage cupboards along the wall, chart stands, and fitted and loose desks with chairs for reading purposes. There was an area set aside in the periodical section with comfortable chairs and tables for leisure reading.

However, in spite of the above, the library had been unprofessionally planned. For example, a round circulation desk built of bricks and situated far from the main entrance had been erected. It thus became necessary to move some pieces of furniture to create an entrance / exit gateway on one side. The other end had been blocked with a shelf that also served as a rack on which users could put their parcels. This idea was attributed to the 1990 library staff and to the College handyman, who rendered valuable assistance (Malotana 1997). The circulation desk was also used for housing the short loan collection. Other equipment that the library possessed by 1994 were computers, photocopiers, a microfiche reader and a security system. The library had seating space for 150 readers at a time (Transkei College 1994 : 4).

5.9.1.2. STAFFING

TCE library started operating with only two staff members, Mrs N. Tshaka, a professional librarian, and Miss T. Mtwla, who was paraprofessional. Mrs Tshaka visited the Johannesburg College of Education for one week in 1990 for training on administering a college of education library. Johannesburg College of Education Library was seen to be a model college library, since there was no college library in Transkei which was equal in size to the TCE library. The visit proved fruitful because Mrs Tshaka and Miss Mtwla ably managed the library until July 1990 when the chief librarian, Miss N.V. Malotana, joined the College Library (Transkei College 1990 :1).

In addition to library work, Mrs Tshaka had to lecture in School Librarianship to the entire college student population. Considering student numbers and the varied nature of programmes, both in the library and in the lecturing division, it became increasingly evident that there was a need for an additional staff member. By 1991 there were three additional staff members in the library (two professional librarians and one library assistant) (Transkei College 1991 :1). In 1992 the present researcher joined the staff as a senior lecturer-librarian. Towards the end of 1992 Miss Malotana left the college on promotion and the present researcher took over as head of department and chief librarian, the position she held up to and including 1994. Between 1992 and 1993 the library was joined by TRASWA trainees, who contributed greatly in developing it by helping with the typing of catalogue cards, issue cards and labels, and by pasting book pockets and with other duties (Transkei College 1992 : 2).

By 1994 there were seven staff members in the library (five qualified lecturer-librarians and two library assistants). The present researcher was doing administration work and performing library duties, the other four professionals taught school librarianship and worked in the library in their free time, whilst the two assistants worked at the circulation desk and carried out related duties (Transkei College 1994 1).

5.9.1.3. BUDGET

The Development Bank of Southern Africa (DBSA) built and developed institutions of learning in Transkei between 1988 and 1993. As part of the contract between the Department of Education (Transkei) and DBSA, a sum of R27 million was set aside for building the College, out of which R1 million was ear-marked for developing the library (Lumkwana 1998). It was this money that was used to buy furniture, equipment and the library collection. The DBSA fund was exhausted towards the end of 1993, as was expected (Transkei College 1993 : 12). The Transkei's National Library donated a sum of R10 700 for the purchase of library material (Malotana 1993). This amount was used for the renewal of journal subscriptions. A budget could not be established for 1994 due to financial constraints (Transkei College 1994 : 7).

5.9.1.4. COLLECTION

In 1990 a total number of 3183 items (from the R1 million) were accessioned and partly processed in readiness for the shelves. However, only 390 were initially put on the shelves, in an attempt to avoid a 'bookshop' situation where there would be multiple copies of the same title. The rest was kept in the storeroom. As far as periodicals were concerned, Mrs Tshaka brought back from the Johannesburg College of Education Library (as a donation) some journals and magazines (197 titles) which, during the course of time, were thinned progressively through

theft from the display racks. For the rest of 1990 the available newspapers were supplied personally by the library staff (Transkei College 1990 : 3).

In 1992 the library started subscribing to educational journals through International Subscription Services (ISS), located in Johannesburg, and to newspapers which were sold by local bookshops (Transkei College 1992 : 5). At first the library had 45 periodicals (titles) which, in 1994, had increased to 85. On the whole, the collection consisted of a number of newspapers, journals, about 10 000 books, including reference material, and a quantity of audio-visual material. The collection was acquired from various book and media sellers in the country and was regarded as good by the users (Annual report 1994 : 8). It should be noted that the DBSA fund was used for purchasing almost all the material in the library (except for the 1994 journal subscription, which was paid in 1993 by the National Library).

5.9.1.5. USERS

Since 1990, the library staff had engaged themselves in the programme of library orientation, whereby the first-year students were informed about library services. T.C.E had a student population of 1000 and a lecturing staff of 100 between 1990 and 1994. However, it should be mentioned that the number of student borrowers increased during particular times, such as before examinations, and decreased when there were no examinations. This was ascertained from the issuing record (statistics) which

had been in existence since 1990. The same applied with reading: the library was used (for reading) to capacity during examinations, as against normal days during the course of the year (Mtwana 1998). From 1993 various booksellers were approached for prizes that could be given to the best regular library users (a female and a male student). The occasion took place at the students' (finalists') farewell function that normally occurred at the end of each year. These prizes motivated the students to use the library regularly. Library staff had engaged themselves in assisting users whenever help was needed (Transkei College 1993 : 3)

5.9.1.6. SERVICES

The library opened at 09:00 and closed at 16:30, daily. Plans to extend library hours to 20:00 were under way. Students were issued three books at a time for a period of seven days, provided that library registration had been carried out. Staff were issued five books for one month. As already mentioned, the short loan collection was another service that the library provided and it kept books that were on demand. It was the responsibility of the lecturing staff to put the books on short loan collection for a specified period (Transkei College 1994:6).

Since 1992, TCE library had been registered with the State Library in Pretoria as a member of the Inter-Library Loan (ILL) scheme, which entitled it to borrow books from any of the registered (ILL) libraries in South Africa, and *vice versa*. It

was the only college library in the Transkei to do so. This scheme helped the College staff who wanted to do research. The College staff were also entitled to membership of the Unitra library as affiliates of Unitra. However, to be registered, the staff member needed to have written proof of identity from the College Rector that proved the validity of the employment of the said member (Transkei College 1992 :9).

In 1993 the library received the Periodicals in South African Libraries (PISAL) in microfiche form from the State Library. This was used in the microfiche reader which the library possessed. This helped users with their projects. In the same year, the South African Bibliographic Information Network (SABINET) was installed. Although the library generally was not computerized, the SABINET terminal assisted the library staff responsible for classification on assigning the correct class numbers for various titles that appeared in the SABINET (Transkei College 1993:9). It also helped lecturers who were doing research.

A model school library was opened to the students so that they could see what a school library should look like and how it should function. However, this service was not effective, due to staff shortages. Another service which was popular among the students was the photocopier for which a sum of 10c per copy was paid. A library committee existed from 1990 and was fully representative of the College community. It was through this committee that issues relating to library matters were discussed.

Because the library wanted to be of service to its clientele, a suggestion box was installed in the library in 1993, to bring to the attention of staff anything that the users wanted to see happening in the library (Transkei College 1993 :10). The library was open to college staff, students, Trinset staff, Unitra staff and staff of other colleges in the region (Transkei College 1990:1).

5.10 SUMMARY

This chapter dealt with the libraries which were established during the period of independence at the Sigcau, Maluti, Butterworth, Bethel, Lumko, Clydesdale, Mfundisweni and Transkei colleges of education.

Out of the eight colleges, only three, namely Butterworth, Bethel and TCE, had purpose-built libraries. Maluti was expanded and renovated in 1985 and a library building was erected, whereas Lumko had no library at all. Although most of these libraries were established at the time of affiliation to Unitra, their extent of development varied. Some libraries, like Sigcau, Maluti, Butterworth and Mfundisweni, came about as a result of the initiatives of interested individuals who were not qualified librarians. The number of library personnel differed dramatically, TCE having a larger number than the others, and Sigcau and Mfundisweni having only one each.

All eight institutions (except Bethel, which was a private

institution) had no fixed budget. Collections depended on the discretion of the rectors and the supply from the National Library, Unitra and READ. However, this was not the case with TCE, whose initial collection was obtained through the DBSA fund and from the Johannesburg College of Education. Library usage in most of the colleges (except Bethel and TCE) was poor, due to lack of seating space and good quality material and unavailability of library staff to open the libraries. This period was also marked by the extension of library hours beyond the normal college hours in most of the colleges.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

6.1. CONCLUSIONS

6.1.1. GENERAL

As noted in the introductory chapter, there is a lack of a clear chronology of events regarding the history and development of college libraries in the Transkei. It is this lack of a clear chronology that this study attempted to address.

There was no consistent development of college libraries from the period of the missionaries through to the period of independence, until Unitra started monitoring colleges in 1983. When Unitra monitored college libraries, unqualified library staff and/or rectors gained an increased knowledge and understanding of the libraries. There was, for example, a general improvement in the library collections, as stated in Chapter 5.

Throughout the period covered by this study, the existence and standard of college libraries varied significantly from one college to another, depending on the support, interest and enthusiasm of the respective college rectors. For example, there was no reason why Shawbury and Clarkebury (of the missionary period) closed their libraries during the Bantu Education and self-government periods, when Arthur Tsengiwe (of

the Bantu Education period) continued with its library services to the period of independence, or why Clarkebury did not have an effective library during the period of independence, while TCE had one, or why Bensonvale (of the self-government era) had a library and Mfundisweni or Lumko did not have libraries (on their establishment), when all these were government-sponsored institutions.

The disparities found in the colleges came as a result of the absence of any official government policy on the establishment and development of college libraries. Each college was left to develop its library at the discretion of individuals, be they a librarian or the rector of a college. In Mount Arthur, for instance, the library service ceased (in 1975) when the initiator left the college (see 4.2.1.6). This is not something unique to the Transkei situation, though, as according to Tawete (1991:130), "the death of the model school libraries in Tanzania was because the Minister of Education who initiated the programme was removed from the Ministry". The National Library, Unitra and the Department of Education had no smooth-working relations because of the absence of government policy. When it was not convenient for Unitra Library to continue supporting college libraries, they withdrew because of an *ad hoc* arrangement due to lack of policy guidelines.

Some rectors of the colleges and the government of Transkei emphasised School Librarianship as a course, but neglected the development of the library itself. Teaching School Librarianship

without a library was not regarded as a problem by the Department of Education. As a result, Lumko College (see 5.6) was left to teach School Librarianship without a library.

Although there seemed to be a reasonable number of colleges in the Transkei during the period under examination, the study has shown that the libraries in these colleges took some time to be established, or remained underdeveloped. This has been shown during the period of independence (see Chapter 5 and also Appendix A for date indication). With few exceptions, the standard of college libraries during the period under investigation was found to be very poor.

6.1.2. ACCOMMODATION

Libraries in the Colleges of Education were poorly accommodated. Out of fourteen colleges only five, namely TCE, Cicira, Butterworth, Maluti and Bethel, had purpose-built libraries. This was found to be contrary to one of the objectives of the Affiliation Act, mentioned in the introduction of Chapter 5, (see 5.1), namely to ensure reasonable and uniform standards throughout colleges of the same type. Although TCE's library was well accommodated its circulation desk was poorly designed.

Many of the older institutions (colleges) (from the missionaries to the period of self-government) had rooms converted and designed for library purposes, for example Clarkebury, Shawbury, Arthur Tsengiwe and Bensonvale. It is hoped that with the

renovation and restructuring of the four colleges at Lusikisiki (to incorporate Sigcau and Mfundisweni Colleges), Umzimkhulu (for Clydesdale College), Cicira, and Bensonvale, libraries could improve considerably, especially in terms of accommodation. Seating space and furnishings were found to be inadequate in most of the libraries.

6.1.3. STAFFING

College libraries that were established during the missionary period, namely Clarkebury and Shawbury, were closed down when the missionaries left or when local communities took over from the missionaries. As mentioned, these libraries remained closed during the periods of Bantu Education and self-government. There was no reason why these libraries remained closed, but the lack of properly trained and dedicated library staff who could design, plan and co-ordinate effective library programmes and/or resources could certainly have been a factor.

The University of Transkei, in its collaboration with the Department of Education in 1983 (see 5.1), could be commended for its initiative in training teachers from the then ten colleges of education in basic library skills and on how to run a college library. The knowledge gained by these teachers helped some of them in developing college libraries during the period of independence. From the interviews it is evident that some librarians saw themselves as teachers, or as lecturers to be exact, and not as library developers and this had to have a

negative impact on library services. This was because of their terms of employment as lecturers and not as librarians. This became clear when the college librarians did not open the libraries beyond the normal college hours. When students were not attending college for various reasons, some librarians did not come for work, because they were employed as teachers and not as librarians. This was witnessed in a statement by the former Director of Colleges of Education at a workshop on college librarians in 1992 that "financing of study for teaching certificate holders towards professional librarianship qualification at the University of Natal in Pietermaritzburg was more to enable teachers to achieve college staff status than to develop college libraries" (College librarians' minutes 1992:2). According to Pholosi (1994:36), "the attitude portrayed by the Director not only encouraged teachers to seek college staff status, but also encourages the misuse of the taxpayers' financial contribution by benefiting individual teachers rather than library users".

Attempts to produce teacher-librarians in the Colleges of Education in Transkei were only marginally successful because some of them were assigned such heavy teaching loads that they could not afford to spend as much time in the library as in carrying out their teaching duties (which of course included teaching School Librarianship). Teaching took priority and this had a negative impact on library services. In most colleges, librarians were also engaged in assessing students during the teaching practice time (in the period of independence).

Another contributing factor in the engaging of college librarians in courses and other academic activities was that the lecturing sector of the colleges had very little, or no knowledge at all, concerning the legitimate duties of a college librarian. They also had no sense of the potential contribution that the library could make, and libraries were used as staffrooms, needlework rooms, *et cetera*. Many librarians had problems caused by the time-table staff, who assigned too many lecturing periods to them under the conviction that they had very little work to do. In her capacity as head of the Library Department at TCE, the present researcher had, in the past, been engaged in several arguments concerning trying to convince lecturers not to involve the library staff in other college activities such as acting as class teachers, as had been done with librarians in other colleges.

Because of the absence of college library policy, the development of the college library was left to individuals. In Mount Arthur, for instance, the library service ceased when the initiator left the college during the self-government period (see Chapter 4). As noted earlier in this chapter, this also occurred in other African contexts.

By 1991, four colleges had no professional staff in their libraries. They had either non-professionals or no library staff at all. By 1994, however, all fourteen colleges had professional librarians, although not equal in number. TCE was the only college with library assistants whose responsibilities, amongst

others, were to work at the circulation desk. The other colleges had no library assistants, but an internal arrangement for circulation duties was made in each college.

6.1.4. BUDGET

Financial provision for college libraries was far from adequate during all the periods under investigation. Lack of funds was seen as a major problem which hindered the development of college libraries in the Transkei.

Of the fourteen colleges, only one had a fixed library budget, namely Bethel College. Bethel's case was unique, in that it was a private institution. The Transkei College of Education, being a model college in Transkei was, from its establishment, financed differently from the rest of the colleges. The DBSA fund of R1 million allocated for TCE in 1990 helped in developing the library of TCE and put it on a higher level. It was the most impressive college library in Transkei, as discussed in section 5.9. The books or the library material in the colleges were purchased at the discretion of the college rectors or sent as donations, or resulted from requests for finance by individual librarians.

Without funds for developing the college libraries, personnel who were eager and interested in developing the libraries would be disillusioned and their interest would wane. From the present researcher's knowledge, some professional librarians who were

earmarked to run libraries and teach School Librarianship in various colleges resigned from the colleges and found employment elsewhere. It appears that it was the lack of funds which frustrated them as they could not develop their libraries as they wished.

6.1.5. COLLECTIONS

Throughout the period covered by the present study, the size of book collections varied from college to college. The study found that the lack of individual library budgets and no collection policy led to the absence of quality and relevant stock in many colleges, with the exception of Bethel and TCE. Although the quantity of stock appeared to be reasonable, the quality, by and large, was not. In some colleges, students relied on classroom teaching and prescribed textbooks, most of which were duplicate copies on the shelves. College libraries were often largely stocked with donations, most of which were not selected for their suitability and relevance. By 1994 there were still some colleges which carried on their shelves old materials of the missionary period, for example Shawbury, Clarkebury and Cicira.

Given the above, the books in some college libraries were found, during the interviews, to be old, worn, unattractive and irrelevant, in that they were either not in accordance with the syllabus or curriculum of the college, or they had foreign themes which did not interest users. Such books served only to fill the shelves and create the mistaken impression that the library was

active and much used. Apart from this, such books were useless and actually demotivating to readers, particularly to those college students who came into contact with a library for the first time at college. The result then was that the libraries became "monuments" which were only useful in providing seating space (if available) for students who came to work on their assignments.

Some factors that contributed to the irrelevance of library books were, amongst others, donations by various organizations and, in the case of librarians who failed to submit the list of books in time, the purchasing of books by the National Library.

Collections housed by the college libraries were not balanced. The collections were either dominated by fiction books or by duplicated textbooks. There was practically little or no audiovisual material in most of the college libraries. READ, on the other hand, played a positive role in developing the collections in almost all the colleges.

6.1.6. USERS

Library usage varied from college to college in all the periods covered. The main users in all the colleges (where libraries were functional) were, understandably, the college students and lecturers and, in some cases, students from the high schools, as well as members of the community. In the absence of other libraries, some librarians moved beyond the college community by

opening the library to outsiders. Of all the eight colleges, only TCE had statistics regarding usage, but from the interviews conducted it became clear that library usage was not satisfactory (with the exception of Bethel). Lack of space for reading, irrelevant and inadequate material, absence of quality books, lack of library knowledge by the general college staff and students were identified as some contributory factors to the poor usage of libraries.

6.1.7. SERVICES

The main services rendered by most of the libraries were that of lending materials (before and during independence), as well as providing photocopying facilities (specifically during the period of independence) to users. Butterworth, Bethel and TCE libraries were the only three to offer the photocopying service. Library opening hours varied, because there was no official policy to guide the librarians. The extension of library hours was solely at the discretion of individual librarians. From the period of the missionaries to the period of self-government, library opening hours were the same as college hours. During the era of independence, many librarians opened beyond the college time (see Chapter 5). The reason for this could be that library personnel were more committed and dedicated to their libraries, because they were qualified librarians. TCE was the only college library registered with the State Library for an inter-library loan scheme and was the only one subscribing to SABINET. Such services helped the intended users when they needed information.

6.2. RECOMMENDATIONS

In view of the above findings, the following recommendations are made:

6.2.1. There is a need for the establishment of a government policy regarding college libraries. Writing on the plight of school libraries in Africa, Tawete (1991:130-1) also recommended the establishment of such government policy. The policy should include the following:

(a) the role of the school/college libraries

(b) the development, improvement and evaluation of the college/school library programmes

(c) the relationship between college libraries and other types of libraries.

The college library should be developed by government through legislation which will ensure uniformity so that college library programmes are not left to the whims and initiatives of individuals, especially in developing areas like the former Transkei, where libraries are relatively new.

6.2.2. The building housing the college library should be purpose-built, of adequate size and quality to hold the collection and be able to provide adequate seating space for students and staff. It should be capable of seating at least a quarter of the student population at peak usage periods, such as

before examinations and during revision weeks. The college library should be well-equipped and well-furnished, to encourage maximum use of the facilities by students and staff.

6.2.3. There should be a regular budget for college libraries to ensure library growth. A minimum of 3% of the total college annual budget should be reserved for the library. This suggestion was made by Pholosi (1991:8), in his capacity as a college co-ordinator of libraries, but was never implemented. It was also recommended by Tawete (1996:14), in his capacity as a college co-ordinator of college libraries in Transkei.

6.2.4. The college libraries should provide an adequate resource collection, one that is supportive of both curriculum and individual interests, one that is balanced between print and non-print materials and that reflects a diversity of learning styles and preferences. Similarly, sufficient equipment (audio-visual equipment) must be available to support the college programme, individual and group research, as well as production efforts in the library. An adequate budget becomes a necessity, not only to provide new material, but also to replenish those materials that become outdated, damaged or lost.

Overseas donor agencies and charitable organisations often appear to think that, in an area which is struggling to increase literacy, like the former Transkei, any book is better than no book. Based on African school libraries, Tawete (1991:135) mentioned that "the work done by the donors is very much

appreciated but a suggestion is made that they (agencies) should allow librarians or teachers to become involved in the selection of books which are relevant to the needs of the users".

6.2.5. Each college library should be staffed with a minimum of three persons, one of whom should be a full-time librarian, while others should be responsible for teaching School Librarianship. This was also suggested by Pholosi (1991:8) and Tawete (1996:14). In cases where there is a shortage of library staff, library assistants or students can be used. This has been seen to work in other colleges of education in South Africa, where students work as library assistants, for example Edgewood College of Education.

6.2.6. Teachers and library personnel should work in close partnership to share responsibility for the students' achievement of curriculum goals and objectives through the use of libraries. It is, therefore, recommended that teachers introduce students to books other than textbooks and then recommend that those books be bought and stored in the library, thereby encouraging students to use the library.

6.2.7. The aim of the college library should be to provide effective and efficient services to both staff and students. Apart from lending services, effective reference and information services should be provided. User instruction and specialised in-depth assistance to individual users should be encouraged. The services provided should be related clearly to the purposes

of the college, the opening hours should be convenient to both staff and students. In order to ensure maximum use of the libraries, opening hours should go beyond the college opening hours, including Saturdays. Where feasible, the services of the library should be extended to other students and to members of the community.

In conclusion, this study has clearly shown that college libraries in the former Transkei were far from being centres of teaching and learning, let alone research.

If the transformation of education is to succeed, then attitudes towards libraries need to be transformed. Funding must be adequate and libraries must obtain moral and material support from all relevant role-players. Above all, libraries must be recognised as being integral and essential parts of all institutions of learning.

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APPENDIX A

NAMES OF THE FOURTEEN TRANSKEI COLLEGES

<u>NAME</u>	<u>ESTABLISHMENT</u>	<u>LIBRARY EST.</u>
<u>THE PERIOD OF THE MISSIONARIES : 1882-1953</u>		
Clarkebury	1882	1901
Shawbury	1915	1942
<u>THE PERIOD OF BANTU EDUCATION : 1953-1962</u>		
Arthur Tsengiwe	1952	1954
Cicira	1954	1954
<u>THE PERIOD OF SELF-GOVERNMENT TO INDEPENDENCE : 1963-1976</u>		
Mount Arthur	1955	1954
Bensonvale	1957	1974
<u>THE PERIOD OF INDEPENDENCE : 1977-1994</u>		
Sigcau	1966	1984
Maluti	1974	1977
Butterworth	1976	1977
Bethel	1983	1983
Lumko	1987	-----
Clydesdale	1988	1991
Mfundisweni	1988	1991
Transkei College	1990	1990

APPENDIX B

Reference No: 4.3

URULUMENTE WASETRANSKEI



TRANSKEIAN GOVERNMENT

TRANSKEI NATIONAL LIBRARY
ILAYIBHRI YELIZWE ITRANSKEI

Private Bag
Ingxowa eYodwa yePost X5095

UMTATA.

18...../.....10..... 1993.....

Id: (0471) - 22524/312817
ENQUIRIES V.N. MALOTANA (MISS)
IMIBUZO

The Rector
TRANSKEI COLLEGE OF EDUCATION
PRIVATE BAG X 5111
UMTATA

Attention:

BUDGETARY ALLOCATION 1993/94.

Kindly be advised that:

- (i) Your library has been allocated R10 700-00 to spend on your resource needs for 1993/94.
- (ii) You are requested to submit your requisitions by 15/11/93 as all orders must have been received in to by the end of February 1994.
- (iii) Recommendations/orders lists should bear all the necessary bibliographic details for easy processing.
- (iv) Publishers' catalogues are available for consultation at the Transkei National Library (for those who need them).

Your co-operation in facilitating the ordering process will be greatly appreciated.

Thank you.

V.N. MALOTANA

DEPUTY DIRECTOR

cc Librarian

Transkei College of Education