

**ISSUES AND TRENDS IN SHAPING BLACK PERSPECTIVES ON EDUCATION IN
SOUTH AFRICA. A HISTORICAL-EDUCATIONAL SURVEY AND APPRAISAL**

by

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“I declare that ISSUES AND TRENDS IN SHAPING BLACK PERSPECTIVES ON EDUCATION IN SOUTH AFRICA. A HISTORICAL-EDUCATIONAL SURVEY AND APPRAISAL is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references”.



MAPULA ROSINA LEGODI

DEDICATION

I would like to dedicate this dissertation to my children - Manare, Shoki and Matshelane.

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SUMMARY

This study entails a critical investigation into the issue and trends that shaped Black perspectives on education in South Africa in the period between 1652 and 1993.

A theoretical-philosophical exposition is presented to establish the fundamental characteristics of education and therefore characteristics valid for every human being under any circumstances at any time. These characteristics were used to eventually appraise the issues and trends underlying the shaping of Black perspectives on education in South Africa.

This study has revealed that the shaping of Black perspectives on education in South Africa goes hand in hand with the growing realization among Blacks that education is not merely a political issue but also deeply imbedded in the interconnectedness and/or differences between social realities such as the church, the school itself, teachers' associations, the news media et cetera. This should be accounted for by every citizen in a responsible way.

Key Terms

Perspectives; Black education; Authentic education; Historical-educational; Survey and Appraisal; Educational trends; Open schools; Missionary Societies; Bantu Education Act; National Education Coordinating Committee; multiracial.

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CHAPTER 1

GENERAL ORIENTATION

1.1 INTRODUCTION

This study deals in essence with the development of Black perspectives on education in South Africa. This implies that the historical trends and issues determining the origin, evolution and nature of Black perspectives on education should be investigated and ultimately assessed.

Numerous authoritative scholars on education like Van der Walt: 1987, Hartshorne: 1992, Kgware: 1985; 1973, Dhlomo: 1980; 1983, Luthuli 1981, 1982, 1984, and many others have indicated that certain indicators, sometimes in the form of traumatic events in the history of South Africa, generally contributed to the shaping of Black perspectives on education. The history of the shaping of Black perspectives could be demarcated in general trends and issues shaping them: a process that reflects a growing awareness Blacks about what their position in South African education was, what the situation still is and what the situation ought to be. This awareness has grown from almost a non-existent idea of what education really is into, relatively speaking, a full-blown knowledge and insight of what education should be for any citizen in any country at any time.

1.2 SIGNIFICANCE OF THE INVESTIGATION

With regard to Black perspectives on education, Mokgalabone (1995: 181) indicated that the

“... historico - traditional factors in South Africa are responsible for a

demographically fragmented society along racial, ethnic and tribal lines. From this legacy flows, among others, the disadvantaged socio-economic status and hence, the cultural deprivation of the majority of Blacks ... Thus, school learners in this context **continue to perceive and conceptualize** (own accentuation RML) phenomena ... in accordance with the culture of deprivation”.

Broodryk and Van der Westhuizen (1994: 141) too emphasise that:

“The problem [in South Africa] is rather the lack of a general democratic culture. To a certain extent this vacuum is understandable as it was caused mainly by the historic development of the country South African society is therefore marked by the almost **total absence of self interpretation or a shared sense of common history**”. (own accentuation RML)

Laslo (1992: 18) has indicated that:

“Black perspectives on education has changed. The reason: The evolution of Black perceptions on education has changed from a non-involvement to active involvement in the South African education system”.

The above-mentioned issues referred to in these quotations not only justifies a critical investigation into the development of Black perspectives on education but may also contribute also in identifying, understanding, explaining and assessing the problems regarding the unfolding of Black perspectives on education within the period between 1652 and 1993. Pertinent trends and issues regarding the role of Blacks in the broader context of South African educational history should therefore be investigated.

1.3 THE STATEMENT OF THE PROBLEM

In 1990 Dr C.J. van der Merwe as well as Mr P Marais, respectively the Minister of Education and Training and the Minister of Education in the National Party government of that time, indicated that there was an on-going crisis in the South African school system (Beeld. 1990. 15 May:1).

The government agreed on the fact that Blacks were frustrated with the provision of Black education at that time. Well-defined, relevant and factually-correct criticism was levelled against the National Party government of the past decades. It was criticism that dealt with the legitimacy, authenticity, relevancy and future of Black education. This criticism, for instance, made the government aware of the fact that Black people had become increasingly aware of the context of the South African education system and the implications thereof for Black education (Chesler 1993: 210).

Christie (1991: 20-31) has indicated that the difficulties Blacks experienced with the South African education system are **not only** related to the identification of **reasons** for these (historical) problems **but also** how to **conceptualize** the problems clear enough for future rectification. In doing this by means of thorough research, as well as putting the research results responsibly and accountably on record, there is no doubt that the South African education system could also contribute to social prosperity.

1.4 AIMS OF THIS STUDY

In the light of the aforementioned significance of this study (cf 1.2) and statement of the problem (cf 1.3) this study aims at

- * identifying and critically explore the issues and trends in shaping Black perspectives on education directly or indirectly in South Africa
- * identifying and systemizing the nature of Black perspectives on education as it unfolded since the early beginnings of education in South Africa up to and including 1993
- * evaluating or appraising the evolution of Black perspectives on education in South Africa against the background of what authentic (true, original) education ought to be.

1.5 DELIMITATION OF THE RESEARCH

To understand and contextualize present Black perspectives on education in South Africa a preliminary research was undertaken to determine the structure in which these issues and trends could be researched in a meaningful and accountable way.

The preliminary research has eventually grown into a more substantive and valid “unit” with certain substructures which necessitates the following:

- * The **historical educational method** and **different approaches** (cf 1.7) are to be used as a “route” to give structure to, and explore in finer detail, a theme like **ISSUES AND TRENDS IN SHAPING BLACK PERSPECTIVES ON EDUCATION IN SOUTH AFRICA**.
- * A **theoretical-philosophical** or fundamental exposition of education should be undertaken to highlight those factors that constitute an authentic (original, true) education situation (cf Chapter 2). These factors will serve ultimately as criteria

to understand and evaluate the issues and trends with regard to the theme under investigation (cf Chapter 6).

- * The **period** to be focussed on in the South African educational history is the period 1652-1993. This period reflects certain characteristics in terms of the unfolding of Black perspectives on education in South Africa. The theme under investigation indicates in the first place **general** - mainly politically determined - issues and trends in shaping Black perspectives on education and is subdivided into two periods namely 1652-1948 (cf Chapter 3) and 1948-1993 (cf Chapter 4). The reason for this subdivision is indicated as clear as possible in Chapters 3 and 4 respectively. Second chapter 5 deals with a detailed analysis of the period 1652-1993 indicating and critically evaluating - sometimes less prominent - factors that directly or indirectly intensified, refined and moulded those issues and trends that shaped Black perspectives on education in South Africa. With that, one observes a (sometimes subtle) refinement and moulding of Black perspectives on education. This process could be described as the gradual “sophistication” of Black perspectives on education in South Africa.

1.6 EXPLANATION OF CONCEPTS

Some of the essentials concepts in the title of this dissertation needs to be clarified.

1.6.1 Historical-educational

History is a meaningful record of man's past. It is not merely a list of chronological events but a truthful integrated account of the relationship between persons, events, times and places. History is therefore used by man to understand the past and to facilitate future planning. In doing this man becomes aware of the interconnectedness between past,

present and future. (Best 1977: 340).

History of Education is intimately concerned with the study of education in its manifestation through the ages. Therefore the point of departure of a historical - educational study of this nature is not just retelling historical events as such but it is rooted in the scientific analysis of the educational phenomenon as revealed in the past in the education situation (Venter 1979: 43, 202).

1.6.2 The term “Black”

The word “Black” in this dissertation refers to a specific cultural group in South Africa. The cultural groups referred to here includes the Sotho (Pedi, Southern Sotho and Tswana), Nguni (Swazi, Zulu and Xhosa), Venda, Tsonga and Ndebele. Besides these groups, the word “Black” in this dissertation includes the slaves which were imported from Java and Madagascar (cf 3.2.2). Concepts such as “African”, “Native”, “Bantu” and “non-Europeans” are all used to refer to Black people in South Africa in this dissertation. The Indians and Coloureds are not categorised as Blacks within the context of this dissertation.

1.6.3 Perspectives

The term “perspective”, comes from a Latin word “perspectare” which means to continue to look until the object viewed is clear, bright and transparent (Van Rensburg and Landman 1988: 335). Alswang and Van Rensburg (1987: 618) add that perspective is a technique of drawing objects so that they give a natural impression of size, distance and depth.

This study will understand the word “perspectives” in terms of the Black perspective on education which will be viewed in relation to Black **position** and **viewpoints** as far as the **reality of education in South Africa** is concerned (Good 1959: 393).

1.6.4 Survey

Fawler and Fawler (1964: 1304) define the term “survey” as examining the general view of something. Good (1959: 542) understands a survey as an investigation of a field to discover current practices, trends and norms.

1.6.5 Appraisal

An appraisal is a formal and accurate valuation of property usually made by persons familiar with certain values (Shafritz et al 1988: 35). It also includes the process of synthesizing and interpreting data concerning a particular problem (Good 1959: 34). Alswang and Van Rensburg’s (1987: 133) definition emphasises an appraisal as the determination of value or worth of something or somebody. In this study an appraisal of Black perspectives is done in order to find the value of the investigation for future planning and transformation where necessary.

1.7 METHODOLOGY APPLIED TO THIS STUDY

The methodology of History of Education implies a twofold task: **Firstly**, a **method** is to be followed, which actually means that a formal, systematic and scientifically accountable procedure is to be followed to provide for a logical and reliable exposition of facts relevant to the topic. The method with regard to the field of History of Education is generally speaking a “standardized protocol” to follow to enable the researcher to complete his/her investigation.

Secondly one (or more) **approach(es)** should be used in History of Education. The approach(es) is determined specifically by the nature of the topic to be investigated (Venter and Verster 1986: 32, 39). Different approaches are to be used in this specific topic under

investigation and is discussed below.

The **method** to be applied in History of Education generally (as is the case with this topic) is the **basic-scientific or historical-educational** method. This means that facts relevant to the topic under investigation will be collected, analyzed, interpreted, systemized, verified and evaluated as thoroughly as possible (Venter and Verster 1986: 32-39).

The **approaches** to be applied within the bounds of this topic are the **metabletic approach**, the **problem-historical approach** and the **phenomenological approach**.

The word "**metabletic**" is derived from the word "metabellein" which means "change". The metabletic approach, therefore, aims at indicating how educational theories and practice have changed in time and space (Venter and Verster 1986: 46-47). Through the metabletic approach the researcher of the topic under investigation is enabled to indicate how **ISSUES AND TRENDS IN SHAPING BLACK PERSPECTIVES ON EDUCATION IN SOUTH AFRICA** were determined by different periods (time changes) in the educational history of a certain country (South Africa).

The **problem-historical** approach is to be used because the educational past can be uncovered by asking questions arising from difficulties in education (Venter and Verster 1986: 39-40). In the context of this research problems or difficulties regarding the **ISSUES AND TRENDS IN SHAPING BLACK PERSPECTIVES ON EDUCATION IN SOUTH AFRICA** will be highlighted and explored in a logical, meaningful and sensible way.

The word "**phenomenological**" is derived from the Greek word "phainomenon" which literally means "as reality appear" or "as reality seem to be" (Gunter 1985: 3). This study attempts to explore the phenomenon of education as a reality in a meaningful viable and accountable way.

1.8 SOURCE MATERIAL

In this dissertation use was made of both primary and secondary sources. The body of this dissertation, however, is based on research as it appears in secondary sources.

Primary information was mainly obtained by interviews, reports of commissions established by the state and newspaper reports, whilst **secondary information** was obtained through different types of secondary sources such as M.Ed.- and D.Ed.- dissertations, scientific textbooks and readers.

1.9 DEVELOPMENT OF THIS STUDY

- Chapter one will deal with a general orientation towards this study.
- Chapter 2 deals with a phenomenological exposition of fundamental aspects of education. This exposition will serve as a basis for appraisal or evaluating the nature of Black perspectives on education as it unfolded in South African history.
- Chapter 3 focusses on the principles and practices of general - mainly politically determined forces (issues and trends) - that shaped Black perspectives on education in South African between 1652 and 1948.
- Chapter 4 will focus on the principles and practices on general - mainly politically determined - factors (issues and trends) that shaping Black perspectives on education in South Africa between 1948 and 1993.

- Chapter 5 will focus in more detail on those (sometimes more subtle) factors (issues and trends) that refined and moulded Black perspectives on education in South Africa in the whole period between 1652 and 1993.
- Chapter 6 entails an appraisal or evaluation of those issues and trends in shaping Black perspectives on education in South Africa.

CHAPTER 2

FUNDAMENTAL ASPECTS OF EDUCATION: AUTHENTIC IMPERATIVES FOR UNDERSTANDING THE DEVELOPMENT OF BLACK PERSPECTIVES ON EDUCATION IN THE REPUBLIC OF SOUTH AFRICA

2.1 INTRODUCTION

Before attempting to provide a clear, accountable, and as far as possible objective exposition regarding the nature and development of Black perspectives on education in South Africa, it is necessary to acquaint oneself with those fundamental, universal or authentic factors constituting any education phenomenon. Although the exposition below does not pretend to be a complete elaboration of what education fundamentally entails, it might serve as a substantial guideline for ultimately identifying and evaluating those forces and factors determining the nature and development of Black perspectives on education in the Republic of South Africa.

Fowler and Fowler (1964: 78) explain the word "authentic" as a concept implying "reliability, trustworthy and genuine". Van Rensburg and Landman (1988: 29) claim that "authentic" practically refers to the real doers of a deed in accordance with relevant and trustworthy facts.

The concept "authentic" education therefore refers to an act - informal or formal - aiming at actualizing those values and norms which are highly regarded as "true" "reliable" and "trustworthy" by a cultural group or particular nation.

Chesler (1993: 160-174) claims that "authentic" education entails the acceptance of particularly the norms and values of one's culture which is imbedded in the ontological (original) existence of man. This means that authentic education action and the social structures in which they are imbedded systems should provide for man's deepest (fundamental) needs such as the need for food, shelter, guidance, security, dignity, self-actualization and self-respect. By doing that, any education system could contribute in shaping those values and norms which give meaning to man's existence.

Griessel et al (1986: 160-161) argue that authentic education is not limited to preparing the child for a purely mundane (secular) existence. If education is degraded to mere occupational training where the child is seen as only a potential worker or "someone who produces", then the human dignity of the individual is neglected. Such education is unreliable because the fulfilment of man's deepest needs is not rooted in the material only but also in his intangible, immaterial (spiritual) yearnings.

Thus, the concept "authentic" in educational context refers, inter alia, to a reliable and accountable condition or climate which will enable the educator to provide in a responsible manner to the most basic needs and zeal of another human being. This means that every human being should be guided towards actualizing his/her skills as a total human being in order to contribute to his community in a productive and meaningful way. Not only psycho-motoric, but also intellectual and psychological skills are necessary to become a responsible and accountable citizen and opinion-former in society.

Below follows an exposition of the fundamental or authentic characteristics of the education phenomenon which can serve as parameters or guidelines for any individual and/or education system. These characteristics has to be accounted for in everyday life in any society.

2.2 AN EXPOSITION OF AUTHENTIC EDUCATION

2.2.1 Introduction

The factors (constituents) influencing authentic education are characterised by the following fundamental features.

- * The tangible constituents of the pedagogic situation namely the educand, the educator and the learning content.
- * The relationship structures between educator and educand: The structures of understanding, trust and authority.
- * The goal or aim of the pedagogic situation.
- * A philosophy of life and culture.
- * An accountable and viable infrastructure or logistical system.

These factors will be discussed in detail below.

2.2.2 The constituents of the authentic pedagogic situation

2.2.2.1 The educator

The educator (parent or teacher) is the person who primarily initiates the education occurrence and is generally someone who is already an adult so that he can accompany the child as a developing human being, not only towards a thorough understanding of

adulthood and human dignity but also to acquire clarity on the obligations that goes with adulthood and human dignity (Van Zyl 1973: 22 & 120-122).

The word "educator" is synonymous with the word "pedagogue". The word "pedagogue" is derived from the Greek term "paidagogia" and stems originally from the Greek words "pais" and "agein" which means "child" and "guidance" respectively. Historically the pedagogue was a Greek slave who had to literally accompany the child and to guide and protect him. (Griessel 1985: 11). The educator is therefore faced with the child who needs shelter, support and guidance at home or (especially since the latter half of the 20th century), at school. Such a teacher or parent should not just be a transmitter of knowledge and a moral mentor but should also be someone who accompanies the child to proper adulthood in the sense that the child will experience a meaningful, independent life with self-respect and respect for his /her fellow-man (Griessel et al 1986: 23; Du Plooy et al 1993:117).

In modern society the teacher has (largely) taken over the role of parents. On the one hand the teacher is a scientifically schooled expert or instructor on a post-scientific level and on the other hand he/she is a moral and ethical mentor (Motaung 1992: 103-104). As an education specialist, the modern day teacher should not only teach the child psycho-motoric skills and subject-knowledge but also "life skills" such as dedication, love, respect, honesty, loyalty which are generally associated with those norms and values that give meaning and destiny to life.

Irrespective of modern teaching aids such as radio, television and computers, the teacher cannot be replaced in the teaching-learning situation. It is actually only the teacher who symbolises norms, values and valuable standards and not technology itself. Therefore the teacher should command respect and authority by using teaching aids skillfully in the teaching situation (Motaung 1992: 103-107).

Another requirement of a real teacher is that he should be highly aware of the responsibility with regard to his academic knowledge and professional status. Enthusiasm and dedication to his field of study, as well as sense of study towards his profession might ensure that genuine education is transmitted (Van Vuuren 1988: 360; Luthuli 1982: 100). The teacher should have a dedicated interest to be able to obtain expert knowledge in his field of study. Furthermore, the teacher has to acquire the skills to be able to impart the knowledge and at the same time be highly aware of the ethos of his profession. In a pedagogical situation, it is only a well qualified, competent and mature teacher who is able to implement the desirable education reforms and innovations reflected in a school curriculum. Therefore the teacher should always be given the best opportunity by society (state, church, community) to qualify him/her for such a comprehensive and important task (Luthuli 1982: 29).

What about the responsibility of a teacher? In this regard Du Plooy et al (1993: 7) argue that there is no perfect teacher. A teacher should at least comply with requirements such as:

"A strong pleasant dynamic personality, an exemplary and incorrigible conduct in life, honesty, trust, worthiness, sobriety, unselfishness and devotion, absolute candidness, diligence and industry, perseverance, soundness and particular empathy".

Besides these characteristics, Luthuli (1982: 100) emphasises that the teacher should be courageous and purposeful with a strong power. Furthermore, the teacher has to be intelligent and resourceful with a discriminative attitude. Burns (1987: 151) adds that the real teacher should be also flexible and well integrated in society.

The teacher has also a significant role to play in assisting parents to educate their children within the close bonds of the family situation. Due to the fact that both the father and

mother are working in modern times, the teacher should make sure that the school supplements the home. This means that the teacher should also guide the parents how to assist the child in emancipating from the family as micro-education environment towards exploring the wider macro-reality (Petje 1985: 107-108; Fourie et al 1991: 270).

On their turn the parents' obligation is to keep the teacher informed about the psycho-social behaviour of the child within the closer family situation (Fourie et al 1991: 270). An effective teacher should be aware that a school is a transmitter of culture. Culture is, *inter alia*, the exponent of norms and values ensuring a great degree of security and accountable guidance to an individual. Dreckmeyr (1989: 54-55) argues that there is no culture or civilization which is neutral or universal. The school is therefore not neutral or universal but is driven by particular norms and values that, among other things, acknowledges the individual and social dignity of the child as a human being. Thus, the school system (educational system) should create the opportunity (social climate) for the educator to educate the child within the parameters of those norms and values that acknowledge the dignity of every person as an individual as well as a social being. The school system should therefore acknowledge the human dignity of the child on the one hand and, on the other hand, respect his/her culturality which is based on fundamental human needs and yearnings (Fourie et al 1991: 270-272).

2.2.2.2 The educand

Griessel et al (in Motaung 1992: 106) describe the child at home or at school as the "educand". The child is naturally ignorant and helpless and is in need to establish relationships with regard to nature, other people, himself and God. Thus, he should be assisted by the educator to obtain the knowledge and skills to establish a viable, sensible and accountable relationship with nature, other people, himself and God. As a human being the child is born not only with individual cognitive, emotional and spiritual

potentialities but also with certain limitations. This implies that the child's (educand's) inherent cognitive, emotional and spiritual skills should be developed and shaped through education. In this regard it is also important to realize that the child should be acknowledged (sometimes tolerated!) by the teacher as someone with unique characteristics (Gunter 1985: 138).

For authentic education to take place, the educand and educator should always be in dialogue which takes place through learning content and/or through the example of the educator. Du Plooy et al (1993: 46) claim that the child's communication with the educator creates feelings of peace and security, ultimately encouraging the child's active participation in the "world outside".

The child needs an adult's guidance, not because he/she is a child-in-need but also a free, self-conscious rationally thinking, choosing, deciding and willing person who can ultimately make a substantial contribution to society. Therefore it could be postulated that the child has a multitude of innate talents or possibilities of the head, heart and hand which must be personalised and actualised. Having realized that, the child can look forward to a positive future (Gunter 1985: 69-70).

2.2.2.3 The learning content

The learning content features in the different subject disciplines, syllabi and textbooks as determined by important role players like educationists and any other persons with special interests in education.

To be authentic, the learning content should be the "living" content for the child. Griessel et al (1986: 30) indicate that the learning content represent a valuable selection or sample of real life and should not primarily be studied and memorised for the sake of just the

content. Also the quality of the learning content is a factor that determines success or failure in life. Du Plooy et al (1993: 177) emphasise that a great deal of fundamental as well as practical thinking should be spent on the nature and purpose of learning content. This task requires from the educationist/teacher a logical and clear exposition of learning content to enable the educand/pupil to understand and apply knowledge.

Gunter (1985: 135-136) stresses that the learning content should not only be valuable, knowledgeable and normative, but also closely linked to the child's level of development and nature of his culture. This implies that the learning content should enable the adult-to-be to realise how to make a substantial contribution to his community. Luthuli (1982: 79) emphasises that the policy makers and designers of the education curriculum as well as those involved in instruction should all be stakeholders in education activities. Coherent teamwork between planners and practitioners is one of the key factors or cornerstones of good education.

Understanding the potentialities and limitations of the educator, the educand and the learning content as concrete constituents of the education situation does not provide sufficient ground in understanding and achieving successful education/teaching. The success of education is also determined by the different relational dimensions that could be identified and is generally described as the **relationship structures** (Griessel 1985: 55). The next section will deal with this matter.

2.2.3. The relationship structures as authentic reality

2.2.3.1 Introduction

The relationship structures consists of a number of unchanging relations without which proper education ceases to exist. The three pedagogic relationship structures that will be

discussed below are the relationships of knowing (also known as the relationship of understanding or cognitive relation), the relationship of trust and the relationship of authority (Griessel 1985: 55).

2.2.3.2 The relationship of knowing

To educate the educand effectively, the educator has to know the needs, the capabilities and even the problems of the child. The educator should acquaint himself more and more to what the educand is capable of. Furthermore the educator should take cognisance of the child's character, attitude, sex, age, physique, cultural background, family life, scholastic and intellectual achievements, his dreams and his ideals (Du Plooy and Killian 1984: 85).

Chesler (1993: 403) emphasises the fact that the teacher should know and understand the norms and demands of the community from which the child comes. The ideas, judgements and actions of a child are, generally speaking, also a reflection of the values of the community in which he lives. Fourie et al (1991:205) maintain that the educator should realise that the child's feelings comes first. The child's feelings and wishes to actualize himself positively and progressively in his community should be promoted. At the same time the undesirable feelings, ideas and actions should be discouraged. To make the pedagogic intervention genuine and authentic, the educator must be able to place himself in the position of the child. Only then will guidance in the form of tuition, self-actualization, admonition, et cetera, be meaningful to the child (Kgorane 1976: 92). Besides the educator knowing the child, the educand too should know who his educator is and what to expect from him/her. This is done to have trust and faith in the course of the education process. The educator must assist the educand to clearly understand the route and purpose of the relationship. This entails the following:

(a) Authority of the demands of propriety:

The demands of authority are controlled by virtues as specific prescriptions that are accepted and understood by the community in general.

(b) Understanding the demands of being human:

The demand of being human should be strongly exemplified by the educator in the education situation. Through the educator, the educand should learn to know what the human way of doing things are and, at the same time, how it corresponds with those values and norms that give meaning to life. In doing this, the educand should not only learn to know what the limitations or shortcomings of the human being are but also experience the (extreme) possibilities of what man ought to be.

(c) Understanding responsibilities:

The obligation to choose and to act in a responsible way must be assumed and accounted for.

(d) Understanding proper exertion:

Through the educator the child should learn to always give his/her best in the activities in which he/she is involved.

(e) Understanding obedience:

The child must learn to know that obedience does not mean inferiority to the educator but rather a willingness to obey to the norms and values that a dignified

life expects from a human being. To acquaint himself/herself with the above-mentioned demands the educand should be guided to take into account the intellectual and emotional qualities of the educator. It can happen that some situations limitize or inhibit the educator to give his/her best in the education situation.

2.2.3.3 The relationship of trust

The educand is in need of someone who could be trusted and through whom he/she can gain a foothold in life. Due to his/her extreme need, helplessness and weaknesses, the educand should fully accept and believe in the bona fides of the educator as mentor.

The educand should also proof to be confident enough to take up the challenge to be guided by the educator. Therefore the educator's conduct, convictions, genuineness and pedagogic love should provide the child with enough reason to have faith in the educator. The educator should also display his trust in the child which aims towards gradually releasing the child from the authority of the adult (Du Plooy and Killian 1984: 82; Du Plooy et al 1993: 95-97; Griessel 1985: 61).

Mutual trust and confidence between educator and educand also implies a natural spontaneous and affectionate relationship of love. Faith, openness, respect, hope, confidence and positive expectations are not only reflections of trust but they also thrive on love (Du Plooy et al 1993: 97-98).

2.2.3.4 The relationship of authority

Pedagogic authority is regarded by Griessel et al (1986: 138-139) as a very important feature of the relationship between educator and educand. The authority of the adult provide the frames of reference or guidelines within which the educand can proceed to the

future. The fact that the future is unknown (and in many respects unsafe!) for the inexperienced child, makes the relationship of authority a "safe" point of orientation. The guidelines provided by authority are on the one hand those norms and values that give responsibility, accountability, meaning and purpose to life. On the other hand it motivates the pupil to realise himself/herself.

If the educand (consciously or unconsciously) refuses to act according to certain principles, the educator has to intervene to prevent the educative purpose from being defeated. When the educand really accepts the educator's involvement with him as proof of his love and concern, the acceptance of educative authority becomes a natural response on many ways. Griessel (1985: 57-58) also warns that pedagogic authority must not be equated with force, extreme punishment and suppression. The main objective should be responsible assistance in progression to a dignified adulthood. Chesler (1993: 405) adds that agogic (pedagogic) authority depends on the educator's embodiment of the norms and standards of the community in which the educand lives.

To be an authoritative educator, the adult - and more specifically the teacher - should on the one hand remain a student and a subject expert and on the other hand master the skills of tuition and training. In doing so, he will be inducing respect and confidence in him.

The afore-mentioned relationship structures cannot be seen as separate components of the education relation. Knowing the child is for instance, a prerequisite for authoritative guidance. The authoritative educator must also possess a sound knowledge of how and when to use educational knowledge to provide support to each child. In that way the educator can create trust to enable them to proceed to the (unknown) future. In this sense the pedagogic aim as integral part of authentic education is important.

2.2.4 The pedagogic aim as integral part of authentic education

2.2.4.1 Introduction

The pedagogical aim has to do with the intended outcome of the education act. The aim does not always guarantee a positive outcome but at least provide accountable guidelines for reaching “ideal” milestones in education. These aims will be discussed below.

2.2.4.2 Complete development of the learner

The principle for any child's development is that all his/her latent potential must be developed fully. That means that provision should be made for the cognitive, emotional, physical as well as the spiritual development. The educator should also avoid developing only certain aspects/dimensions of the child's potential at the expense of others (Van Schalkwyk 1988: 31-32).

2.2.4.3 Differentiated development of the learner

It is very important to realize that each child is unique and therefore different from other children. In his/her development the child needs a form of education which will suit his unique nature. This personal attention during education implies that the particular aptitudes, abilities and/or handicaps of the child are kept in mind. In doing that, the child might be enabled to actualize himself proudly in the community he/she lives (Van Schalkwyk 1988: 32).

2.2.4.4 Relevant development of the learner (child)

Van Schalkwyk (1988: 33) defines the term "relevant" as being up to date and to the point. This means that the child as a growing person must be brought up with the awareness that he/she should not live only a productive life but also keep up with contemporary trends. The fact that modern times expects tangible results from professional people makes this awareness much more urgent (Van Schalkwyk 1988: 32).

Skills in relation to the physical, intellectual and emotional are all skills that need to be developed in the highly pragmatic approach of the modern world.

2.2.4.5 A balanced adulthood as the aim of authentic education

Adulthood is not an "ultimate" or "final" attribution, a state or condition which one reaches. It is rather a state of human behaviour that corresponds with responsible, accountable and meaningful responses to situations on the level of the educand's relationship with himself, the world and the transcendent (Chesler 1993: 160). Despite the fact that the concept "adulthood" is a relative concept the following indicators can in some or other way reflect adulthood as a normative condition.

(a) Meaningful existence

A human being who aspires to exist in a meaningful way, is experiencing an important determining factor of adulthood. A meaningful life means a positive view on life with a great sense of purpose and destiny. Meaningful existence also implies the search for norms and values in life and to live accordingly (Du Pooy et al 1993: 143; Du Plooy and Killian 1984: 101).

(b) Self-judgement and self-understanding

Griessel (1985: 66) maintains that real education should enable the adult to judge himself objectively and critically on a continuous basis. This requires a continuous introspection with a view to understanding one's status and role in the society in which one lives. A person can evaluate himself and judge his choices and actions in the light of those values and norms that appeal to him (Du Plooy and Killian 1984: 102-103).

(c) Worthiness of being human

An adult who is aware of the worthiness of being human should always act in a dignified way, respecting his own human dignity and give recognition to the dignity of other human beings. Respect for human dignity implies respect for human life despite the limitations or shortcomings as manifested in one's personal life or the life of other people. The realisation of human dignity can lead to a subservient and productive life, and thereby contributing to the improvement of the community in which he/she lives (Griessel 1985: 66; Du Plooy et al 1993: 143-144).

(d) Morally independent decision making and actions

Developing a sense for the moral is actually aimed at making responsible, accountable and independent decisions. An adult should be able to evaluate his own thoughts and deeds in terms of moral norms such as the ethical, aesthetical, spiritual and juridical in the society in which he/she lives. In this context morality can take a firm stance against dehumanising the human being in the society (Van Vuuren 1988: 86-87; Griessel 1985: 67).

(e) Norm and value identification

Van Rensburg et al (1988: 314) indicate the meaning of norms as "measuring". It is originally from the Greek word "norma" which was a carpenter's square. In scientific terms the concept "norm" is presently used in the context of "measuring" or assessing the results of a certain action or scientific investigation. In this sense educative actions and/or investigations should correspond with pedagogic norms laid down by what is viewed as sound for the human being.

The concept "value" on the other hand is seen by Du Plooy and Killian (1984: 126-127) as denoting "worth", "desirability" or "utility". Values go hand in hand with realizing the worthiness of (certain) norms. The obligation of any human being is not only to continuously determine the values of his norms but also be realistically obedient to the authority of these norms as sound directives for life.

Man lives in a world where values and norms hold. No human being is born with a "precast" set of norms and values. Norms and values are part of the life world and are instilled in the child through identification with his/her education. When man has reached adulthood, his identification is supposed to reveal a personal, independent and accountable realization of propriety (Griessel 1985: 68; Du Plooy et al 1993: 144). Through true education the child could eventually develop the following normative values in life stated by Phenix (1958: 550) as follows:

- * The material factors that support the physical existence: food, clothing, shelter et cetera.
- * Social values factors from man's need for relationships with other persons.

- * Values related to the search for “truth” that arise within the realm of the intellectual psychological and spiritual life.
- * Moral values aimed at justice, fair play and honesty.
- * The appreciation of beauty which reflects the aesthetic values of man.

Genuine education should aim at the building of values that will provide a firm anchor in life. Such values should be indicated in the learning content that is taught at school (Du Plooy and Killian 1984: 14). Any education (school) system should continuously evaluate those norms and values aimed at educating their citizens. These norms and values will ultimately determine the behaviour, perspectives on life and yearnings of the human being it produces and ultimately, also the quality of life of the citizens of a country (Van Schalkwyk 1988: 32-33).

2.2.4.6 Provision for life long learning

The other purpose which education can serve is the provision of knowledge that will keep an adult a learner as long as he lives. Man requires continuing education, not only for vocational purposes but also for his/her own personal growth and enrichment. The following factors are important reasons for implementing the principle of life long learning:

- * New knowledge brings with it new opportunities which man must exploit.
- * The explosion of knowledge has brought about important social change such as the improved standards of living, the changes in the role of women and youth as well as changes in the life styles of people.

- * Circumstances in the business and professional world change rapidly. Retraining is therefore necessary.
- * Some old jobs vanish while new ones appear almost daily. Therefore new knowledge and skills to do the new jobs are necessary (Van Schalkwyk 1988: 266).

2.2.4.7 Optimal learning opportunities

Beside providing for life long learning, it should also offer optimal learning opportunities. The life style and broad culture of a society should make it possible and conducive for learning opportunities to take place. Such opportunities could be provided through societal structures like the church, welfare services, governmental institutions, business, the media and so forth (Van Schalkwyk 1988: 264-267).

2.2.5 A philosophy of life as an authentic reality

An adult's choices and his subsequent acts are characterised by an unconditional commitment to the demands of propriety. These acts are inherently imbedded in a framework of life-compelling values which he/she feels compelled to realize (Griessel 1985: 68). Shava (1959: 6) indicates that this framework is called a philosophy of life which means that man attaches specific values to certain things in life. As an important frame of reference a philosophy of life provides the individual with the knowledge and insight in those factors that improve the quality of life.

Du Plooy et al (1993: 303) and Griessel (1985: 68) indicate that man is not born with a philosophy of life but is born with the task of establishing and shaping his own philosophy of life by means of his personal choice of values through education.

2.2.6 The need for a viable infrastructure as authentic reality

Every society has always had some form of educational infrastructure depending on its level of intellectual, spiritual social and economical development. This infrastructure entail various ways and means of actualizing and supporting the most basic needs of any education system. Nonetheless, the teacher, the educand and the subject matter (content) still need a support (or back-up) system in terms of proper financing, improved communication, good management, equal opportunities, et cetera. This task should be fulfilled by, inter alia, the state, the business sector, family, church and teachers' bodies (Van Schalkwyk 1988: 131-209). Other immediate needs such as relevant text books, teaching aids, good teachers and an environment conducive to learning are also essential (Shava 1959: 1). Without any doubt, the main constituents of any education system need a viable support system to create a climate for realising and actualizing the different but essential potentialities of the individual within society.

2.3 CONCLUSION

This chapter has dealt with different constituents, relationship possibilities, aims, the role of a philosophy of life and infrastructural support as fundamental realities constituting the demand for authentic education. In viewing the fundamental factors underlying the education phenomenon one can conclude that education is not only a complex phenomenon determined by a great number of interwoven factors but also implies a high level of reflectional and abstract thinking. This means that one can only understand, compare, evaluate and rectify the realities of education when one understands the true demands of education. In doing so, the individual could be enabled to understand, compare, evaluate and shape his/her personal views or perspectives on what should be regarded as "genuine education".

In terms of responding to the true demands of education in the South African context the educator - also the educational **researcher** - should ask the following relevant questions: What has happened, what is happening and what should happen in the South African education system contributing to the evolution of a realistic, sensible and feasible Black perspective on education. By identifying certain factors and trends in the South African history of education, one could identify, describe and assess those crucial issues influencing Black perspectives on education. The following chapter will deal with the factors and trends in shaping Black perspectives on education in the period 1652-1948.

CHAPTER 3

ISSUES AND TRENDS IN SHAPING BLACK PERSPECTIVES ON EDUCATION 1652-1948

3.1 INTRODUCTION

The second chapter of this study has dealt with the foundations of the phenomenon of education. As explained (cf 2.1) the nature of these foundations will eventually (cf chapter 6) serve to understand and evaluate pertinent issues concerning the development of Black perspectives on education in South Africa.

To understand and evaluate Black perspectives on education in South Africa, it is essential to acquaint oneself with the development of Black education within the broader context of the genesis and development of South African educational history. A study of this nature should not only bring to light the historical forces that determined the general course and direction of education in South Africa but also highlight those factors which in a larger or lesser extent shaped Black perspectives on educational issues. A study of this kind can also contribute in identifying, explaining and assessing the very nature of the evolution of Black perspectives on education in South Africa.

The South African educational history can broadly be divided into two distinguishable periods namely 1652-1948 and 1948-1993. Chapters three and four entail a discussion on the unfolding or evolution of Black perspectives on education in South Africa within these time frames and against the background of pertinent historical factors and forces shaping

them. Chapter three will be focussed on the period 1652-1948 and is subdivided into the periods 1652-1795, 1795-1910 and 1910-1948. Chapter 4 will deal with the period 1948-1993.

3.2 BLACK EDUCATION 1652-1795

3.2.1 Introduction

The period 1652-1795 spans the era of the first Dutch settlement at the Cape. This period is strongly characterised by the growing pains the early inhabitants of South Africa experienced in establishing an education system and, with that, laying the early foundations of (sometimes) turbulent years to come.

3.2.2 The genesis of Black education in South Africa

Shortly after the arrival of the first slaves from Java¹ and Madagascar² in 1658, the first public school was established in Cape Town. This school was situated near the present Market Square in Cape Town (Venter and Verster 1986: 85; Jones 1966: 8). No formal schooling has actually taken place between 1652 (the year in which Jan van Riebeeck the first Commander at the Cape, founded the Dutch settlement) and 1658 (Claassen 1995:

¹ Java is an island that belonged to the Dutch East Indian Company (DEIC) in the 17th century and is situated in the Indian Ocean approximately on 7 S and 10 E (Phillips Atlas of the world 1994.s.v. 'Java'). The Java slaves were well-known for their tenacity and honesty and were famous among the early settlers at the Cape (Barker et al 1988: 48-49).

² Madagascar was originally a French island and is situated 400 kilometres east of the Southern part of Africa approximately on 20 S and 47 E (Phillips Atlas of the world 1994.s.v. 'Madagascar'). Many slaves were transferred from Madagascar to the Cape settlement during the 17th century. The Madagascar slaves were famous because they were physically strong and hard-working people (Barker et al 1988: 48-49).

453-455; Behr and MacMillan 1971: 357). The fact that there was no formal schooling between 1652 and 1658 could be ascribed to the fact that it took the first settlers in the Cape approximately six years to create facilities and establish the infrastructure and necessary logistics for formal schooling (Coetzee 1975: 3).

This first public school was exclusively a slave school (Coetzee 1975: 404; Christie 1991: 32; Malherbe 1925: 28; McDonagh 1980: 19). The main purpose of establishing the slave school was to enable the slaves of the Dutch East Indian Company (DEIC) and private slave owners to learn the Dutch language and receive instruction (Behr and MacMillan 1971: 357; Harmse et al (s.a.): 12). The principle on which the content and method of instruction was based was the Dutch school system, the native land of the early European (white) settlers (Malherbe 1925: 7). On the long term the DEIC's slave education policy not only envisaged better communication between slave and slave owners but also to improve workmanship and loyalty among all slaves (Hlatshwayo 1991: 50; Marambana 1987: 13).

The opening of the first public school marked not only the beginning of education of Blacks in South Africa but also unleashed certain forces and factors that increasingly shaped Black perspectives on education in South Africa as well as moulding the future of education in South Africa in general. In the first public school the pupils were taught by the sick comforters or visitors of the sick called the "sieckentroosters" or "Krankebezoekers" (Malherbe 1925: 28). The first sick comforter was Pieter van der Stael who was a dedicated teacher and brother-in-law of Jan van Riebeeck (Behr and MacMillan 1971: 35; Coetzee 1975: 404).

Van der Stael's task was not an easy one. Slaves were not used to formal schooling and language differences between the school master and the slaves made communication almost impossible. These cultural differences between the slaves and the Europeans generally

resulted in growing alienation between Van der Stael and his pupils (Behr and MacMillan 1971: 357). The slaves were eventually antagonised towards the kind of education imposed on them. Their apathy towards education often resulted in regular truancy and behaviour problems (Molteno 1984: 46; Christie 1991: 221-222).

To encourage the slaves to attend school, Van Riebeeck instructed Van der Stael to reward them by providing a tot of brandy and two inches (approximately five centimetres) of tobacco (Eybers 1918: 12). They also received rice as reward (Malherbe 1925: 28). All these attempts were in vain and the slave school was eventually closed down in 1663. At his own request, Van der Stael left for Batavia. In the same year, the Political Council³ requested Van der Stael's successor, Ernestus Back, to open a school where Europeans as well as non-Europeans could attend. The reason: white children needed education too and the Political Council hoped that the influence of white children could improve the slave's aptitude towards schooling (Coetzee 1975: 404-405).

In Coetzee (1975: 404-405) Back's school is described as a school for "Caepse school kinderen, soo Duijtse [Dutch] also swarte". Seventeen pupils registered on the first day (Granmer and Woolston 1980: 2). Twelve pupils were Europeans, four were Blacks and one a Hottentot. This policy indicated at least the intention of the Dutch government, on the one hand, to educate Blacks and, on the other hand, to accommodate Europeans and Blacks within one education system. Coetzee (1975: 405) confirms this intention as follows:

"Met die stigting van hierdie skool is 'n beleid van rassemenging
ingevoer wat baie jare lank in swang sou bly. Daar sou geen
segregasie in die skole wees op grond van kleur of ras nie en

³ The Political Council was granted the legislative and executive powers by the DEIC to determine political and social policy at the Cape.

Blank en Nieblank sou langs mekaar op dieselfde skoolbanke
plek inneem en gesamentlik onderwys ontvang”.

Malherbe (1925: 25) describes the education situation at the Cape after the foundation of the first racially mixed school as follows:

“The colour prejudice seems to have been non-existent in those days. The community was so small that the names of all the children were known and the relative amounts which each had to pay were fixed by the commander”.

However, lasting problems with the schooling of slaves forced Isbrand Goske, a Commissioner of the DEIC in Java, to visit the Cape in 1671 to investigate the matter (Malherbe 1925: 28). To enrich the spiritual life of the slaves, as well as shaping their susceptibility for education, Goske recommended that both young and old slaves should attend church services once daily from Monday to Saturday and twice on Sundays (Harmse et al (s.a.) : 12).

3.2.3 Early indications of separate education in South Africa

Due to Goske’s recommendation the church became more involved in the education of slaves. Also the Church Council⁴ was not pleased with the slaves’ behaviour which still characterised a high rate of truancy, immorality and misconduct (Coetzee 1975: 405). This made the Church Council argue that slaves inhibited the general development of the white

⁴ For good management purposes, the Political Council appointed various councils responsible for the social and cultural life of the Cape people. The Cape Church Council was responsible for the spiritual life with the specific assignment to spread the Christian values.

child (Van Niekerk 1989: 105).

In 1676, the Church Council came up with the idea that slaves should be separated from white children (Coetzee 1975: 404). The Political Council was in favour of this (practical) suggestion. This step marked the end of a thirteen year period of what could be described as multiracial education in the Cape settlement. This brought into South African education the first signs of separation on racial grounds (Coetzee 1975: 404-405).

Shortly after his arrival at the Cape in 1685, Commissioner Hendrik Adriaan Van Rheede practically implemented the idea of separate education when the first separate slave school was opened in the Cape Town (Hlatshwayo 1991: 51). This "Spesiale skool vir Slawe" (Coetzee 1975: 405) was now situated at the slave lodge in the Castle, the headquarters of the Dutch East Indian Company in Cape Town. The existing school building (near the Market Square) in Cape Town was now intended for use by white children while all the slaves were forced to attend the slave school in the slave lodge. Jan Pasqual, a coloured teacher and a certain Margaret, a female free slave⁵, were responsible for slave education in the slave lodge (Coetzee 1975: 405).

Although Van Rheede stipulated that no slaves should attend white schools and vice versa, racially mixed schools were still a general phenomenon in the Cape. This was due to severe limitations of existing educational amenities in and around Cape Town such as a shortage of teachers, insufficient equipment and an underdeveloped infrastructure, for example the poor condition of roads and an almost non-existent communication system. As a result the Political Council and church authorities did not formally raise objections

⁵ A "free slave" was a slave who was freed from the slavery contract and rules of the DEIC. The condition was that the slave should have proved him/herself as a disciplined person who confessed the Christian religion and be able to speak the Dutch language fluently (Regehr 1979: 107).

to the practice of racially mixed schools, also known by then as “open” schools (Coetzee 1975: 405).

3.2.4 Early open schools

With the growth of the settlement at the Cape, the number of pupils, Black and white, increased too. The growing need for education and the lenient attitude of governmental authorities towards racially mixed schools stimulated education at the Cape to such an extent that a significant number of non-racial open schools was a general scene. In 1737 there were four non-racial schools in Cape Town. In 1779, this number increased to eight. From the total enrolment 696 pupils in Cape Town, 82 were Blacks. The most popular school in Cape Town was that of George Knoop. Out of the enrolment of 136 pupils in Knoop’s school, 25 were Blacks. Job Jacobs had in his school 50 pupils of which 16 were Blacks. Not only an open schooling system was practised in the Cape during the colonial period but also a private school system (Coetzee 1975: 406).

3.2.5 Private schools

A private school system was established in South Africa at the beginning of the 18th century and is described by Behr and MacMillan (1971: 107) as:

“Een school het welk buiten de gewone uren
gegeeven word, 'of door een publicq meester
'of door iemand anders die by particulieren
aan de huizen rondgaat.”

The idea behind the private school system was not to discriminate against certain ethnic groupings but was rather based on the difficulties the Political Council had with the

remoteness of the available schools. Practically the private school meant that only whites (who could afford private teachers) were able to provide schooling for their children.

However, realizing that Blacks had no opportunity for schooling, some white parents who acted as “good Samaritans” allowed black pupils in private schools on their premises. As a result mixed education was generally practised, especially in rural areas. As early as 1714, Pierre Rousseau, a white farmer of Groot Drakenstein⁶ hired Gerrit Daveman to teach his children together with slave children (Coetzee 1975: 407). Mr P.B. Borchers visited Stellenbosch between 1773 and 1776 and found Black children in “white” private schools all over that area. Mathias Sekler a soldier of the DEIC who became a private teacher taught children of “mixed races” between 1779 and 1792 in the Stellenbosch -Drakenstein area (Du Toit and Nell 1982: 22-26).

3.2.6 Conclusion

The early years of the settlement is characterised by the realities of finding a place and identifying a role for the different people at the Cape. Against this background the early inhabitants were faced with the demands of the educational reality which is actually part and parcel of human life.

The period between 1652 and 1795 is also regarded as a very difficult period in establishing an education system at the Cape. This period indicates that Blacks were actually introduced to a “foreign” form (cf 3.2.2) of education and their difficulties to engage into the culture of schooling that was totally strange to them.

⁶ Groot Drakenstein: An area in the South Western Cape region north of Stellenbosch between the Simonsberg and Drakenstein mountains in the R.S.A. This is an area suitable for wine and sheep farming (Reader's Digest - Atlas of S.A. 1994. s.v. 'Groot Drakenstein').

A significant trend with regard to the behaviour of whites from time to time was the (sometimes) impatience with the Black's general apathic behaviour or attitude towards schooling. This forced the white stance on statutory separation in schools (cf 3.2.3) towards the end of the 17th century - something that actually never materialized in practice. This means racially mixed schools stayed on as a reality.

A further trend within the development of education can be postulated as follows: In certain white circles, for instance, the Political Council and some farmers realized the need for education for slaves. Therefore, non-statutory integrated education was a reality in the seventeenth century and consequently, slaves were schooled together with white children in the same venues in urban schools and farm schools. Some whites aimed seriously at educating slaves religiously and secularly, and, in doing so improved the well being of the slaves. However, it could also be postulated that some whites especially farmers used education only to serve their own interests and therefore viewed slave education only to serve them in a material (economic) sense. Behr (1984: 21) indicated for instance that some farmers only "educated" their slaves to improve communication - and by doing that - improving the productivity of the slave.

Education problems in the period 1652-1795 were generally extremely detrimental to Black education. It is quite conceivable to argue that Blacks had no idea whatsoever what formal education entailed. Moreover so if one takes in mind that the white Europeans (who were suppose to control and supervise education) themselves were still finding there feet politically, socially, culturally and economically in the period 1652-1795. This implies that Blacks had no real opportunity to acquire a clear understanding of education as such. Having pointed out this, one can argue that Blacks were not in a position to be opinion formers in the period 1652-1795. To refer to a "Black perspective" on education towards the end of the 18th century is therefore inconceivable.

3.3 BLACK EDUCATION : 1795-1910

3.3.1 Introduction

The period 1795 to 1910 represent the era of liberal education policy. It is a period generally characterised by a strong philanthropic enterprise in education. This was an era initially characterised by the rapid change of governance at the Cape settlement due to socio-political change in the Netherlands, France, and England - the European countries which were competing for the Cape. These political changes had a detrimental effect on education as a priority in the Cape settlement. Consequently, missionaries played an increasingly important role among Blacks in Southern Africa.

3.3.2 The period 1795-1838: Strong philanthropic initiatives

The British took over the Cape in 1795 from the Netherlands. This was due to the fact that Britain opted for establishing Britain as a world power. However, with the Treaty of Amiens⁷ in 1803, the British returned the Cape to Dutch control (Jones 1966: 12). J.A. De Mist who was appointed as Commissioner at the Cape showed great interest in developing Black education. He introduced a very comprehensive and liberal scheme of secular education known as the "School Order". Clarke et al (s.a: 4) indicate that the School Order included, among others, the restructuring of the education of Blacks through effective compulsory schooling and the further development of Black education. Before this could be materialised the British occupied the Cape for a second time (Davis 1969: 18).

⁷ The Treaty of Amiens was signed on 27 March 1803 at Amiens in France by Britain, France, Spain and the Batavian Republic (the Netherlands). These countries agreed to maintain peace in Europe (Encyclopaedia Britannica. 1991. s.v. 'Amiens Treaty of').

*Full change
and a
liberal
philanthropic
enterprise
Cape settlement
missionaries
played an
increasingly
important
role among
Blacks in
Southern
Africa*

*1803-1806
introduced the
"School Order"*

After the second occupation of the Cape by the British in 1806, Caledon was appointed as British governor at the Cape. He remarked about ignorance on the part of the slaves. To avoid the Mohammedan influence, Caledon requested the Dutch Reformed and Lutheran churches to appoint an evangelist to spread the gospel among the slaves. Caledon further reopened the school for the slaves in the slave quarters which was closed apparently some time during the DEIC's rule (Coetzee 1975: 428).

206 Caledon -
Dutch Reformed & Lutheran churches to appoint an evangelist to spread the gospel among the slaves. He reopened the school for the slaves.

Sir John Gradock succeeded Caledon as governor of the Cape in 1811. He too tried his level best to eliminate all problems that prevented the spreading of the Christian religion among Blacks. Through his system of free schooling for the poor, he opened the doors for Black schooling at British government expense (Behr and MacMillan 1971: 375).

1811-1813
Caledon
brought
system of
free schooling
to slaves

Somerset succeeded Cradock and his term of office was from 1814 to 1826. His term of office coincided with the furthering of the great philanthropic movement for the amelioration of especially the working conditions of slaves and the ultimate abolition of slavery (Behr and MacMillan 1971: 375). According to Somerset it was the working conditions of slaves that prevented them from effective schooling. Consequently he requested the importation of teachers from Britain (Van Heerden 1986: 123). The first six teachers namely J. Rose Innes, A. Brown, W. Robertson, W. Dowson, J. Rattray and R. Blair arrived in 1822 (Behr and MacMillan 1971: 110). They were appointed in the newly established English Free Schools system. English Free Schools were also open to Blacks, especially in the case where Black schools were also too distant to attend. These schools contributed in alleviating the need for education in general all over the Cape.

207-1826
Sir Somerset
established English
Free Schools system

1822 - teachers brought especially from England

During Somerset's term of office two English speaking teachers were appointed to the slave school in the slave lodge. Somerset's positive attitude towards slave education is best summed up by Article 4 of the 1823 Proclamation that obliged slave owners to "send their slave children above three years and under ten years of age at least three days in each week

1823 Proclamation that obliged slave owners to send their slave children above three years of age, at least three days in each week to an established free school.

to an established free school nearest to their dwelling" (Coetzee 1975: 430).

While Sir Charles Somerset was recalled to England (to account for radical changes in his anglicization policy at the Cape), a commission - the 1831 Commission of Inquiry - under leadership of the acting Governor, General Bourke, was undertaken. Bourke had to investigate the problems of Black education. After his investigation Bourke recommended the emancipation of all government slaves. His findings was that slavery had a detrimental effect on the education of slaves and more specifically in the sense that it prevented effective schooling and equity in education. The British government supported Bourke's proposals in general and this practically resulted in the emancipation of all government slaves in 1826. On the 1st of December 1834, the Slavery Abolition Act formally declared the abolishment of all forms of slavery at the Cape of Good Hope. This Act stipulated that also the private slave owners (such as farmers) should free their slaves within a period of four years. On 1 December 1838, the last slaves were freed in the Cape Colony (Behr and MacMillan 1971: 375-377).

Prior to the total abolition of slavery the education of Blacks took another decisive turn. In 1837, colonel Bell, the secretary of the Cape Government, submitted a memorandum to Sir Benjamin D' Urban, the governor who succeeded Somerset. Bell's memo dealt with education and he more specifically objected to the Bible and school Commission's⁸ intention to keep the non-Whites from the schools" (Behr and MacMillan 1971: 111). The intention of the Commission was to introduce a system of school fees which will "make education almost totally inaccessible to the non-Whites" (Behr and MacMillan 1971: 110-112). Another objection was that the governor himself had too much control over

⁸ The Bible and School Commission's task was to assist the Political Council in supervising education in the Cape.

1831 Commission
 Bourke
 recommended the
 emancipation of
 all slaves
 1834 Slavery
 Abolition Act
 formally abolished
 all forms of
 slavery in the
 Cape of Good Hope
 Bell's memo
 objected to the
 system of
 introducing
 school fees

education. In the light of the these objections, Bell recommended not only a new system of control but also the appointment of a neutral and clear man to become Superintendent General of public schools in the Cape Colony (Behr and MacMillan 1971: 112). As a result, James Rose - Innes was appointed in 1839 as the first Superintendent General of education in the Cape. The task of the Superintendent General was to manage and supervise the government school system (Davis 1969: 208).

Handwritten note: Bell recommended the appointment of Superintendent General of public schools in the Cape Colony in 1839 as the first Superintendent General of government school system.

3.3.3 The role of the Superintendent Generals (1839-1910)

After the total emancipation of slaves and the appointment of a Superintendent General in the Cape, great changes followed in Black education. Besides the aim of establishing a non-racial Department of Education, state aid was made available in 1841 to mission schools, exclusively for the payment of teachers. Through this step the idea of subsidization of mission schools was implemented. Mission schools aimed at providing education to the poorer classes for both whites and non-whites and had to be controlled and inspected by the Superintendent General of Education (Behr and MacMillan 1971: 377-378; Davis 1969: 209-210).

Handwritten note: 1841 state aid was made available to mission schools exclusively for the payment of teachers.

The Cape government rearranged also the Free School System in 1841. This system (also called the "Somerset System" or "English Free Schools") were infamous among the Dutch speaking people. After they became aware of the fact that Somerset misused the "Free School System" to boost his anglisization policy, the Dutch speaking parents withdrew their children from these schools - to such an extent that schools in the rural areas were forced to close down. As a result, the existing public schools were reformed into a new school system. The new schools were now referred to as first class and second class schools which were situated in major towns and villages respectively. English as medium of instruction was not forced upon pupils. Furthermore the Cape government stipulated that non-white children also could attend these schools (Davis 1969: 206-211).

Handwritten note: In 1841 parents withdrew their children from the Free School System because of the fact that Somerset misused the system to boost his anglisization policy.

Handwritten note: The system was mixed and English as medium of instruction.

The rearrangement of schools above, led to the awareness of the need for teacher training to provide for Black and white. In the early days of Black education the teacher was probably the missionary and/or his wife (Lekhela 1958: 47-50). The teachers (missionaries) sometimes used their best pupils to help them with the teaching task (Davis 1969: 184). Herewith the need to train also Black teachers accelerated and some initial attempts were made to train Black teachers at the missionary station at Kuruman. Due to the fact that Kuruman was too distant, the training of teachers there was unsuccessful. Thereupon, a formal teacher training institution was opened in 1841 at Lovedale (Hartshorne 1992: 219). This institution proved to be much more successful and it paved the way for the higher education of Blacks and other institutions that later attempted to emulate (Davis 1969: 205).

(17)
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Having been appointed as governor of the Cape in 1854, Sir George Grey realized that education should be used on the one hand as the prime factor in the peaceful co-existence with Blacks and, on the other hand, as a medium for the peaceful subjugation of them. He saw danger if Blacks were not properly educated and warned that if Blacks were not given viable education, they will remain a race of troublesome marauders. He therefore intended to make them useful servants, consumers of white goods and substantial contributors to the Cape colony's revenue (Hlatshwayo 1991: 56). Therefore he decided to help Rose Innes, and persuaded the Cape government to fully subsidize those missionary institutions that undertook to train Black interpreters, evangelists and school masters (Davis 1969: 24).

(19)
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(20)
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Natal, a British Colony since 1843, followed the Cape's (Rose Innes' and Grey's) example when Dr Mann was appointed in 1859 as Natal's Superintendent General of Education. On the long term, Rose Innes' and Grey's views on education also influenced the Transvaal

1874 (Malherbe 1925: 110-147).

Another serious project aiming at the improvement of Black education during Dale's time was the appointment of the Watermeyer Commission of inquiry in September 1861. The Watermeyer Commission had to investigate the problems of Black education in the Cape. In adopting some of the Watermeyer Commission's recommendations, Dale passed in 1865 his influential Education Act 13 which also provided for the thorough training of Black teachers at mission schools (cf 5.2.1.2) (Behr and MacMillan 1971: 379).

Despite the increasing attempts of improving the demands for Black teachers, Davis (1969: 268-271) stated that the demand for Black teachers still outdistanced the supply. From the inspection record in 1876, it was indicated that only 30 of 194 Black teachers in the Cape had government certificates. Before his retirement in 1891, Dale recommended that the education of Blacks should be gradually improved and remain unobstructed (Behr and MacMillan 1971: 379).

Thomas Muir took over from Dale in 1892 (Malherbe 1925: 139). Muir also found many defects in the education provision for Blacks such as the lack of teachers, irregular attendance at missionary schools, low standards, et cetera (Behr and MacMillan 1971: 381).

To address the above problems, Muir initiated the following:

- * Compulsory education for both Blacks and white children between the ages of 7 and 14 years.
- * The introduction of an annual school inspection.

1861-1865 Watermeyer Commission

1865-1866
passed the Education Act 13 which provided for the thorough training of black teachers at mission schools

1892
took over from Dale as superintendent of education in the Cape

1892
addressed the above

- * The establishment of libraries.
- * Acceleration of the policy of complete segregation of white and non-whites.
- * To add more practical subjects in the curriculum singing, needlework and later woodwork and cookery were included (Behr and MacMillan 1971: 379-380).

Together with the missionary societies, Muir introduced trade courses including carpentry, masonry, bricklaying and the blacksmith trade. Besides Lovedale, other institutions like the agriculture schools at Tsolo, Teko and Flagstaff were established (Behr and MacMillan 1971: 380).

During the last decade of the nineteenth century, Muir's regime was more absorbed with the task of making the Cape Education Department a powerful organisation to facilitate compulsory education. Muir was content for the most part to leave Black education to the missionaries. Also in Natal, Orange Free State and Transvaal Black education was practically in the hands of missionaries. The next section will focus in more detail on the nature and development of Black Education through missionary societies.

3.3.4 The role of the missionary societies in Black education

3.3.4.1 Introduction

The original purpose of the missionaries was to provide elementary schooling as an ancillary to evangelisation (Horrel 1963: 1; South African Foundation (s.a.): 3-4; Jones 1966: 1) and also to westernise or civilize Blacks by imposing a version of the European way of life to them (Davis 1969: 60). The first real efforts to bring evangelisation to South Africa was undertaken by the Moravian societies (Hlatshwayo 1991: 52; Behr and

Handwritten notes:
 towards
 Lovedale
 other agricultural
 schools at Tsolo
 Teko and Flagstaff

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 Muir was
 content to
 leave Black
 education to
 the missionaries

Handwritten notes:
 mission was
 to provide
 elementary
 schooling as
 an ancillary
 to evangelisation

MacMillan 1971: 359-360). The Moravian commenced work in 1737 in Cape Colony (Davis 1969: 151) and concentrated mostly on Hottentots and Griquas. Missionary work among the Bantu-speaking Africans (Blacks) began only in 1799 by the South African Missionary Society (Davis 1969: 151-155).

1737 Moravian Society
1799 SAMS

3.3.4.2 The South African Missionary Society (SAMS) - 1799

The South African Missionary Society (SAMS) was established in 1799 by the Dutch Reformed Church. Their headquarters was in Cape Town and later expanded to Stellenbosch where J.N. Desch and T.M. Bakker were missionaries. (Behr and MacMillan 1971: 368-369).

In 1804 SAMS also extended their work to Lady Smith. The influential Zoar Mission was set up in 1817 in the Lady Smith region. Other missions founded by SAMS were Roodezand (now Tulbagh) Wagenmakersvallei (now Wellington) and Graaff Reinet. SAMS even worked in the present Botswana among the Tswanas. Missionaries of the South African Missionary Society who played an important role in the education of Blacks was W. Elliot. While serving in South Africa he learned to speak Black languages (Behr and MacMillan 1971: 369-370). As a result Elliot assisted SAMS in translating the Bible into several Black languages such as Xhosa and Zulu (South African Foundation (s.a.) : 4).

Elliot played a significant role in the education of Blacks

3.3.4.3 The Paris Evangelical Missionary Society (PEMS) - 1829

In 1829, the first Paris Evangelical Missionary Society (PEMS) arrived in South Africa and missionary they established missionary stations among Blacks all over South Africa. I. Bisseux settled at Wagenmakersvallei (Wellington) and placed Blacks under the supervision of fruit and sheep farmers to acquaint themselves with general farming techniques. Eugène Coslais and Thomas Arbousset both settled in Basutoland (the present

Bisseux made the first to acquaint themselves with general farming techniques

Lesotho) in 1833. In the same year Pellissier established a mission station at Bethulie in the Orange Free State (Behr and MacMillan 1971: 373).

3.3.4.4 The Berlin Missionary Society

This mission society was established in 1831 in South Africa. Besides establishing mission stations in Transorangia (the present Orange Free State) they moved further to Transvaal in 1860. In Transvaal they were able to educate the Pedi (Northern Sotho's), the Vendas and the Southern Sotho's (Behr and MacMillan 1971: 373-374). In Transvaal numerous training institutions were established. Mission stations for example Botšhabelo (present Mamokgalake-Tšhwene) trained many teachers in the 19th century before the mission moved to Groblersdal in the 1970's (Mofya: 1996).

*1831
education
Pedi, Vendas
Sotho*

3.3.4.5 The Church Missionary Society - 1836

The Church missionary society mainly consisted of representatives of the Anglican Church and the Roman Catholic Church. They arrived in South Africa in 1836 and settled in Natal where many missionary stations were already established among the Zulus (McDonagh 1980: 41-44).

*Anglican
Roman Catholic
Church*

The Setotolwane Teachers Training College was founded in 1906 at the Grace Dieu Anglican Mission station near Pietersburg in Northern Transvaal. This institution became well known for the training of architects and artists (Rankin and Miles 1992: 34-44).

3.3.4.6 The Wesleyan Missionary Society

The Wesleyan mission society started their work in South Africa as early as 1814 among the Namaquas in the Northern Cape. Their first work among Blacks started in 1820. They

*1814
Namaquas
Blacks*

*1820
Blacks
to another
as if the
black.*

did not only aim at evangelizing Blacks but also provided to their material needs (Davis 1969: 156-158). Rankin and Miles (1992: 34-44) indicate that this missionary society has contributed in developing and training Black artists for a very long time. In 1847, the Wesleyan Missionaries also established the Ndoleni Training College near Richmond in Natal to promote art and craft work.

Another mission station, Marianhill, was founded in 1882 under Edwin Kinch. The Marianhill institution also trained many artists and became famous for the religious imagery students produced (Rankin and Miles 1992: 34-44).

3.3.4.7 The Scottish Missionary Society

The Scottish Missionary began work in South Africa in 1821 under the Nguni's in the Eastern Cape. Their foremost school, Lovedale, offered education which for much of the nineteenth century was equivalent to any standard of education in the Cape Colony. Lovedale educated a significant proportion of the Black middle class and served as a model for other post-elementary schools.

3.3.5 Conclusion

The period 1795-1910 is characterised by the pertinent role of the Superintendent Generals in directing and managing education. It began in 1839 with the appointment of Rose Innes as head of education in the Cape Colony, then spread to Natal in 1859 and later (respectively 1874 and 1876) to the Orange Free State and Transvaal. However, no substantial progress was made on Black education due to the overwhelming magnitude of the task-especially in the vast rural areas of South Africa at that time. **Heads of education therefore tended to rely very much on missionaries for educating the Blacks and other native groups in South Africa.** Fact is that this period is characterised by an awareness

“white” political parties¹⁰ were established but it was also characterised by the regular succession of government¹¹ and conflict with the British government on Black education too. In 1948 the National Party under Malan came into power and began to rule within rigid ethnic parameters which had a drastic impact on, inter alia, the educational history of South Africa. The following exposition attempts to highlight trends from 1910 up to 1948.

3.4.2 The establishment of the Union of South Africa and the implications for Black education

The Union of South Africa Act of 1909 made provision for the establishment of a Union of the Cape Colony, Natal, Orange Free State and Transvaal which previously existed separately. Due to the separate existence of these territories up to 1910, each one had autonomous control over her own internal and external affairs. This meant that matters concerning governance such as the management and control of politics, education, finance, external affairs, et cetera, were governed according to the particular policy of the territory herself. Education was, therefore, centralised in each territory.

The unification of these territories made it possible to decentralise education. Since 1910, the different territories (referred to as “provinces”) were part of one state namely the Union of South Africa. The central government of the Union could now decide which portfolios (different governance sections or departments) should be decentralised. The controlling body for decentralised affairs in each province was called the Provincial Council. The

¹⁰ The period 1910-1948 saw the struggle for power between the Boers and Britain. As a result many political parties like the National Party, South African Party, Labour Party, Dominion Party, et cetera were established. These parties held different views on the relationship with Britain. This led to a (white) struggle for power in South African politics. (Van Jaarsveld 1976: 270-290).

¹¹ There has also been a regular change in government as a result of the struggle for power above (Van Jaarsveld 1976: 270-288).

Union of South Africa Act made provision for the central government to hand education partially to the control of the different provinces. Thus, University and Technical education was to be provided and directly controlled by the Union government, while primary and secondary (school) education for whites and Blacks were controlled by the different provinces themselves (Behr and MacMillan 1971: 389-391). Tertiary education, therefore, was **centralized** whilst secondary and primary education were **decentralized**. The minister responsible for Black education was the minister of "Native Affairs". The first minister of Native Affairs in the Union Cabinet was Mr H. Burton (Van Jaarveld 1976: 267) and he had to take responsibility for the co-ordination of the different provincial councils for education. (Barker et al 1988: 290).

The period between 1910 and 1948 is viewed as a period of limited progressive steps and many problems in Black education. First a few general remarks on progressive steps regarding Black education between 1910-1948 will be discussed below.

3.4.3 Positive steps 1910-1948

In 1916, Fort Hare College was opened near Alice in the Eastern Cape (Davis 1972: 15; Pells 1938: 130; Horrel 1963: 29-30). This college was established mainly for the tertiary education of Blacks but was also open to other race groups in South Africa. The first Black student to graduate in 1923 was Mr Z.K. Matthews, later a professor in Education and leader of the African National Congress (ANC) in the Cape Province (Horrel 1963: 29-30).

In 1919, the Commission for Native Education under W.J. Viljoen asked the government to create more opportunities for industrial training. Dr Viljoen's commission argued that manual work should be developed to specific skills for industrial jobs. This resulted in upgrading mission stations at Lovedale and Healdtown and the establishment of Ford Fox, an agricultural school in 1930 near King William's Town. The work of this commission

also led to the appointment of Bantu educators who acted as demonstrators in agricultural techniques (Behr and MacMillan 1971: 389).

Black mother tongue education was introduced first in primary education in 1920 after a petition by several missionaries at Kuruman, Lovedale and Healdtown. Since 1929 state aid was for the first time granted to Black secondary schools. The first school to receive the government aid was the Anglican Church Missionary School at Rossetenville in Johannesburg (Behr and MacMillan 1971: 390).

In 1936, the government's Interdepartmental Committee on Native Education undertook an comprehensive investigation into ways and means to provide more effectively for Black education (cf 5.2.1.3).

After requests and submissions by the different mission schools, the Transvaal Education Department started in 1947 with the training of secondary school teachers at the Bantu Normal College in Pretoria. The duration of such a course was three years after std 10 (Meyer 1991: 20-21).

3.4.4 The shortcomings of Black education 1910 - 1948

3.4.4.1 Poor government control

In this period, education generally stayed in the hands of the missionaries whilst the state provided the money for Black education. Yet, the real educative work was done by missionary schools. The different governments between 1910 and 1948 had a tendency of subsidizing Black schools (missions) without providing enough other substantial backups such as providing well trained teachers, enough text books and general control or management of quality and equal education for all pupils. In this sense money was wasted

and did the ruling governments in this period not substantially contribute to Black education. It happened so that missionaries could sometimes not give full account of money spent on education activities (Davis 1972: 48).

3.4.4.2 Teacher-pupil ratio and shortage of teachers

According to the Interdepartmental Commission of Enquiry into Native education in 1936 in some of the schools there were about 400 pupils taught by only four teachers. The teacher-pupil ratio on this scale being 1:100 (Behr and MacMillan 1971: 394). This actually implies a great shortage of Black teachers. To relieve this situation, the missionary schools sometimes hired Black teachers who were paid R2,00 to R4,00 per month from their own coffers.

3.4.4.3 Low admission requirement of teachers

The admission requirement of teachers to teachers' colleges in 1899 was std 5 and in 1910 std 6. In 1912, the minimum admission requirement was std 7. The low admission requirement at these colleges had an adverse effect on Black education in the sense that they generally delivered non-interested and/or incapable teachers. In 1936 it was found that 30% of the teachers for Blacks was relatively unqualified and most of them had a qualification of standard 7 or lower.

3.4.4.4 Poor quality of education

In 1925 only 2 % of the standard 4 pupils passed the year-end examinations. In 1948, only 4 % of standard 6 pupils passed. In 1925 only 03% of standard 10's passed, whilst in 1948 the percentage was 07 %. Up to 1948 there was actually no evidence of any compulsory formal education for Black. The fact that there was no compulsory education for Blacks

led to a high dropout rate in Black schools. By 1948 two third of children starting school dropped out by standard 2.

3.4.5 Conclusion

Despite the fact that the Cape Colony, Natal, Orange Free State and Transvaal were unified into one state, the course and direction of Black education between 1910 and 1948 seemed to be managed very haphazardly by the different governments in this period. As a matter of fact their policies on Black education were mainly based on a continuation of the pre-1910 era. The education groundwork was still mainly left for the function of mission stations.

Despite limited success it could be postulated that the provision and control of Black education left much to be desired in the period 1910-1948. Indeed, the complete history of Black education in period 1652-1948 reflects a kind of haphazard and generally neglected handling of Black education. Black education therefore lacked uniform supervision and control and, with that, uniform standard. Under these circumstances it was difficult to educate or train Black pupils to become good citizens, responsible opinion formers and to really obtain insight or accountable perspective on what education really is.

However, it could be postulated without doubt that issues and trends in the history of Black education gradually made Blacks aware of certain shortcomings in the evolution of Black education. This scenario laid the table for intriguing events in Black education between 1948 and 1993. This period will be discussed in the next chapter.

CHAPTER 4

ISSUES AND TRENDS IN SHAPING BLACK PERSPECTIVES ON EDUCATION 1948-1993

4.1 INTRODUCTION

After winning the 1948 elections, the National party under the leadership of Dr D.F. Malan, began to change the face of Black education in South Africa. The period since 1948 marked the beginning of very turbulent years in the history of especially Black education in South Africa and, with that, shaping and moulding Black perspectives on education in such a way that the education of the next 40 years gradually influenced the course of drastic social and political change in South Africa (Van Jaarsveld 1976: 299-301).

To understand the preceding remarks in context, it is necessary to critically focus on those factors and trends underlying the shaping of Black perspectives on education in South Africa between 1948 and 1993.

4.2 THE EISELEN COMMISSION OF INQUIRY AND THE BANTU EDUCATION ACT, 47 OF 1953

Highly aware of the “historical problem” of Black education in 1948 Malan asked Dr W.W. Eiselen to investigate the matter. The purpose of this commission under the leadership of Dr W.W. Eiselen was to investigate the status and role of Bantu Education in South Africa. He recommended a separate Department for Bantu Education which led to the Bantu Education Act 47, of 1953 (cf 5.2.2.1) and promulgated by Dr H.F. Verwoerd the Minister of Native Affairs in the Malan cabinet.

4.2.1 Institutionalization of the Bantu Education Act and the implications thereof

The motive behind introducing the Bantu Education Act in 1953 was made clear by Dr Verwoerd himself in his speech in the House of Assembly when he said:

“... Up till now he (the African) has been subjected to a school system which drew him (the African) away from his own community and practically misled him by showing him the green pastures of the European but still did not allow him to graze there” (Claassen 1995: 475).

This indicated Verwoerd's idea that white education as “Western” education, was inherently non-conducive to Blacks. His idea of Black education was based on the philosophy that Blacks will remain manual workers and labourers and will never be equal to whites in any way. In effect this meant the subjugation of Black education under government “guidance” or rather, white control.

In order to maintain and perpetuate African subjugation, Verwoerd centralized Bantu Education by taking the controlling powers away from the provinces and put it under one central department, namely the Department of Native Affairs (Horrel 1963: 3; Jones 1966: 108).

As far as education provision is concerned, churches which wanted to retain control of their schools will lose 25% of state subsidy (Hunter 1963: 102-104).

The Bantu Education Act made it also illegal for anyone to establish or conduct a school unless one received registration from the government. Application could be denied or withdrawn if the minister felt that the establishment of the school was not in the interest of

the Bantu people (Robertson 1973: 160).

According to Verwoerd, Blacks should be trained to remain Blacks within the Black communities. Black education should therefore have its roots in the spirit and being of the Bantu society.

Against this background, Verwoerd stated that Black education should not imitate the white education but should remain imbedded in the Bantu culture. To Verwoerd, the solution towards Black education should be sought in the fact that:

“(Black) ... education would (now) have its roots entirely in the Native areas and in the Native environment and Native Community. The school must equip him to meet the demands which the economic life will impose on him... There is no place for him above the level of certain forms of labour ... For that reason it is of no avail for him to receive a training which has as its aim absorption in the European community”
(Work in Progress 1980: 68).

Dr Verwoerd made it quite clear that his aim was to discriminatory Blacks from whites by making use of education as his “weapon” (Hartshorne 1992: 40). Therefore one dominant principle governing the National Party’s policy towards Black education was that it must be totally different from that of whites in toto (Hlatshwayo 1991: 90). In effect this meant unequal provision as well as unequal opportunities in education. The mere fact that Verwoerd regarded Blacks as inferior did not predict a sound and easy future for Black education.

The Bantu Education Act was seen as a “political instrument” received by various organisations and institutions with a great amount of disfavour (SABRA 1955: 4). The

exposition below indicates some views that had in due course a substantial influence on the minds and perspectives of Black people.

4.2.2 Reactions to the Bantu Education Act

4.2.2.1 The South African Institute of Race Relationships (SAIRR)

Immediately after the publication of the Eiselen report and the news of the government's intention to promulgate an act on that, the South African Institute of Race Relationships (SAIRR) held a National Conference to study the report (Hlatshwayo 1991: 101). 274 persons of all racial groups representing 159 different educational organisations attended the conference. This meeting indicated the urgency of the recommendations by the report (Horrel 1963: 6-7).

The conference's resolution was that the report inherently reflected discriminatory measures against Blacks, which boils down to inferior education for Blacks. The conference also argued that South African Blacks is an integral part of all people in South Africa and no discrimination of any kind is acceptable (Horrel 1963: 6-9; Hlatshwayo 1991: 101). Both Black and white adults have the same basic responsibility with regard to education and therefore Black and White should be taught equally. This means that the SAIRR conference favoured equal education for all cultural groups in South Africa.

The National Conference stated that all education must be directed towards training individuals for the requirements of a modern society. Furthermore every human being must be educated to take up a responsible place in future - and not being caught up in a system when she/he is deprived of opportunities in life (Hlatshwayo 1991: 101-102).

4.2.2.2 The Church

Some churches criticised the Bantu Education Act because

- * they feared that religion (Christianity) will not be emphasised
- * the education of the Bantu will be inferior
- * they realized that the government aimed at separate development and
- * they found it impossible for the state to take full control of education (SABRA 1955: 39).

There was especially a strong opposition from the Anglican Church which views echoed as far as overseas, inter alia in England. The church opposed the concept "Bantu" education because the naming itself was based on discriminatory perceptions (SABRA 1955: 4).

Also the Roman Catholic Church strongly criticised the government for withdrawing 25% of state subsidy from mission schools. They also criticised the one-sided decision by the state and asked for more controlling powers by the church and parents.

The Dutch Reformed Church (DRC) was the only church that gave their approval of the new policy (SABRA 1955: 38-39). The DRC claimed that she has been seriously negotiating with the National Party government of Malan and came to the conclusion that she has substantial biblical grounds to approve the policy of separate education. The church's acceptance of the policy was not a surprise because the church herself was "the church of the ruling (National) Party" (SABRA 1955: 38-40). As a result the DRC

qualified for full government subsidy for all education incentives by her, such as the establishment of childrens' homes and childrens' aid societies (SABRA 1955: 40).

4.2.2.3 Black communities

It was clear to organisations within Black communities such as the Soweto Civic Society that the Bantu Education Act not only separated cultural groups in South Africa (SABRA 1955: 14) but also alienated them from each other. Black communities did not want to be separated from the rest of their fellow South Africans as far as education is concerned. To Blacks, separate education meant unequal education and unequal education downgrades any society. Behr (1984: 168) claims that Dr D.F. Malan already set out the apartheid policy as a formula for "political and social 'separateness' ... to ensure the maintenance, protection and consolidation of the White race as the bearer of Christian civilization in South Africa". This task should materialize through, inter alia, a well defined and sound education system.

Some of the immediate consequences of Bantu Education Act of 1953, was that church leaders like Dr James Moroka became leaders of the Black communities, making Blacks aware of their parental responsibilities and what to expect from the state to secure the future of Black education. The Bantu education Act made Blacks aware of the fact that the state actually had a detrimental effect on society because the National Government deprived Blacks from being educated towards developing the individual potential and self-actualization in a country with so much human resources. In fact, Bantu communities now realized that, except for the contribution of missionaries and clergymen, parents also have a responsibility towards educating their children as dignified citizens of a country. Black communities increasingly realized that parents have an obligation to reward viable education for their children. The mere idea that most missionaries were employed by the state since 1953 left Blacks with an understandable uneasiness (Hlatshwayo 1991: 101).

An unknown Black South African from Johannesburg once remarked that “a long and bitter experience [of a history of discrimination in South Africa] had convinced Africans that differential systems meant inferior facilities for them [the Blacks] ... Education should unite rather than divide” (Horrel 1964: 8).

4.2.2.4 Teachers

Christie (1991: 228) regarded teachers as the first ones to resist the Bantu Education Act because they were immediately affected by its implementation.

Among other things teachers resisted the double sessions whereby they had to work more hours per day without salary increment. In the period 1952-1954 the teacher-pupil ratio increased from 1:29 to 1:39 in the Johannesburg area. Teachers rejected these conditions for they at least thought that they had a clear knowledge of what genuine education should be. According to Black teachers in the Johannesburg area it was didactically irresponsible to allow the teacher - pupil- ratio to increase (Tema 1995).

Black teachers became aware of the fact that the Nationalist program of Bantu Education was diametrically the opposite of their own concept of education. To Black teachers education, inter alia, meant to guide other people on an equal basis and to teach the child how to acquire skills to become responsible and independent citizens, contributing to the economic life of the country. They became aware that, with the Bantu education policy of the state, they are mere instruments for debasing their own communities and the country in general. As a result many teachers left teaching for other occupations like priesthood and other factory vacancies for they could not cope with the “education” that was betraying them (Tema 1995).

Dr P.G. Luthuli, at that time a teacher in the Eastern Cape, lamented that traditionally teachers have been respected, but after the Bantu Education Act, teachers were regarded as “agents” for the tyranny of apartheid. Luthuli further indicated that the National Party required Black teachers to “help enslave the hearts and minds of our children” (Davis 1972: 28).

Many Black teachers, among them Professor Z.K. Matthews, resigned as lecturers at Fort Hare after the Extension of University Education Act, 45 of 1959 became law (Davis 1972: 28). In effect this act made provision for “white only” and “Black only” universities. Black lecturers rather opted to lose their positions of leadership in education rather than participating in what they considered to be “mockery of true education” (Davis 1972: 28). Many other Black teachers and lecturers found themselves dismissed by government because they opposed the Bantu Education policy which was promoted so fiercely by the Nationalists (Davis 1972: 28-45).

Teachers’ organisations in general criticised the Bantu Education Act of 1953. The Cape African Teacher’s Association (CATA) launched resistance meetings with parents against the Bantu education policy of the government. As a result of this resistance the government did not recognise CATA as a teacher organisation. Instead the government recognised the Cape African Teachers’ Union (CATU) which was more tolerant to government policies at that time. The militant members of CATA were dismissed by the government from their teaching posts because of the part they played in resisting the implementation of 1953 Bantu Education Act (Christie 1991: 228; Marambana 1987: 150-152).

In Transvaal too, Black teachers’ associations did not accept the Bantu Education Act. Like CATA, the Transvaal African Teachers Association (TATA) called on parents and teachers to organise resistance to the Bantu Education Act (Mphahlele 1981: 165).

Consequently, some of the active members of TATA were dismissed by the National Party government (Christie 1991: 228-229).

4.2.2.5 Liberation movements and other organisations

(a) The African National Congress (ANC)

As the major African political organisation in the 1950s (Davis 1972: 27) the African National Congress (ANC) acted immediately after the announcement of the Bantu Education Act.

In the ANC's 1954 "Resist Apartheid Campaign" Bantu Education was one of the six major issues to be addressed (Christie 1991: 230). The President of ANC then, Mr Albert Luthuli, regarded the Bantu education policy of the government as one of the deep seated intentions to eliminate all African leaders and to subjugate Blacks (Davis 1972: 27). Therefore the National executive of the ANC decided to hand over the Bantu Education Act crisis to two bodies within the ANC, namely the Women's League and the Congress Youth League (CYL) to take up some form of organised action.

In April 1955, the CYL and the Women's League organised school boycotts in the Eastern Cape and the East Rand. The government responded by expelling pupils and teachers from school if they do not report back within a certain time. Due to this threat, the boycott was called off but many pupils refused to return to school. The unjust system created by the Bantu Education Act not only resulted in anger towards the government but also in distrust and apathy towards formal schooling. At this time schooling was seen as the government's method to manipulate people (Christie 1991: 230).

(b) The African Education Movement (AEM)

This movement was responsible for alternative education programmes for Black pupils who were expelled from schools. For five years the AEM excelled in providing to the educational needs of the Black communities all over South Africa. This programme was closed down in 1960 when many children went back to their previous schools (Marambana 1987: 152-153).

(c) Student Organisations

The South African Student Organisation (SASO) was founded in 1968 from the National Union of South African Students (NUSAS) which was formed in 1960. SASO was actually established as a resistance movement against the long term effects of the Bantu Education Act (1953) and the Extension of Universities Act (1959). Because NUSAS was multiracial, it was seen as an organisation which was unable to break with white influence. Black student leaders of SASO such as Steve Biko, argued that NUSAS was not radical enough to serve the education interests of pupils and tertiary students in South Africa (Work in Progress 1980: 70).

To SASO, the concept 'Blacks' referred to all oppressed people in South Africa including Africans, Coloured and Indians. SASO regarded oppression in the South African context as also unequal provision of education for Blacks and therefore depriving the under-privileged Black community from uplifting themselves (Christie 1991: 236).

4.3. BLACK EDUCATION EN ROUTE TO TOTAL COLLAPSE

4.3.1 The beginning of the collapse of Black schooling

As a result of an education the system created by the Bantu Education Act, the period since 1954 was characterised by intensified Black struggle towards equal, non-racial education in South Africa.

On the 21 April 1954, resistance towards the policy of Bantu education in the Witwatersrand was initiated by an extensive boycott. About 10 000 children from different centres in the Witwatersrand did not attend school for 10 days (Levin 1980: 26).

In August 1954, mission superintendents received the first of a number of official circulars from the government stating how the transfer of mission schools to the state could take place (Makhubela 1978: ix). The mission schools were asked to inform the department whether they wished to hand over their school to Bantu community organisations within the structures and supervision provided by the state, or retain the mission school at a reduced subsidy. To retain the institution, the mission school will be given only 75% subsidy which will be reduced to 50% in 1957. After that the government will gradually reduce the financial aid to institutions down to a maximum aid of 25% (Mminele 1989: 174).

To make sure that the Bantu education policy materialises a Government Notice of 4 January 1955 stipulated that School Boards and School Committees elected by communities should manage all the Black Community schools as from April 1955 (Makhubela 1978: 11). This was seen as a deliberate attempt by government to obtain stronger control over Black education.

As determined by the government, the School Board members were chosen from the communities. However, despite the fact that School Board members were less informed about educational matters they had substantial powers. As determined by the government they were, *inter alia*, responsible for employing or retrenching teachers. The School Board System therefore, was seen as a deliberate attempt by government to appoint “pro-government” Black teachers and to do away with anti-government teachers (Manyike 1992: 53-54; Mminele 1989: 171; Ruperti 1976: 159; Mphahlele 1981: 167).

Towards the end of 1956 the Minister of Education, Mr W. Maree, announced an unexpected cut back of subsidies to mission schools. Since 1957 there was completely no more aid to missionary schools and these schools experienced a severe financial crisis (Makhubela 1978: 12). The government advised the affected schools to register as private schools or rather be overtaken by the government. Despite financial risks, most missionary schools opted for the first alternative (McConkey 1992: 10-11).

Among the institutions that suffered under the termination of subsidies to schools was Botšhabelo Training College in the Transvaal which was founded by the Berlin Missionary Society. They had no other choice than to opt for government control over the college because they could not generate the finances to become a private institution. After taking over the institution, the government made sure that all Berlin Mission influence was wiped off in order to have the ground well prepared for full supervision and control by the state. To open a post for the newly government appointed principal at Botšhabelo, the existing Principal, Mr H.D. Trümplemann, was promoted to an inspectorship post (Mminele 1983: 248).

Adams College founded in 1853 by the American missionaries, in Natal which consisted of a high school, industrial school and a teacher training college, was forced to close down in 1956. It was replaced by the Amanzimtoti Zulu High School and the Amanzimtoti Zulu

Training College early in 1957 (Hunter 1963: 105-110; Work in Progress 1980: 69).

In 1959, provision was made for the establishment of more Black universities through the Extension of University Education Act, 45 of 1959. Between 1960 and 1961, the government established two universities, namely the University College of the North for the Sotho's, Pedi's and Tswana's and the University College of Zululand for the Zulus and Swazis. Fort Hare was to cater exclusively for the Xhosa and Fingo ethnic groups (Hlatshwayo 1991: 119-120; Robertson 1973: 197). Marambana (1987: 149) strongly criticised the racial separation of universities and argued that if tribalism and ethnicity will be promoted at South African universities, communication between the different cultures will be reduced to almost non-existence. According to Marambana (1987: 149) tribalism and ethnicity make it difficult, if not impossible, to share resources, relationships and matters of common concern among the different ethnic and/or cultural groups in South Africa.

Since the 1960's there has been an overwhelming increase of enrollment at Black schools. Due to the poor provision of school facilities and logistics in general, Black schools had a shortage of classrooms as well as qualified teachers. With these shortcomings, the level of education became very rudimentary (Horrel 1969: 9-11). To overcome the problem of the lack of teachers, thousands of women received professional training under the government's Bantu Education policy. They even received bursaries from the government to study at Black institutions. The role of such teachers was criticised as being "that of herd of girls shepherding the new generation into the Bantustan Kraals" (Davis 1972: 45-47).

The mid - 1960's is being characterised by a dramatic dropout rate at Black schools (Jones 1970: 75). The dropout rate could be ascribed to the demotivation and general apathy of pupils due to the poor provision of education facilities in a highly discriminatory political

(educational) system (Christie 1991: 235).

In 1968 Black student movements and teachers' associations such as SASO and TATA strongly objected to the National Education Policy Act, 41 of 1967, which provided for a strong and unified "white" education system. This act was promulgated due to the fact that the Union Act, 10 of 1909 previously provided for a strong decentralised ("provincial") system of education control. Due to too much duplication and competition between provinces, the National Party government decided in 1967 to obtain a more direct and well coordinated control over "white" education. Student movements and teacher movements criticised this step because "national" interest was now again focused on the promotion of white interests as reflected in the general provision for white education by the state. Compared with Black education, white schools, for example, reflected "white centred" syllabi, better teaching facilities and better trained teachers (Roberston 1973: 215-222).

The minister of Bantu Education, Mr M.C. Botha, imposed in 1975 the compulsory use of the language medium of instruction on a 50:50 basis. This meant that half the subject should be taught in Afrikaans and the other half in English (Claassen 1957: 457; Lemmer 1993: 148). The policy was fiercely opposed by Blacks for there were no suitable and competent teachers to teach in the medium of Afrikaans. Another reason for Afrikaans being rejected was on political grounds because Afrikaans was seen as the language of the white "oppressors" (Hlatshwayo 1991: 139). The climax of all these prescriptive policies of the government reached its peak in the 1976 Soweto riots. The magnitude and impact of the Soweto riots has a significant influence on the educational and social history of South Africa. A discussion of the Soweto riots follows below.

4.3.2 The 1976 Soweto riots and the implications thereof

On the 16 June 1976 some pupils began a well-organised mass protest in Soweto, a township to the South Western side of Johannesburg. They actually began the protest as a reaction to the deprivation of Black education as a long term effect of the Bantu Education Act of 1953 (Barker et al 1988: 440; Makhubela 1978: x; RESA 1989: 7).

The mass demonstration on 16 June 1976, was planned to coincide with the day on which the half yearly examination for secondary schools in Soweto was to start. The success of this resistance may be that the struggle was led by what Hlatshwayo (1991: 141) refers to as “bona fide products of Bantu education, those who had for a decade or more sucked the milk of Bantu education”. In other words: the pupils who participated could not be stopped for they were ‘indoctrinated’ with the bitterness and frustrations of the Bantu education system.

The mass protest, which was originally planned as a peaceful march, resulted in riots, violence and unrest - not only in Soweto but also throughout South Africa. Behr (1984: 195) maintains that after eight months, the unrest claimed the lives of 575 people and at least 3 907 were injured. The first victim of the 1976 Soweto riots was a 13 year old school boy named Hector Peterson. Peterson was fatally wounded by security forces during one of the riots. His death marked the beginning of the total collapse of Black education in the whole of South Africa (Barker et al 1988: 442). The brave student Mbuyisa Makhubu who tried to save Hector’s life had since disappeared (The Star. 1996. 18 June).

Incalculable damage was caused to state and private property, for the pupils were angered by the respond from the police. Peterson’s death has an extremely symbolic value: On the one hand it could be regarded as the serious outcome of the Black pupils’ plight for a free society. On the other hand, it indicated the important role of education as an agent for

social change in South Africa. This tragic event made people also aware of at least the needs (and rights!) of the child and that it should be attended to.

Samuel (1990: 21) believes that the government's policy of Bantu education has failed and resulted in Black students challenging the state education system. Black communities too joined the demonstrations and challenged the social and political policies of the National Party government. Since that time many students left the country, for they were running away from the government-controlled judicial system. In August 1976 the Soweto Students' Representative Council (SSRC) released the following statement reflecting its dedication to the struggle:

“Twenty years ago, when Bantu Education was introduced, our fathers said
 ‘Half a loaf is better than no loaf’
 ‘But we say’ Half a gram of poison is just as killing as the whole gram”
 (Barker et al 1988: 444).

Students did not only blame their parents but also their teachers for accepting the Bantu Education Act of 1953 and for allowing the apartheid policies imposed on them (Chesler 1993: 404). Some of the most important points of criticism pointed out during the 1976 riots against the Bantu education system were:

- * Black education is based on racial and cultural foundations as expressed in the discrepancies in the education for whites, Blacks, Coloureds and Asians.
- * The education programmes for Blacks are not relevant, either for students or, ultimately, for employers. Curricula were perceived by Blacks as eurocentric and too academically oriented. Thus, insufficient attention is given to students' practical skills.

- * The system does not allow for sufficient participation on the part of the various sections of the community who are in some way partners in the whole matter of education.
- * The country's economic and human resources needs are not taken into account.
- * A state-dictated educational bureaucracy which inhibits changes, has come into being.
- * There is no strategy for overcoming problems such as the ever-increasing pupil population, the chronic shortage of properly qualified teachers, the inequitable financing of education and the unsatisfactory provision of equal education opportunities to the pupils from the different ethnic backgrounds (Unisa 1996).

To aggravate the problems, the government already experienced severe economic decline and reduced growth in the gross domestic product (Hlatshwayo 1991: 143). The whole country was threatened by economic sanctions implemented by several countries which affected the economy of the land to detriment of education in general. Most Black parents also lost their jobs and as a result schooling amongst their children became difficult, particularly in rural areas where parents had to contribute in the building of schools and sometimes paying private teachers (Mofya 1992).

What was actually happening in a Black school in the late 1970's? In almost every Black school there was the so-called "Private Teachers". The shortage of teachers led to the system of Private Teachers where individuals from the local community (who in very few occasions have passed standard 7, 8 or 9) were hired by Black parents. They did not receive any form of teacher training except that they at least had a school certificate. In 1977 two privately paid teachers hired at Sesalong Primary School in Pietersburg, were still

paid as little as R25,00 per month. Such teachers were employed temporarily during the crisis in schools. In most cases pupils taught by such teachers were lacking discipline. The syllabi too were not covered fully because teachers had a tendency of overemphasising only the content familiar to them, while at the same time, they would resort to rote learning and severe corporal punishment (Mofya 1992).

Realizing that Black education was gradually collapsing, Black students became more radical. In 1970, the Congress of South African Students (COSAS) was founded (Schrire 1991: 78; Levin 1991: 9; Themane 1989: 125). Having broken from the Black Consciousness Movement, COSAS concentrated on organising students nation - wide, and it linked the education struggle to the broader struggle (Christie 1991: 246). The formation of this organisation is the result of the Soweto riots of 1976, for students were determined to even risk their lives to achieve education that will be meaningful and relevant to their future.

After the Soweto riots of 1976, the government appointed the Cillie Commission (cf 5.2.2.2) of inquiry to investigate the causes of the 1976 Soweto riots (Behr 1988: 37).

4.4 THE POST-SOWETO RIOTS 1977-1989

4.4.1 Governmental measures to correct the situation in Black education

During the Soweto riots the government not only realized that there is a serious problem in Black education but also took substantial steps to rectify the situation. All the schools in the Soweto area and Alexandra were incorporated into a single region as from September 1976 and was known as the Johannesburg region. These schools were converted from being community schools to state schools with immediate effect. That means that the state now has more to provide in terms of facilities and quality control at these schools. Other

changes were:

- * Parents' associations like the Soweto Parents' Association were formed, not only to involve parents in the education of their children but also to interact between the pupils and the government (Motlana 1996).
- * Compulsory education was provided on regional basis. All seven years old children should be at school and regular school attendance became compulsory to all school going age groups (Behr 1948: 203).
- * The Molapo Technical Centre was established for a special one year full time in-service course for woodwork and metalwork teachers (Behr 1984: 199).
- * An ultra-modern Training Centre for teachers was established in Soweto.

Hlatshwayo (1991: 145) mentions the following as further improvements in Black education in Post Soweto riot period:

- * The compulsory use of Afrikaans as medium of instruction was withdrawn.
- * African teachers' unions or associations were allowed to present their grievances to the Department of Bantu Education.
- * More Black students were gradually to be admitted to former "white only" universities although the residential facilities would be segregated. Stellenbosch and Pretoria Universities were the first residential Universities to open their doors to Black students.

Another major steps in attempting to correct the Black education was the Education and Training Act, 90 of 1979. Due to the importance of this act it will be discussed below.

4.4.2 The Education and Training Act, 90 of 1979 and further improvements

The promulgation of the Education and Training Act, 90 of 1979 which came into effect in January 1980 is actually a direct outcome of the 1976 school riots (Behr 1988: 37). This act initiated a new dispensation for Black education in which the community schools were controlled and supervised by the state in close collaboration with school committees. According to this act, the state is responsible for more financial assistance to Black schools. The load on parents for building schools, paying for books, the general maintenance of education facilities, et cetera, was now the responsibility of the state (Hlatshwayo 1991: 146).

This act also appealed to existing legislation relating to Bantu education promulgated between 1953 and 1978. The name "Department of Bantu Education" was now changed to the "Department of Education and Training" (Hlatshwayo 1991: 145; Makhubela 1978: x; Bezuidenhout 1989: 73). Also the "Bantu Education Journal" the official journal of the Department of Education and Training was changed to "Educamus". Literally, it means "we instruct or educate" (Bezuidenhout 1989: 73).

Bot (1985: 2) realized that since 1976, the co-incidence of political and educational grievances has increasingly become a distinctive feature of unrest in schools. In 1980, school unrest and stay aways were general phenomena throughout the Republic of South Africa. At this point in time teachers also refused to go to work (Van Niekerk 1989: 360). Despite all the government attempts to improve the standard and provision of Black education there was still dissatisfaction amongst Blacks. Against this background, the government requested the Human Science Research Council (HSRC) under the leadership

of Professor J.P. De Lange to conduct an investigation into all facets of education in South Africa. Some of the recommendations of this investigation led to the 1984 Education Act which was another attempt to rectify inequities in education in South Africa (cf 5.2.2.3).

Unterhalter et al (1991: 5) indicate another positive step in terms of addressing the past inequities of education in South Africa. They mention, for instance, that the 1980's reflects a gradual growth in the education budget for Blacks. In 1980 Blacks received 24,2% of the total budget of R2 283 million whilst white education received 59,6%. In 1985 there was a growth (31,1%) in the percentage of the education budget received by Blacks whilst the budget of whites was lowered to 50,9%. In 1988 Blacks received 43,6% of the total education budget, whilst the whites received only 39,5%.

4.4.3 The 1984 school boycott and the implications thereof

Another major school boycott in 1984 in the Vaal Triangle, Pretoria and Eastern Cape indicated that political organisations used the education scenario to achieve their objectives (Hlatshwayo 1991: 159). The boycott was caused by the announcement of intended rent increase for house owners. Rent protests and education protests joined together in a wave of anti-state action (Christie 1991: 254). In October 1984, over 220 000 pupils were involved in school boycotts which was characterised by a mix of educational socio-political and economic demands. The pupils' grievances and demands were:

- * A democratically elected Student Representative Council (SRC) for each school.
- * The release of all pupils detained during the 1984 school unrest.
- * The extension of the academic year by postponing the final examination date.

- * The withdrawal of police and the military from the townships.
- * A drop of rents and the resignation of Community Councillors who were in charge of township provisions and management.

The year 1984, has seen a noticeable developments in the organisational skills of student movements, their wide-spread support, their ability to mobilize large number of pupils and their involvement in the mobilization of the wider community (Bot 1985: 2). The anger brought by the poor DET matric results of November 1983 contributed towards the boycott. Of 83 449 candidates only 48,3% passed. 38,4% passed the Senior Certificate while, 9,9% obtained matric exemption (Hartshorne 1992: 81). As a result, Black students realized that the African school was a cultural "kraal" which promises a false paradise and a disillusionment that lead to many revolts all over the country. They decided to articulate their grievances through a campaign that will resist the oppressor's ideological oriented education.

To force pupils to go back to school, the state declared a state of emergency on 21 July 1985 (Samuel 1990: 27). Schooling, therefore, took place at gunpoint. The South African Defence Force (SADF) issued identity documents to control the students' mobility (Molobi 1986: 3). Some prominent Black leaders like Frank Chikane (1996) regarded the state of emergency as the government attempts to enforce law and order. In his view this action was the proof that the South African government is the enemy of Black people. Little did the government realize that it was moving pupils further away from schooling (Samuel 1990: 28).

Towards the end of 1985 the back to school campaign was led to the formation of the National Education Co-ordinating Committee (cf 5.5.1.2). Teachers now found themselves trapped between the pressure of the pupils and the community leaders on the one hand

Education Department and political structures on the other hand. The traditional association of teachers have been fragmented by the apartheid education (Hartshorne 1992: 322). Up to 1990, there was an unprecedented drive towards unification of teachers of all races in South Africa. Consequently the South African Democratic Teachers' Union (SADTU) was formed in 1990 (Unterhalter et al 1991: 186) (cf 5.6).

4.5 THE BEGINNING OF THE CHANGE IN ATTITUDE TOWARDS BLACK EDUCATION IN THE 1990's

4.5.1 Partial multiracialization of education in South Africa

Since the Soweto riots of 1976 the South African government's attitude towards Blacks has been changing gradually. The government has been showing willingness to reform Black education country-wide. The government gradually come to the realization that its education and schooling policy was not justifiable in terms of moral standards and has been eager to implement the changes that have been allowed by the government agencies (Van Rensburg 1993: 3). In his opening speech on 2 February 1990 President De Klerk announced the unbanning of the previously banned organisations in South Africa. Most of these organisations were Black organisations. He also announced the intention of the government to create a "new" democratic South Africa in which all ethnic and cultural groupings could partake. Specific reference can also be made to the opening speech of President F.W. de Klerk in Parliament on 1 February 1991. President de Klerk announced on this day that a single non-racial system of education would be established. He committed his government "temporarily" to the maintenance of the existing system until a more adequate universal arrangement could be made (Van Rensburg 1993: 3-5).

The government was now committed to open schools to all races in South Africa. The actual upgrading of education in South Africa started with the announcement of the

Minister of Education, Mr P Clase, on the 27 February 1990, that white government schools would be allowed to admit Black students/ pupils from the beginning of 1991. He set out four “models” for schools from which schools can choose to belong:

- * A status quo school: The existing system of state schools is maintained.
- * Model A: The school could choose to close down as a government school and reopen as a private school.
- * Model B: The school could continue to operate as a government school but could determine its own admission policy.
- * Model C: The school could choose to become a state-aided school.

These models conduce to the display of the following characteristics in the new education dispensation:

- * multicultural education (children of different cultural backgrounds within the same school) in state schools (Model B)
- * monocultural education (children from the same cultural background in the same school) in private and state-sponsored schools (Model A and C)

By the beginning of 1991 school year, 205 white schools admitted Black pupils (Christie 1991: 191). It is obvious that the government wanted to make schools non-racial while, on the other hand, it was avoiding or rather securing closure to many white schools, as pressure was coming from NECC to open all schools for all racial groups in the country (Graham-Brown 1991: 168; Maitland 1994: 186).

4.5.2 Negotiations for democratization of education in South Africa up to 1993

Since the beginning of the 1990's the majority of white South Africans were becoming more sympathetic to Black positions educationally, politically, economically and socially. The government realized the importance of negotiations in order to rescue South Africa from the political conflict that has costed this country many lives and millions of rands.

The 1990 matric - results of the Department of Education and Training were very bad. Mr Nelson Mandela took the initiative to form an education delegation in early 1991 and engaged in direct negotiations with the state regarding the entire education crisis. The delegation consisted of 26 representatives from the ANC, South African Communist Party (SACP), National Education Coordinating Committee (NECC), South African Democratic Teachers' Union (SADTU), Azanian People's Organisation (AZAPO), Congress of South African Trade Union (COSATU) Union of Democratic University Staff Association (UDUSA), the KaNgwane, Transkei and Lebowa Education Departments. Also the South African Council of Churches (SACC), the South African Catholic Bishop's Conference (SACBC), South African Association of Independent Schools (SAAIS), the Peninsula Technicon, the University of Western Cape (UWC) University of the North, University of Natal, Council of Black Education and Research and the Council for Education and Training attended the negotiations. The government delegation consisted of President de Klerk, Ministers, Deputy Ministers and Directors General from the Department of National Education and of Education and Training (Pillay 1992: 31-32; Metcalfe et al 1992: 119-120).

The delegation aimed at persuading the government to take responsibility for resolving the education problems in general, removing the racist education laws and structures laying the ground work for a meaningful single education system. The government should also

involve the Black communities in decision making and suspend the unilateral restructuring of education within the apartheid framework (Pillay 1992: 31-32; Metcalfe et al 1992 : 107-111).

Since 1991 teachers' organisations negotiated with the government for the betterment of Black education. The National Professional Teachers Organisation of South Africa (NAPTOSA), an umbrella organisation for teachers' bodies in South Africa, was founded in August 1991 and was immediately recognised by the government (NAPTOSA 1991). The immediate recognition made it possible to take part in negotiations with other recognised teachers' organisations (cf 5.6).

The changing political climate since 1976 and the influence of different stakeholders such as the church, communities, public media, et cetera, led to the ever, most essential negotiations ever held in South Africa. As from 20 December 1991, the Convention for Democratic South Africa (CODESA) consisting of, inter alia, the National Party, ANC, Democratic Party, Afrikaner Volksfront and the, PAC, started with transitional negotiations to write a new constitution for South Africa. The negotiations reached a deadlock in mid - 1992. During the first half of 1993, multi-party talks resumed at the World Trade Centre in Kempton Park. This convention brought hope that there eventually will be a government providing equal education for all South Africans.

In February 1992 it was announced that all status quo schools (state schools) would be classified as Model C schools (state-supported schools) from August 1992 and as a means of meeting all the country's educational needs. This announcement had wide-ranging implications, including personnel cuts, heavier financial contributions from parents and greater emphasis on the role of school principals and management bodies (UNISA 1996).

A major step in improving the quality of Black education was made by Mr Piet Marais, then the Minister of National Education. Mr Marais announced on the 25 March 1993 that the 'apartheid education' has come to an end (SABC 1993). This statement implied that, with effect from 1 April 1993, all education departments for the various cultural groups are now united. A new interim South African Education Department was born (SABC 1993) and was implemented on 1 April 1994 in order to proceed in conjunction with the constitutional negotiation process (UNISA 1996).

Such announcement and statements brought hope a the new South African education system will contribute positively to a "new" democratic society.

4.6 CONCLUSION

The period since 1948 is characterised by an awareness of the National Party government to consolidate the haphazard way in which Black education was controlled over many centuries since 1652. The fact that mission schools were unable to really control, supervise and practically educate Black pupils in South Africa up to the mid-20th century contributed to Black education being in an underprivileged position. Up to these years, Blacks were generally not thoroughly informed and actually not aware of their backlog in education as such.

The centralization of Black education after the report of Eiselen Commission and the establishment of Bantu Education in 1953 made it possible to have a centralised control and supervision in Black education. However, the Bantu Education Act, 47 of 1953 made provision for a distorted system based on political-ideological discriminatory measures. This lead to revolt from the side of Blacks. For the first time in South African history the reaction to the handling of Black Education was critised comprehensively by the SAIRR, the churches, student organisations, teachers, et cetera.

Since 1976 the situation in South Africa indicates towards increasing the pressure on the National Party government to drastically change the face of education in South Africa. This goes hand in hand with an increasing growth in Black perspectives on shortcomings in the education system and how to address the problem.

The uprising of 1976 marked a turning point in the growth of the anti-apartheid movements. This incident is declared as a “turning point at which South Africa did not turn”. Although some changes have been made here and there, the gist of the matter, “racism in education and in general” (Chikane 1996) was not even considered to be negotiable. This fact led Blacks to pressurising the government more and more Kane-Berman (1979: 323) .

The corrective mechanisms applied by the South African government did not work, because they never addressed the major problems (of discrimination) and as a result, school boycotts in South Africa became a norm. The early 1990's is characterised by the submissiveness on the part of the government to such an extent that negotiations were entered into and the possibility of the new beginning is promising.

Up to the end of 1993, Black schooling was not yet back to normal. It was still dominated by vandalism, truancy and high percentage of standard 10 - failures. A long history of a backlog in provision for Black education could be one of the causes of the drop in standard 10 results. The complete history of Black education gradually opened, in some or other way, a dynamic unfolding of Black perspectives on education in the sense that it highlighted the ways and means used by interest groups to settle for a democratic education system. The next chapter will, therefore focus on the main issues as impetus for the better understanding of Black perspective on education.

CHAPTER 5

FACTORS AND ISSUES REFINING AND MOULDING BLACK PERSPECTIVES ON EDUCATION IN SOUTH AFRICA 1652-1993: AN ANALYSIS

5.1 INTRODUCTION

The investigation into the periods 1652-1948 (cf chapter 3) and 1948-1993 (cf chapter 4) have revealed that the history of Black education in South Africa was largely determined by people of European descent. These chapters have indicated why the (cumulative) effect of certain (mainly politically-determined) events in the history of Black education could be regarded as issues and trends in shaping Black perspectives on education.

The unfolding of the scenario of Black education is not a matter of uncontrollable filogenetic¹² or ontogenetic¹³ historical development, but rather an example of increasingly calculated and bureaucratic measures by Europeans. These measures revealed themselves to be a deeply rooted in racial and cultural differences and actually laid the foundations for the aptitudes and attitudes around the spirit, content and course of formal Black education in South Africa. It is these attitudes that gave rise to furthering and sophisticating perceptions (perspectives) on the case of Black education in South Africa. This implies, firstly, aptitudes and attitudes that gave rise to finer and more sensitive issues indicating towards and describing the moulding of Black perspectives and, secondly, to point out the nature and purpose of Black perspectives on education as such.

¹² The word "filogenetic" refers to natural development of a person or individual.

¹³ The word "ontogenetic" indicates the natural development of a group of people or race.

The main historical events of Black education between 1652 and 1993 can therefore serve as basis for refining and sensitising Black education in the quest for understanding the shaping of Black perspectives on education. In analysing the period between 1652 and 1993 one comes to the conclusion that entities like the state, church, the schools, teachers, teachers' associations, certain individuals and the news media respectively, played to a lesser or larger extent an important role in the furthering and sophistication of Black perspectives on education.

The period between 1652 and 1993 could be divided into three different periods in which each of the above-mentioned entities played to a lesser or larger extent a substantial role. These periods - 1652-1948, 1948-1990 and 1990-1993 respectively - are also referred to as the pre-Bantu Education Act period, the Bantu Education Act period and the post-Bantu Education Act period.

In chapter 5, the finer and more sensitive issues that influenced the gradual development of Black perspectives education will be analysed then thereafter the focus will fall on the nature and purpose of Black education. Firstly, an exposition of the role played by each of the entities in shaping Black perspective on education in the different periods indicated above.

5.2 THE ROLE OF THE STATE

5.2.1 The period 1652-1948 (The pre-Bantu Education Act period)

5.2.1.1 The 1831 Commission of Inquiry

This commission under Governor General Bourke (cf 3.3.2) had to be instituted because, irrespective of Somersets' efforts to provide basic education to slaves, the education

standard was still extremely low. The commission recommended, firstly, that slaves should depend greatly upon the disposition of their master for admission in their master's 'personal' or private schools, particularly in country regions (Behr and MacMillan 1971: 377). The Commission also recommended that slaves should be freed due to the extreme limitations on the educational development of the slave as an individual human being with deeply rooted conscious or unconscious yearnings!

The findings and recommendations of these commission did not influence Blacks because they were still "slaves" "owned" by the government and some by private individuals. The decision of Black education therefore was unilateral. Due to the high rate of illiteracy, it is possible that Blacks could not have known of the existence of such an investigation (Behr and MacMillan 1971: 377). However, the "government" indicated that problems existed - and in doing that, indicating at an relatively early stage that there were problems with regard to "Black" education (Chesler 1993: 367).

5.2.1.2 The Watermeyer Commission of 1863

In 1863, during Dale's period as Superintendent General of education (cf 3.3.3) the Cape Parliament appointed a commission of inquiry under the chairmanship of Mr Justice E.B. Watermeyer to investigate the newly formed school system called the "established schools". The commission had to report on measures that could lead to successful elementary instruction to all classes of pupils.

Among the findings was that:

- * education was too liberal for Blacks,
- * segregation was practiced irrespective of the "open" school system introduced,

- * missionary schools neglected elementary instruction whilst they concentrated on evangelisation, Bible history and Geography (Behr 1988: 19-20; Behr and MacMillan 1971: 113-114).

The commission recommended that the “established schools” be abolished and government aid be extended to all schools on a £ for £ (R for R) principle, while parents also should contribute towards teachers’ salaries. On the recommendation of the Watermeyer Commission the Education Act, 13 of 1865 was passed and schools were classified as A schools (for the public or whites), B - schools (for missions, for poor whites and Coloureds) and C - schools (for aborigines or Natives) (Behr and MacMillan 1971: 113-114; Clarke et al (s.a.): 7-8; Work in Progress 1980: 65). These recommendations seem to be adding further burdens on social class difference, segregation and economical burdens too on Black parents.

5.2.1.3 The Interdepartmental or Welsh Commission of Inquiry (ICNE) of 1935-1936

The commission under the Chairmanship of W.T. Welsh (cf 3.4.3) of the Cape (Hlatshwayo 1991: 65-66) was appointed in 1935. Ross (1967: 5-6) regards this commission as the first to investigate **severe** problems regarding Black education.

The Commission’s terms of reference was to determine as to what place the Bantu has to occupy in the political and social economic structure of the Union of South Africa. The defined method and scope of National Education (Ross 1976: 6; Work in Progress 1980: 7; Mohlamme 1990: 22), the role of the central government and missionary bodies were also to be determined (Ross 1967: 6).

Amongst the findings was the most appalling instances of overcrowding in some schools in the urban areas. In some schools about 400 pupils huddled together (most sitting on the

floor) in one classroom (Hlatshwayo 1991: 65). More findings were the uncertainty of the aims of the government regarding education (Ross 1967: 3), inequality between Black and white, alarming juvenile delinquency and disparity in the standard of education up to standard 7. In standard 8 and 9 pupils actually wrote the same examinations (Behr 1988: 29; Behr and MacMillan 1971: 394-396).

The Welsh commission recommended that education be controlled from one source and that education should be financed by the central government and not by the provinces (McKerron 1934: 117; Mohlamme 1980: 22; Sneesby (s.a.): 6; Van den Berg 1983: 17-18). Both McKerron (1934: 179) and Ross (1967: 6) maintain that the report emphasised the social and cultural aspect of the problem. The aiding of mission schools had to continue. The committee praised the sterling work done by the missionaries over the years but criticised the Smuts¹⁴ government for neglecting missionary work - and as such - the education of Blacks. (Behr and MacMillan 1971: 394-395).

On all the commissions of inquiry in the pre-Bantu Education period (1652-1948), Blacks had no say in their education system. Irrespective of all commissions (of which only three are highlighted) the governments did nothing to actually materialize the (positive) recommendations to Black education. Blacks were decided **for** and not **with**, while their system of education was totally failing.

¹⁴ General Jan Smuts, leader of the United Party, was the Prime Minister of South-Africa between 1943 and 1948 (Van Jaarsveld 1976: 293, 297)

5.2.2 The period 1948-1990 (The Bantu Education Act period)

5.2.2.1 The Eiselen Commission of inquiry

After the National Party took office in 1948, D.F. Malan immediately appointed the Eiselen¹⁵ Commission (cf 4.2) to make an extensive and comprehensive investigation into the status and role of Bantu Education in South Africa.

The reason behind the establishment of the Eiselen Commission was the uncertainty of the government's (National Party's) objectives about the future of Black education (Ross 1967: 3; Hunter 1963: 75; Hartshorne 1953: 3). This uncertainty could be seen as the legacy of the inadequate and uncoordinated policies of previous governments towards education that made effective Black education almost impossible. Therefore the terms of reference of the commission set forth clearly the government's intention with regard to the education of African people in South Africa. The terms of reference are as follows:

- * The formulation of the principles and educational aims of Natives as an independent race should be addressed. This includes an investigation into the inherent racial qualities of the Blacks as well as their past, present and future education situation.

- * The existing primary, secondary and vocational education system for Blacks should be modified.

¹⁵ Dr W.W. Eiselen was secretary for Native Education in Transvaal and previously a professor in Anthropology.

- * The organisation and administration of the various branches of Black education should be controlled by the state.
- * The basic principles on which such education will function, should be financed.
- * Other aspects of Native (Black) education that may be related to the preceding should also be addressed (Behr 1988: 32-33; Hartshorne 1953: 1; Hunter 1963: 74-75; Mohlamme 1990: 26; Robertson 1973: 157-158; Shava 1959: 11).

These terms of reference indicate the magnitude of the commission's task. Despite the nature and comprehensive scope of this task, Blacks **were not included as representatives** on the Eiselen Commission. Ross (1967: 3-5) indicates that the nature of this investigation was typically of the government's attitude towards Blacks at that time - still to decide **for** them and not **with** them.

The recommendations of the Eiselen Commission was a turning point because it laid down those structural mechanisms to determine the course and direction of Black education – an event that contributed to the shaping of Black perspectives on education. The recommendations were as follows:

- * To ensure the efficient coordination of planning. The Bantu education control should be removed from provincial administration and supervision to a **separate department** under the aegis of the central government. Local authorities had to be created to ensure active participation of Black parents.
- * Provision should be made by the central government in establishing regions - each with its own regional directors, administration staff and, where necessary, other professional assistance.

- * Elementary schooling should provide for two types of primary schools for Blacks: the Lower Primary and Higher Primary schools.
- * Teacher training colleges should provide for a three-year course for prospective teachers after standard 6 and a two year course after a Junior Certificate, (standard 8).
- * Agricultural schools should be established to train the Bantu to be effective agricultural managers, farmers and administrators.
- * Bantus should be appointed to senior posts in the teaching profession like sub-inspectors and inspectors of schools.
- * The establishment of private schools was prohibited unless such a school is registered and complies with the regulations laid down by the state.
- * The church should work in cooperation with the local Bantu communities but ministers and missionaries should confine their religious activities outside school hours (Behr and MacMillan 1971: 397-399; Behr 1988: 32-36; Hartshorne 1992: 33-36 and 65-67).

This report substantially confirmed the policy of the National Party government on how education in a multi-ethnic South Africa should look like. This meant the government has to have a direct say in managing Black education. The National Party policy therefore confirmed separate education as a remedy to stop the “danger” of Blacks becoming nearer to the Europeans. In fact, Europeans saw Blacks as labourers and subordinates to white people (Hartshorne 1992: 65-67).

As a result of this report, Dr Verwoerd, minister of Native Affairs in the Malan Cabinet, promulgated the Bantu Education Act, 47 of 1953. Most of the recommendations made by the Eiselen Commission were incorporated into this Act (Behr and MacMillan 1971: 397-399; Makhubela 1978: ix).

5.2.2.2 The Cillie Commission of Inquiry

After the Soweto riots of 1976 (cf 4.3.2), the government appointed Mr Justice P.M. Cillie to investigate the causes of the unrest. The Cillie report was tabled in Parliament on 20 February 1980 (Behr 1988: 37; Mannel-Kinberg 1991: 42).

The commission reported that, when the pupils left the school for demonstrations on the morning of 16 June 1976, they were under the impression that they will return to school the following day. The demonstrations turned into widespread riots for months on end. The riots resulted in such an ugly event that the Cillie Commission stated:

“the results of the demonstrations astounded everyone,
the organisers, the organisations, the pupils and teachers,
the police and officials” (Behr 1984: 195).

In their findings, the Commission reported the following as the causes of the 1976 school unrest:

- * Pupil's refusal to attend classes was the most important cause of the countrywide school unrest.
- * Pupils were against the use of Afrikaans as a medium of instruction.

- * Dissatisfaction with the Bantu Education Act, 47 of 1953 and the low standard of education, reality of teaching, the condition of school buildings, lack of equipment and the high percentage of failure rate of std 10's (Behr 1984: 195-197).
- * Racial discrimination practised by the white government.

This commission was in a sense the mouthpiece for Black pupils. The findings thereof reflected exactly their grievances and their perceptions of what Black education should be – something that could not be ignored as after effects of the Bantu Education Act (of years before!) in 1953. It could be stated that the commission had an influence on the perspectives of Blacks since they at least expected a substantial response from the government after the unrests and the highlighting of their grievances by the Cillie Commission.

5.2.2.3 The De Lange Commission of Inquiry of 1981

On the request of the government, the Human Science Research Council (HSRC) under the leadership of Professor J.P. De Lange, conducted an investigation into all facets of education in South Africa since June 1980 (Hlatshwayo 1991: 150-151).

The reasons for establishing the De Lange Commission are as follows:

- * Failure of the education system to cope with the economic and developmental needs of South Africa, both in terms of relevance to the modern technological world and in providing skilled manpower.
- * Great dissatisfaction in the teaching profession's salaries, condition of service and the state of teacher involvement in educational decisions.

- * The unease among parents and community bodies as well as growing protest against bureaucratic arrogance of the “we know the best”.
- * To respond to school unrest, the shortage of skilled workers and complaints by the business that education does not match the needs of a growing economy (Chesler 1993: 365; Moloko 1987: 133; Hartshorne 1982b: 6).

Among the eleven principles which served as guidelines for the work committees was “equal opportunities for education including equal standards in education for every inhabitant, irrespective of race, colour, creed or sex shall be the purposeful endeavour of the state” (Behr 1988: 39). Furthermore the Commission admitted in its findings that Black education is in a serious crisis. For the culture of learning to be restored, there is a need for equal opportunities in education (Hartshorne 1984: 1). Hartshorne (1982a: 57) strongly agrees that “equality” is the prime concern of the report, for it is the cause of unrest in Black schools.

The De Lange Commission therefore strongly recommended the introduction of equal provision to education with immediate effect to eradicate the historic backlog and disadvantages prevalent in Black education (Van den Berg 1983: 17; Majola 1986: 5). The Commission also recommended that all education departments in South Africa should be placed under one ministry (Chesler 1993: 366; Hartshorne 1982a: 57). Hartshorne (1982a: 57) maintains that the report not only make a plea for open schools but also openness, flexibility, mobility, freedom of choice and as much room for manoevrability as can possibly be given to everyone. In this way the state would be accommodating diversity of heritage, interests, language, ability and aspirations of all citizens. The government was compelled to respond and therefore the White Paper of November 1983 contains the respond.

In November 1983, the government published a White Paper, setting out its response to the De Lange Report. Every aspect and recommendation came under scrutiny (Behr 1988: 58; Hartshorne 1992: 179). The government stated categorically that segregated, vertically segmented forms of systems of education were to continue, reinforced and institutionalized by being placed in the context of a new constitutionalised arrangement. The new arrangement was based on the concept of “own affairs” and “general affairs” (Hartshorne 1992: 179; Moloko 1987: 135; Shindler 1984: 1).

The spirit of the White Paper of 1983 was reflected in the National Policy for General Education Affairs Act, 76 of 1984. The National Policy for General Education Affairs Act, 76 of 1984 was drawn up in agreement with the Constitution of the Republic of South Africa Act, 110 of 1983. The Constitution made a clear distinction between “own affairs” and “general affairs”. It defines “own affairs” as matters which affect a cultural group with regard to the retention of its identity and the upholding and advancement of its way of life, tradition and practices in particular. “General affairs” referred to standardized frameworks for the various cultural groups. (Van Schalkwyk 1990: 47-48). The implication thereof was that education in general was to be maintained firmly within the “apartheid”-model, the Group Area’s Act (Moloko 1987: 137) and the Christian National Character of white schooling (Chesler 1993: 367). It could also be said that the “general” and “own” affairs arrangement was purposed only for the whites, Coloureds and Asians (Indians). The Coloureds and the Indians obtained also a “say” in government by their “own” representatives. The Blacks did **not** get these privileges - not even with regard to education (Hartshorne 1992: 179-184).

The Constitution therefore sustained a separate “Black education” under the general provision of the Education and Training Act, 90 of 1979.

The main theme that the government articulated was that it was still committed to working towards providing “equal” education for all racial groups (White Paper 1983: 4-6). Dorgan (1985: 171) claims that the White Paper opted for “separate” but “equal” in order to give allowance for equal provision. This respond disappointed many Blacks who hoped for changes in terms of the total abolition of separateness in South Africa..

One could say that despite, corrective measures, discrimination against Blacks was still a reality in the mid-1980's. Hlatshwayo (1991: 162) refers to a “piecemeal respond” by the government. The Department of Education and Training said at that time that the government remained committed to separate education while striving for parity.

The White Paper responded positively to several other recommendations but its denial of one ministry of education aroused great disappointment, not only to the Black Community, but also among reform-oriented whites (Chesler 1993: 367). Hartshorne (1984:6), Van den Berg (1983: 18) and Shindler (1984:1) strongly criticised the government for failing to address the fundamental issues which originally brought the De Lange investigation into being. Mminele (1989: 63) and Chesler (1993: 367) claim that Black education was still being separated and isolated and that the state betrayed the Black community by failing to meet their needs and aspirations.

Nevertheless, Hartshorne (1992: 57-58) honours the De Lange report as the report that will never go away and it is not possible to sweep it under the carpet. Therefore he strongly warns that whether the government delays to implement it or not, the government will still find itself compelled to work in the spirit of the main guidelines and recommendations of the report. In respond to some of the recommendations made by the De Lange report, the National Policy for General Education Affairs Act, 76 of 1984 was announced.

In this act, the government undertook to retain a number of education bodies that existed at the time and make extensions and adjustments to their organisational structures. The three major steps were:

- * The creation of a new Department of National Education which will serve the country as a whole and consequently all population groups.
- * The actual promulgation of the National Policy for General Education Affairs Act, 76 of 1984 and the establishment of a number of bodies like the South African Certification Council (SACC) and the Research Committee on Educational structures (RECES)
- * The broadening of the membership of the Committee of University Principals (CUP) and of the Committee of Technicon Principals (CTP) to include representations from all the tertiary institutions in the Republic South Africa (Behr 1988: 72-74).

5.2.3 The period 1990-1993 (The post-Bantu Education Act period)

5.2.3.1 The Education Renewal Strategy (ERS)

In the spirit of President de Klerk's opening speech in Parliament on 2 February 1990 (cf 4.5.1), there has been concrete hopes for the future of Black education. Whites has been willing to negotiate with Blacks and to share power with them. This was seen in May 1990, when the government appointed a team to institute a structured, integrated investigation into some twenty strategic bottlenecks in the education system and to develop an Education Renewal Strategy (ERS) (UNISA 1996). The ERS was to be developed in conjunction with the Minister of National Education (Le Roux 1991: 10). The report of the

ERS, published in 1992, was the product of the co-operation of all interested parties in South Africa: the private schools, the teaching profession, different education departments, universities, technicons, the private sector, the self governing territories, the independent states and persons from the broad South African community (Department of National Education 1992: 5-20).

With this report, the government wanted to renew and restructure the education system in South Africa to improve existing deficiencies. It also wanted to make education more affordable, create education and training opportunities for the ever-growing population (Department of National Education 1992: 5) and to respond to the need for career education (Le Roux 1991: 10). The government also adopted some principles on deracialisation, national unity, freedom of association and diversity, as well as decentralisation and partnership (Claassen 1995: 467). The report also emphasised that education is the responsibility of the government together with the private sector and the society. The ERS envisaged the following:

- * An open, democratic and non-racial education system, equal education opportunities and relevant education.
- * Basic education for the illiterate adults, opportunities for life long education and suitable education for children with special education needs.
- * Community involvement in education.
- * The restructuring and financing of tertiary education (Department of National Education 1992: 6).

The ERS identified several backlogs that frustrated Blacks in South Africa (New ERS 1993: 5) and suggested better ways for providing education in future. With such joined ventures, Blacks have been given an opportunity to share their needs and aspirations which could contribute positively to their perspectives on education.

5.2.3.2 The Walters report

The Walters report has been released by Dr Schalk Walters, the Executive Director of Education in the Cape. This report is regarded by Le Roux (1991: 10) as the "... endeavour to make education more relevant". Although the Walters' assignment was to investigate the education situation in the white schools, he declared it very discouraging to limit the report to white schools only. He argued that the report will not address the real and fundamental problems in education in South Africa (Le Roux 1991: 10).

According to Le Roux (1991: 10) Dr Walters' recommendations transcended the "only - white schools - idea" and focussed on national perspectives that included all stakeholders.

He drew attention to the following:

- * a greater relevance in education
- * less academic education
- * the expansion of technical education and career education
- * people's education.

The Walters report responded to escalating unemployment and irrelevancies in Black education. Walters felt sympathetic with pupils and teachers who are wrestling with an inappropriate curriculum. He stated that people are forced into irrelevant academic study causing stress to students, teachers and principals. As mouthpiece for relevant education (to Blacks too), the report perceives the existing education as leading “pupils into an academic playpen” **unless** the government makes constructive strategies which will support the concept of career education. Among others, the Walters report strongly recommended a compulsory subject namely Productivity Studies which could be included in the three years of junior secondary phase. This course could consist of subjects like technology, productivity and entrepreneurship (Le Roux 1991: 10-11).

Le Roux (1991: 10-13) regards this report as very significant in so much that the Head Office staff of the Department of Education and the community should be informed. The report is actually a direct response to the 1976 - grievances of Blacks as tabled under 4.3.2. It broke away from the “academic” type of education to a more career - oriented education which has been a problem for years on end in South Africa. To Blacks, the Walters report is perceived as a relieve to inexperience and unemployment that strongly affected the economy of the country (Le Roux 1991: 10-13).

5.2.3.3 The National Education Policy Investigation (NEPI)

The National Education Policy Investigation (NEPI) was carried out between December 1991 and August 1992 (Thurlow 1993: 9; UNISA 1996). As the government was on this stage (cf 4.5) more accommodating to partnership with Blacks, the aim of this investigation was to examine policy options across a wide range of areas of educational provision (NEPI 1992: vi).

Towards the end of 1992 twelve research groups under the chairmanship of Prof J Gerwel of the University of the Western Cape published their findings in twelve separate volumes. The twelve volumes addressed the following aspect of education: adult basic education, adult education, curricula, early childhood education, language, support services, library services, post secondary education, planning and structures, administration, human resource development and teacher education (Thurlow 1993: 9).

The proposals of NEPI was based on the principle of non-racism, non-sexism, democracy, equality; a unitary system and the redress of past inequalities (NEPI 1993: 1-4; Thurlow 1993: 9) NEPI stated categorically that the report does not constitute a model for a new education system, nor are they intended to be recommendations for a more equitable dispensation. NEPI should also be regarded as a basis for the introduction of a more legitimate and effective education system (UNISA 1996).

There is no doubt that NEPI provided a document that gave a reflection of Black aspirations on education. This report responded on a more “democratic” level to the Black quest for equity and partnership in education (Le Roux 1991: 10).

5.2.4 Conclusion

The period between 1652 and 1948 could be interpreted as a haphazard way of managing and giving direction to Black Education by the state. The different governments over this lengthy period left education actually in the hands of missionaries. The formal inquiries like the investigations mentioned under 5.2.1 were indicating that government **had** a problem with the education of Blacks - and thus, a more defined and controlling role to play in this regard.

The period 1948 - 1990 indicated initial “overcontrolling”, “overmanagement” and “overmanipulating” Black education by the state. Due to the resistance (especially in the period 1976 - 1984) from Black pupils, the 80's was known for investigations (cf 4.4) that laid the foundation for a democratic South Africa since the 90's. These investigations structured and gave substantial content to the perspectives or ideas that Blacks had on their education. Ironically it was perceptions/ ideas of (Black) people about **education** that “forced” the state to change **also socially**.

The period 1990 - 1993 gives an indication to what extent Black perspectives/ ideas on education led to substantial contributions to education - **not only for Blacks** but also education in **general** (cf 4.5). One could also view investigations such as the ERS as undertakings contributing **socially** to the (South African) society.

5.3 THE INFLUENCE OF THE CHURCH

5.3.1 The period 1652-1948

Since the establishment of the first settlement at the Cape in 1652 (cf 3.3), the church was a dominant “instrument” used for “political” domination (Regehr 1979: 133). In the period between 1652 and 1948 the church realized the need to educate Blacks, hence the establishment of many missionary stations (cf 3.3.4). The church did very little in addressing many **real educational** matters. Blacks were actually targeted for evangelisation and westernisation by the church - especially if one takes in mind this “specified” focus of the missionary education in this period. On the whole the church undermined the dynamistic - magical world view of the pre-literary cultures (Nürberger 1990: 157; Regehr 1979: 117). The minimal co-operation with the authorities seemed not to be a problem to the church as long as there was no interference in its missionary work. As a result the church in this period did very little in addressing the perspectives of Blacks

on education. Regehr (1979: 153) indicates that, prior to 1948, there is little evidence of English literature that criticised segregation in general. Therefore it was easier for the Malan - government (cf 3.4) to establish the "apartheid" - culture.

5.3.2 The period 1948-1990

Since 1948, different religious denominations played an essential role in shaping the perspectives of Blacks on education. There are individual churches such as the Roman Catholic Church that pursued the struggle and opted to play a constructive role in educating Blacks (cf 4.2.2.2). From the Christian point of view, the Roman Catholic Church was strongly against racial discrimination and emphasised that man should be treated equally, hence the struggle for "open schools" (Christie 1991: 87; The Bishop Speaks 1980: 49).

Since the late 1970's, the Roman Catholic Church launched an "open school" campaign. The South African Catholic Bishops Conference (SACBC) too were of the same opinion. In their view, this decision was a solution to educational problems in South Africa. In their resolution the Catholic Church was explicitly distanced themselves from the government's apartheid policy as well as its own (the Roman Catholics') history of segregating education for different race groups in South Africa (The Bishops Speak 1990: 20).

In the 1980's the Catholic Church further took a "risk" of all its schools being closed in a struggle to provide Blacks with the much needed viable education. In 1986 the dispute between the church and the government ended with open schools being given official recognition and with state subsidization for also partly private schools through the Private school Act of 1986 (Christie 1989: 87; Freer and Christie 1992: 135).

The Dutch Reformed Church (now the Uniting Reformed Church) supported the apartheid education very pertinently in the years between 1948-1990 (cf 4.2.2.2).

5.3.3. The period 1990-1993

In this period the church realized that the South African government is not willing to reform not only educationally but also reforming the whole policy of apartheid. Especially the Dutch the Reformed Church decided to change their views on the morality of the system and the educational implications thereof (Cochrane 1990: 81). The "conservative" Dutch Reformed Church has adopted its own stance to the present views of the National Party, with the result that it faced a split (Nürnberger 1990: 155). The church now openly state that "apartheid" was wrong and, that they realized that the political emancipation of Black South Africans is justified. Since 1991 church leaders of the Dutch Reformed Church had been working with leaders from Black churches to assist in the education of Blacks. The (Black) Dutch Reformed Church of Africa under Sam Buthi was involved in several education projects with the (white) Dutch Reformed Church in 1992 (Pretoria News 1992.12 September:2).

Church leaders like Archbishop Desmond Tutu of the Anglican Church and Frank Chikane of the South African Council of Churches stood firm on their programmes to combat racism in the period 1990 - 1993 (Cochrane 1980: 81). The church's commitment in being the mouthpiece for Blacks was reassured by the presence of the South African Council of Churches (SACC) and the South African Catholic Bishop's Conference (SACBC) when the Mandela delegation went in 1990 to discuss the future of South African education with the government (cf 4.5.2).

5.3.4 Conclusion

The church in the pre-Bantu Education era (1652-1948) emphasised its evangelisation and education missions and did not address **all** the fundamental aspects of human existence through schooling. When the government took over the control of education from the church in 1948, (cf 4.2.2.2) the church struggled for free and open education. This resulted in some churches' like the Roman Catholic Church, strong support for the empowerment of all Black communities through education - and by doing that, assisted Blacks to gradually obtain some perspective ideas on education. Other churches like the Dutch Reformed Church "took longer" to become aware of the political as well as educational realities in South Africa.

5.4 THE ROLE OF THE SCHOOL

5.4.1 The period 1652-1948

In the pre-Bantu education era, 1652-1948, the first pupils attending the first school (a Black school) in 1658 took some actions which reflected their attitude towards education. Attitudes such as staying away from school and hiding in the caves near Hout Bay were common (cf 3.2.2) and such actions implied that the system of education was not accepted (Christie 1991: 223-224; Themane 1989: 11; Makhubela 1978: 101).

Since the establishment of missionaries in the 18th century parents tended not to send their children to missionaries for educational purposes, but rather to get clothing and then took them back. Later they (the parents) would send other children to get clothing until the whole family is having enough clothing. This could be viewed as a kind of "protest" towards schooling. Since the 1920's up to 1950's the protest differed from that of the 18th century. Pupils protested and demonstrated at chapels, particularly those at rural secondary

schools and teacher institutions. Generally the unrest was from, the look of things, caused by unacceptable conditions in the missionary schools like poor food standard, compulsory manual labour and harsh punishment from teachers (Christie 1991: 224-226; Marambana 1987: 132-137). But Christie (1991: 226) disagrees: although the causes seem to be those mentioned, the real cause was a deep rooted discrimination policy that existed already in these times. The fact of the matter is that Blacks were not well organised to face the real problems (Christie 1991: 26).

5.4.2 The period 1948-1990

During the Bantu education period, the pupils themselves gradually learnt how to voice their perspectives. After the promulgation of the Bantu Education Act, 47 of 1953, pupils participated in the 1955 school boycott called by the African National Congress Youth League (cf 4.2.3.5). This time they challenged for the government threat to expel them indefinitely from school. Although they returned to school, they still wanted to **further their resistance** for the sake of Bantu Education. The Bantu Education period seems to be regarded as a period where pupils started to organise themselves against the unwanted education system. Their major "success" was in 1976 June when they demonstrated in thousands against the Bantu Education policy of the government (cf 4.3.2). Pupils and their parents became aware of the role of certain structural systems such as teachers' associations (cf 5.5) they could use to foster their ideals. This period also covers the period of extensive investigations to Black education like the Eiselen Commission Cillie Commission and the De Lange Commission. Despite these investigations no substantial progress was made before 1 February 1990 with De Klerk's historical opening speech in parliament (cf 5.2.2).

5.4.3 **The period 1990-1993**

During the Post-Bantu education period, pupils were now used to the frustrations of Bantu education that they even decided to sacrifice their future. They wanted their voice to be loudly heard that they can no longer go on being fed on inferior education. Black schools began now to push for a fully integrated school system and the abolishing of monocultural schools as provided by Model C Schools (cf 4.5).

5.4.4 **Conclusion**

The Black pupils in South Africa since 1652 to 1993 has gone through difficult times as they pursued their way to get true, reliable education. Already in the pre-Bantu Education Act era there is evidence of a looming crisis because schooling was seen as a task only for the missionaries. During the Bantu Education Act period (1948 to 1990) the schooling of Blacks developed in manipulation of people through the Bantu Education Act of 1953 (cf. 4.2). This led to the school boycotts and riots of the 70's and 80's (cf. 4.3 and 4.4). This period also indicates to what extent the policy of the government can influence schooling.

5.5 **THE ROLE OF COMMUNITY STRUCTURES AND STUDENTS**

5.5.1 **The period 1652-1948**

In the early pre-Bantu Education period it is quite understandable to argue that no students were actually involved in roles shaping of Black perspectives on education. People like Dr P.C. Luthuli, Nelson Mandela, Oliver Tambo and other community leaders became actively involved in politics since the 1950's and played a pertinent role in the Bantu education and post- Bantu education era.

5.5.2 The period 1948-1990

As Black leaders like Tambo and Mandela became more aware of educational problems, they gradually gained the strength and momentum up until during the Bantu education era when they organised themselves into various organisations to facilitate communication. The African Youth Movement (AEM), Black Conscious Movement (BCM) and South African Student Organisation (SASO) were all formed in the mid 1950's and 60's so that students can become very strong in their viewing out their perspectives on apartheid education. The determination of the students was realized when they took part with pupils of schoolgoing age in the Soweto riots of 1976 (cf 4.2 and 4.3).

In the post-Bantu education era (since 1990), the more reformistic student and other community structures like the National Education Coordinating Committee (NECC) emerged. They aimed at establishing People's education. In the midst of banning orders, detentions, suspensions and state of emergency, student and community resistance to apartheid education survived until in the "negotiation period". The following section will discuss in detail the contribution of the NECC in the 1990's.

5.5.2.1 The National Education Coordinating Committee (NECC)

The National Education Coordinating Committee (NECC) was founded at the Witwatersrand university in December 1985 (Christie 1991: 255-269; Hartshorne 1987: 5; Chesler 1993: 399). According to Hartshorne (1992: 341) the NECC is the strongest movement that ever emerged in education arena since the long standing crisis in Black schooling come to a head in 1976.

The main goal of NECC is to set up a free compulsory unitary, non-racial and democratic system of education relevant to the establishment of a multiracial South Africa (RESA

1989: 10; Hartshorne 1987: 15). Other tasks was to coordinate and guide the struggle in teaching institutions and communities throughout South Africa against “second-rate” education and the government’s unwillingness to change (UNISA 1996). Students at first hoped that liberation will come first, then education later as seen in their slogans “liberation now, Education later” (Christie 1991: 255).

The NECC had a tremendous support from the community at large including the United Democratic Front (UDF), African National Congress (ANC) and the Congress of South African Trade Unions (COSATU) (Christie 1991: 275). The Harare Conference of 1987 urged pupils to go back to school and all other slogans were rejected in favour of “People’s education for People’s Power” (McKenzi 1986: 65; Christie 1991: 269; Levin 1991: 2).

With People’s Education (PE) the NECC Christie (1991: 275-280) refers to education which prepares people for total human liberation, one which will help people to be creative, to develop a critical mind, to analyse and to participate in all social, political or cultural spheres of society. People’s education represent a shift from reaction, responses and sporadic unrest to the development of a more constructive concrete plan of education that would lay the foundation for the future democratic system (Squelch 1993: 179-180). With PE the NECC’s intention is to replace the inferior, segregated, prejudicial, divisive and undemocratic apartheid education with a total democratic system.

PE is an alternative education concept and is based on the NECC’s perception that the Bantu Education is destructive to Black peoples’ humanity and future (UNISA 1996). In the process of substituting the unwanted apartheid education, the NECC engaged itself in its major projects:

- * to bring together: the community, political and educational leaders, trade unions, parents, teachers, students and pupils. This is to create

a powerful negotiating force that the National Party government, in spite of its attempts to remove Black leadership through detention, will have to acknowledge and to listen to (Harshorne 1989: 57; Hartshorne 1987: 5).

The NECC succeeded in 1986 to draw the Department of Education and Training into negotiations and this created a mechanism through which popular education demand could be addressed.

Besides the above mentioned two projects, the NECC is working very hard to change the form of all Black education aspects in South Africa. With all their attempts, they aimed at providing a vehicle to achieve equality, democracy, non-racialism, non-sexism and redress in the country (NECC Conference Resolution of December 1992; Levin 1991: 3).

The NECC is also worried about a high percentage of illiteracy, ignorance, capitalist norms of competition, individualism, stunted intellectual development and exploitation. (Gabashane and Taylor 1992: (ii); Hartshorne 1987: 5, 1989: 158). The NECC believes that the country, especially Blacks, need political education. Such education, in their view, will enable the oppressed to understand the evil of the apartheid education. Such education will prepare them for the participation in a non-racial democratic system (Gabashane and Taylor 1992: (ii)).

The "Back to School" campaign of the NECC had a political motivation. In their campaign the NECC realized a contradiction in urging children to go back to overcrowded classrooms. But students had to (Grahams Brown 1991: 168). The request to go back to school coincided with Mr Nelson Mandela's, then Vice President of the African National Congress (ANC), release from jail. The ANC President, Mr W. Sisulu, also saw the importance of the Black youth going back to school irrespective of political crisis

prevailing in the country (Chesler 1993: 379).

Why was it important for pupils to go back to school to NECC? Christie (1991: 274) claims that returning to school did not mean that students were accepting Bantu Education. The school was the terrain for the struggle towards People's Power in education. Continuing the boycott was not advancing the struggle. This indicates explicitly that the NECC viewed Black education as destructive hence NECC projects are very essential. Nzimande (1993: 29) regards all these attempts as the device in NECC to build a truly participatory democratic South Africa. In other words: whether Blacks pass or fail, that should not be their goal of attending classes, but as long as they could mobilise and continue with the struggle.

In the NECC's view a free and democratic education will remain a dream unless apartheid policy is dismantled (Weekly Mail. 1991. 12 February: 40; RESA 1989: 15). Khanyile in Beeld (1990. 22 January: 4) also confirms that:

“... apartheid is die oorsak van die onderwys-
krisis. Geen oplossing is moontlik solank
apartheid bestaan nie”.

5.5.3 The period 1990-1993

Since the 1990's, the perspectives of the Black student and the community at large was mostly immenced by the political crisis in the country. The NECC overlapped into this period with a positive attitude, since the release of Mr Mandela brought hope.

5.5.4 Conclusion

The pre-Bantu education era did not really prepare students to voice their view on education. Since 1948 they have been gradually gaining momentum to view out their perspectives on education. They did not worry about their future as long as they were fed on “Bantu Education”. The NECC brought hope in the early 1990 as it was able to share ideas with the government of that time.

5.6 THE ROLE OF BLACK TEACHERS’ ASSOCIATIONS

5.6.1 Introduction

Black teachers have a long history of resistance against the South African government’s policies on education. The resistance over the years had a humble beginning the 19th century and was also organised through teachers’ organisations.

5.6.2 The period 1652-1948

The first teacher association made its appearance in the 19th century. This association, namely SATA (which changed to ATASA in 1970) was launched in 1862 after a series of conferences by Dale, Superintendent General of Education in the Cape. SATA was multiracial and its first membership was 21 (Joubert (s.a.) : 3) SATA was not happy with some of the conditions in Black education namely:

- * pupils should be taught in a language familiar to them
- * education should not be dogmatic

- * the native education should be under the control of the Union and not the different provinces (Joubert (s.a.) : 43-48).

In the pre-Bantu Education period, their approach in resisting education was very lenient and Christianish as they negotiated for their need. Concepts such as “we pray” and “we request” were very common in their memoranda. SATA laid the early foundation for the African teachers’ associations to be well organized structures for them - especially in the 1980's (Mphahlele 1987: 21-33).

5.6.3 The period 1948-1990

After 1953 the resistance attitude became more militant as teachers realised that they are “instruments” by which the cultural debasement of their people was affected (Marambana 1987: 50).

During the mid-eighties a growing division between existing teachers’ organisations and a proliferation of new teachers’ organisations resulted in a segmented organised teaching profession (Thurlow 1992: 35). This period too was, ironically, characterised by a pursuit of teacher unity. As they differed, the desire for a single non racial teachers organisation intensified. Senn (in Coetzee 1996: 144) categorises them firstly, as the “progressive” or “emergent” teachers which became more actively involved in the liberation struggle including, among others, the Mamelodi Teachers’ Union (MATU), the Western Cape Teachers’ Union (WECTU) and the Cape African Teachers Union (CATU). Secondly, there are the “established” or “traditional” teachers organisations which include the African Teachers’ Association of South Africa (ATASA), an umbrella body for Black teachers.

At the Harare Seminar, held from 2-8 April 1988, under the auspices of the World Confederation of Organisations of the Teaching Profession (WCOTP) the Congress of S.A. Trade Union Unions (COSATU), the ANC and other political organisations and unions were represented. As a result the National Teachers Unity Forum (NTUF) was launched with the ultimate aim of establishing a single unitary teachers' union. Due to disagreement amongst organisation the NTUF referred the matter to the Interim Working Committee (IWC). Late in 1990, the South African Democratic Teachers' Union (SADTU) was eventually launched (Coetzee 1996: 146). The SADTU assignment was to act as an umbrella body for teachers' unions.

Therefore various teachers' organisations joined the struggle that Van der Walt (1987: 85) regards as the "struggle for relevance" of the Black school in South Africa.

5.6.4 The period 1990-1993

In the Post-Bantu era the teacher's struggle decline, may be because they lost confidence in the existing teachers' organisations. Student struggle at this time was covering almost all aspects of Black resistance and actually did the work for teachers' organisations. In the "new South African era" SADTU and the National Professional Teachers' Organisation of South African (NAPTOSA) (NAPTOSA OF S.A. (s.a.) : 1 & 14-15) formed an alliance for fighting racial discrimination and other problems in the teaching arena (cf 4.4.4 and 4.5.2.1).

Black teachers' in general had not been satisfied for a long time with the system of Black schooling as a whole. The following section will focus on some of the major problems which influenced Black perspectives on education from 1952 to 1993.

5.6.5 Major problems addressed by Black teachers' associations

(a) Salary disparity

For the whole period of the existence of Black education in South Africa, Black teachers had never been satisfied with their salary, particularly because of the disparity that existed between their salaries and that of white teachers. As a result, this has been the central issue in the teachers' struggle (Itoton 1987: 15). As early as 1923, Mphahlele (1987: 33) claims that this problem was brought to the court of law where teachers won the case. The following table will illustrate the difference in salary between 1947 and 1963 between African and white teachers (Mphahlele 1981: 172):

TABLE 1

SALARY SCALES OF BLACKS COMPARED WITH THAT OF Whites BETWEEN 1947 AND 1963.						
CATEGORY	1947			1966		
RACIAL GROUP/ CATEGORY	Min	Max	Duration	Min	Max	Duration
CATEGORY A						
White: Std 10 + 1 year training	R250	R500	11	R603	R1 380	15
African: Std 8 + 3 years training	R138	R246		R228	R 516	
Difference in ratio	55	49	13	38	37	14
CATEGORY D						
White: Degree + Professional Certificate	R350	R700	15	R858	R1 680	15
African: Degree + Professional Certificate	R258	R450		R372	R840	
Difference in ratio	74	64	17	44	50	15

The above table indicates the vast difference that exist between Black and white teachers who are doing the same work. CATA and TATA opposed this practise strongly and in most cases the state did not responded to their request (Marambana 1987: 157; Christie 1991: 261). The salaries of Black and white teachers were never equalized, but rather a little increment would be given to Black teachers.

TUATA too has been a mouthpiece of African teachers and has struggled for equal salary and for equal jobs but with no success. Mr H.H. Dlamelenze, the general secretary of TUATA promised that:

“In the interest of quality in our schools, we shall never rest until salary scales for all our teachers are equal on the basis of other racial groups in South Africa with whom we share the same stresses and strains”
(Mphahlele 1987: 156).

The South African Democratic Teachers' Union, (SADTU) indicated its concern on the issue of salary when they rejected the government offer of 5% salary increment in 1991 (Eastern Province Herald. 1993. 19 January : 5). NAPTOSA too formed an alliance with SADTU negotiations for equal salary for all teachers in South Africa.

The long struggle for equal salaries for all teachers in the country had a great influence on the Black teachers' perspectives on education. Black teachers therefore did not see their training as valuable as that of whites. They even doubled the strength of their service, for they were never regarded as valuable public servants, hence they swore that they will never stop until their service is paid equally with that of the white teachers.

(b) No access to various leaves and bonus privileges

Black teachers were dissatisfied and demoralised by the frustrations they experienced and many left teaching (Mminele 1989: 27). Privileges such as study leave, accouchement leave, pension fund and a vacation bonus were not enjoyed by Black teachers in the pre-Bantu education era and in the early Bantu education era (Mminele 1989: 73; Mphahlele 1981: 35). Vacation bonuses, due to pressure from UTASA started in 1971 and study leave granted was determined by accumulated days (Mminele 1989: 73).

(c) The School Boards and School Committees

The Black teachers' union such as CATU and NATU criticized The School Board structure established by the government in 1955, together with the School Committee structure. Teachers did not accept these structures, more particularly the School Board (Themane 1989: 119; Manyike 1992: 53-54) because the government deliberately put the School Board in charge of the control of Black schools. School boards were given the authority above that of principals in the managerial and administrative aspects of schools. They were also given the power to employ and dismiss teachers while many, according to Mphahlele (1981: 167), were inexperienced, uneducated and not even trained for the demanding responsibility they were given. They even had a tendency of victimising teachers by dismissing them without valid reasons nor without giving them an opportunity to relate their part of the story. All over the country, teachers find themselves at the mercy of the School Boards who were perceived by teachers as structures established purposefully to perpetuate the apartheid objectives.

(d) Open, non-racial education

Black teachers have never been satisfied with the racist attitudes in South Africa. Black teachers' organisations demanded a non-racial democratic system of education which could be achieved by having a single ministry of education for all in South Africa (Ellis 1986: 17; Green Thompson 1986: 15; Bot 1990: 35-36). Hartshorne (1992: 302) and Ellis (1986: 20) indicate the need of an open school system, which refers to state schools being open to all pupils in the local community regardless of race, colour, language or creed. As McGurk (1988: 19), Gingwala (1990: 8) and Lureiro (1986: 16) claim, teachers see the open schools system as the most effective and direct means of educating for the future changing society and a creative response to Black national crisis in Black education.

(e) The medium of instruction

The medium of instruction to be used for a particular standard have been in question for centuries in Black education This issue was strongly advocated by UTASA and later MATU. The three languages: English, Afrikaans and vernacular has been in the debate as to where, where not, and also when to fit them. Chesler (1993: 198) also maintains that the language used in schools (particularly Black schools) is one of the most emotive and contentious problems facing multicultural societies, South Africa inclusive. Where the language of the dominant society and language of instruction in the school is not the same as the language of the aducand's home, the (Black) aducand faces not only an academic problem but also the problem of low self-esteem. The aducand is also under pressure to achieve fluency in the dominant language(s) in order to find employment. Especially the "political" promotion of Afrikaans was criticized in the mid - 70's (Chesler 1993: 201-202).

Black teachers have been very much aware of this truth and in respond, they resisted mother tongue instruction beyond standard 3. As a result the use of especially English was advocated. Since English was an international language, a language of commerce and industry, science and literature, knowledge of English will open channels of communication with the outside world. Various African indigenous languages, if they were to be medium of instruction, will "lock" Blacks into their tribal cultural "kraals" from which they will never emerge (Thembele 1986: 48-49; Mphahlele 1981: 67).

The question of Afrikaans as a "compulsory" medium of instruction has been a "pretext" for the Bantu Education denial in the late 1990's till in the (1993) negotiation period. Besides being hated as medium of instruction in the 1970's and 1980's its role as a compulsory second language in Black schools has being questioned. Black pupils were not at ease with Afrikaans being included in their curriculum. Their perspectives towards Afrikaans as a medium and also as a language has been related to the racist system in the

country Legodi (1992: 117).

(f) Equal provision of education

Black teachers' association pleaded for equal expenditure for both Blacks and whites (Itotoh 1987: 15). In 1977 the government spent R56.00 on a Black child's education per year and R644.00 on a white child (Mphahlele 1981: 168-171). Teachers perceive this difference as incomparable and, as a result, have been struggling for equality in all aspects of education.

The above factors give us the picture of the perspectives of Black teachers through, especially, Black teachers' associations that have been influenced and shaped the frustrations they lived with in different generations since early days. No credit has ever been given to such education as authentic.

5.6.6 Conclusion

Black teachers' associations especially contributed since the late 70's in addressing the issues on Black education. They formed the formal bodies through which Black teachers could channel their wishes, ideas, and ideals for education. Not only facilities and infrastructures of these bodies were made available to teachers but also the ideas and insights of how Black education **ought to be** in South Africa.

5.7 INDIVIDUALS CONTRIBUTING TO THE SHAPING OF BLACK PERSPECTIVES ON EDUCATION

5.7.1 Introduction

Many writers, academics, politicians and other influential people made Blacks more and more aware of the grave shortcomings in the education system. These writers - Black and white - were able to define the real causes of education crisis in the country and also constituted the problems to the authorities. Despite their heterogeneity these people formed a communicative mechanism for African opposition to the government's policy of Black education.

These individuals used platforms such as writings, conferences, symposiums and speeches to make Blacks aware of their ideas. Blacks who were able to read, and do research were influenced by their books, articles, papers et cetera. As a result their views were spread throughout South Africa and it meant a lot to those who were affected.

5.7.2 The period 1652-1948

This period did not produce individuals with wide-ranging substantial insight into Black education. The historical development of South Africa in terms of Black (missionary) education in this period did not allow individuals to make their mark in this regard.

5.7.3 The period 1948-1990

5.7.3.1 Kenneth Brown Hartshorne

Since 1938, when he assumed a post as a lecturer at Kilnerton Training College in Pretoria, he has been serving Black community. Besides being an educator, he became a principal, administrator, developer and researcher. From 1977 he has advised on a large number of independent projects in the field of teacher training affecting Black education (Hartshorne 1987: 3).

He does not doubt that in South Africa, education has been used as a tool for achieving political and economical objectives (Hartshorne 1983: 4). He further explicitly pointed out his anger when he looks back at the activities of the government on Black education and stated:

“... there has been times ... that I have been moved by anger at the arrogance and willful blindness of authority, the selfish of White interests and at the way the human wasteland of Black schooling has been allowed to develop” (Hartshorne 1992: v)

Compared to white, Indian and Coloured education, Black education was the most underprovided (Hartshorne 1985: 148, 1984: 4)). This attitude towards inequality has even created in Blacks the habit of idleness. Black pupils even lost the value they had in education, according to Hartshorne (1985: 148).

In responding to the demand of equal opportunities since 1953, the government regarded this issue as “non-negotiable”. An alternative was the principle of “equal but separate” (especially in the 80's) which was based on the assumption of the continuation of

segregated system of education (1989: 156). Hartshorne (1984: 4) wonders how the two: “separateness” and “equality” can be reconciled or be achieved without the other being surrendered.

Hartshorne (1992: 218) argues that a good quality teacher is made up by better salary, experience, moral values, qualifications, competence in the classroom, proficiency, confidence and commitment (1985: 149). In his view, Hartshorne (1980: 2) believes that the quality of white education should also been challenged. Therefore he advises that South Africans should get together and work on good education for all groupings. Among others, the following need urgent attention (Hartshorne 1992: 53):

- * Teachers’ training textbooks, instructional material, school buildings, the language of instruction, nutrition, the health of children and a strong examination system.

Hartshorne advocated the combined the use of resources of all universities, advanced technical institutions and teacher training colleges. This appeal calls for a restructuring of the formal school system as a whole. He (1977: 9) also does not forget that compulsory schooling will also come to the rescue of Blacks. Therefore he strongly emphasised that children, irrespective of ethnic grouping, have a basic right to receive education so.

Hartshorne (1983: 8) never forgets the role the private sector could play in partnership with the government to improve the quality of Black education. He strongly warns that the private sector’s intervention should be properly planned, evaluated and maintained according to set principles to avoid chaos.

As the mouthpiece for Blacks, Harshorne indicated an optimistic attitude towards the National Education Co-ordinating Committee (NECC) (cf 5.5.2.1) and De Lange Report

(cf 5.2.2.3). His contribution in the Black Education left the Black community dumbfounded at the way he struggled for the transformation and restructuring of Black education. He brought more light to the requirements of real education of which many Blacks were not aware. He actually influenced many peoples' perspectives as they come to realize the danger of Bantu education as far back as 1953.

5.7.3.2 Johannes Lodewicus Van der Walt

Van der Walt has accumulated an extensively wide experience in education since he started teaching in 1965. In 1975, he became a lecturer at the University of Potchefstroom for Christian Higher Education (UP for CHE) where he was promoted to full professor in 1981. After being a Head of Department of Philosophy and History of Education until 1993, he was promoted to full time Dean of Faculty of Education at the same university. His competence and experience in education has been recognised even abroad, for he was invited as guest lecturer in South Korea (1992) and Netherland (1993), where he was possibly fostering the situation of Black education in South Africa.

From 1976 to 1994 Van der Walt has written over 249 academic books, text books, semi-scientific articles and refereed subsidised articles and other publications. He is at the same time active in many community development projects. He has been involved in research in education and even received several research grants from the FRD and the HSRC. He has conducted research in South Africa and abroad like Great Britain, Germany and Netherlands. He is currently serving third term as National Chairman of the Education Association of South Africa (Van der Walt's personal Curriculum Vitae 1994).

Van der Walt perceives the destruction of Black schooling by Black pupils as indicative of the existence of underlying causative factors and conditions outside and inside the formal school situation. Such actions are further symptoms of the struggle for relevance

of the Black school in the Republic of South Africa. Van der Walt postulates that Blacks gradually obtained a clear idea of what schooling actually is. Therefore his idea of Black perceptions of schooling are:

- * The Western schools are too rationalistic in approach and socially neutral. The task of the school should be social commitment translated into active involvement.
- * The Western school is a foreign object because it originated in a foreign educational and academic tradition.
- * According to a Black man's culture, personal competition and achievement plays no significant role but he finds great joy in identifying with the group in becoming one with family, group and tribe. In contrast, the Western school revolves around a highly competitive examination system which stresses individual differences.
- * The Western school is a didactical - pedagogical island. To be vital, meaningful and effective school education must be related to the general development of the community it seeks to serve.
- * There is lack of congruity between education goals of the parental home and the school. As a result the pupil is robbed of the opportunity to make full use of what the school has to offer.
- * Black pupils are the victims of increasing discontinuity between home culture and school culture. They are caught between two worlds - their own African culture and the developed Western World with its different values and words.

- * There is also increasing discongruity between the Cosmo scopes (philosophies) of parental homes and the Western school. Because of the disappearance of the extended family in urbanized areas, schooling has shifted outside the sphere and concern of the extended family.

- * Black teachers are inadequately trained.

According to Van der Walt there are other factors which are not directly linked to the school but they contributed to the struggle for relevance of Black schooling. These factors are: racism, the awakening of Black consciousness, confused identity owing to urbanisation, the Black cultural identity crisis, disappearance of the extended family, the changed role of the peer group, the problem of the medium of instruction, the irrelevance with regard to future ideals and the difference in socio-economic status and values (Van der Walt 1987: 88-102).

Van der Walt says that the above factors helped to make Black aware of some irrelevancies that do exist in their education. It is understandable that there was a rise in the struggle for relevance in Black education.

5.7.3.3 Oscar Dumisani Dhlomo

Dhlomo is one of the Black academics in South Africa who could not keep silent and he advocated Black perspectives on education nationally and internationally. Dr Dhlomo started teaching in the 1960s as a teacher. From 1974 to 1977 he was a lecturer at the University of Zululand. He is also an author and co-author of several books and articles in education. He also took part in De Lange Commission of Inquiry.

Politically he is actively involved in the transformation of South Africa. He was the first Chairman of the Kwa Zulu Natal Joint Executive Authority in 1988. He also became the member of the Kwa Zulu legislative assembly. He was also the Minister of Education and Culture in Kwa Zulu where he introduced Ubuntu - Botho (Good Citizenship) as a compulsory subject. At the same time he was an executive general secretary of the Inkatha Freedom Party until he quitted politics in 1990.

Since 1990 Dr Dhlomo is actively involved in community development projects. He is presently, among others, a member of the Development Bank of Southern Africa, the Standard Bank Investment Cooperation and a Director of Shell South Africa (PTY) LTD. He is also the founder and executive Chairman of the Institute for Multiparty Democracy which aims at promoting multiracism and National reconciliation (Dr Dhlomo's personal curriculum Vitae 1995; Who's Who of Southern Africa 1994: 185; Tribute Magazine February 1993: 44). With such an experience Dhlomo is honoured for the role he played in being an advocator for Black education worldwide.

Dhlomo (1980: 142) maintains that in South Africa there is no education system for Blacks but "all we have is a mere literary campaign parading as an education system". Thus, there is no authentic education in Black schools. Instead schools are being used as agents for the perpetration of the ideology of apartheid and as an instrument to justify the separation of God's children (1980: 142, 1983: 30).

He is also aware of the inequalities that exist between the Blacks and whites in South Africa (1980: 142, 1983: 24-25). Besides the problem of inequality Dhlomo (1980: 142) sums up the nature of Black education in that it is riddled with other problems caused by racism. Amongst them are:

- * education that creates anxiety and stress among the participants.

- * a strong maintained tradition of rote learning, ritualistic approaches to education and, to a high degree, passive dependence on the teacher.
- * a home environment which are not physically conducive to study.
- * an overstressed school administration system which is unable to provide adequate extra-curricular and informal structures for successful learning.
- * 'separate education that has crippled Black education.

As early as 1983 Dhlomo made a special request to the private sector to give a helping hand to maintain authenticity in Black education. To integrate education resources the government could aid in providing more bursaries, establish career information centres as well as the upgrading of teachers. For Dhlomo (1983: 30) the government and private sector should commit themselves to working closely together to improve the quality of education.

Dhlomo has made known the need and aspirations vigorously and it is quite understandable to argue that Dhlomo had a wide-ranging influence on the Black perspective, ideas and ideals in education.

5.7.3.4 P.C. Luthuli

Dr P.C. Luthuli is widely experienced in education in general and his contribution had a great impact on Black education in general. Besides his short service at the Departments of Justice and the Department of Bantu Development and Administration he has been involved in education since 1970. He has been a teacher, school principal and a lecturer. In 1980 he was promoted to a position of professorship and Head of the Department of

Philosophy of Education at the University of Zululand. Apart from being involved in education he is/ was chairman of various business companies like Standard Bank and the Natal Parks Board (Luthuli 1994: 1-2).

His contribution in Black education research has been an eye-opener to many Blacks (especially students) who were fortunate to meet his writings, and in this way moulding the perspectives of Black people on education. Being an author of well - distributed books and articles like **The Philosophical foundation of Black education in South Africa; An introduction to Black oriented education in South Africa** and **What ought to be in education with special reference to Blacks in South Africa**, he became advocator for Black education. In these books he propounds a philosophy that must underly education. He emphasises that for Black education to be stable, it must be anchored on **Black thinking**. He believes Black thinking should reflect various cultural heritages of Blacks. It also must reflect who Blacks are, where they come from and what their direction is. He does believe that people do start from a **particular foundation and this foundation should be a driving force behind education**. It is this kind of thinking which must be reflected in the philosophy of education of Blacks in particular (Luthuli 1994: 2).

He regarded the Blacks in South Africa as non-citizens, hence they do not feature in the formulation of the policy of the land. Besides participating physically, not even their ground motives, culture, philosophy or human value feature anywhere in their education. Their Black education lacks cultural characteristics to reinforce the education aim (Luthuli 1984: 7). Black education, as Luthuli understands it (1981: 2), is only an instrument for the distribution of Blacks societies and of Black personalities and self-images. Therefore Blacks are against the imposed Western type of education because it is a deliberate socio-cultural and spiritual sabotage, according to Luthuli.

Luthuli (1982: ix) condemns Black education from the day it was set up in the earlier history of South Africa. In his view, it is “an inferior system of education which was designed to inhibit the educational and technical progress of Black people” (1982: xi). The failure of Black education lies in the fact that it is not Black founded but rather white oriented. As a result, Black education becomes irrelevant. He fears that Blacks would lose their identity because with such education it is not rooted in a Black philosophy of life (1982: 32-35).

Luthuli also condemns racism and its aims in the fragmental education system throughout the country. He is therefore supporting an “integrated” South African school system which provides for all the different ethnic groupings on an equal basis (Luthuli 1982: xi; 1984: 79).

Luthuli (1982: 101) also strongly criticized Black teachers for they are not academically fit to be called genuine educators. Most of them are underqualified, both professionally and academically. He does not hope for good, quality education for as long as the teachers are not of good quality too (Luthuli 1982: 10).

Luthuli argues that if Black education is to be used as a means of promoting culture, then mother tongue should be a medium of instruction. In his view, Black schools lack in promoting mother tongue instruction. Besides language, the educator should be aware of historical events and cultural heritage that had a significant role to play in the lives of Blacks (Luthuli 1982: 111).

5.7.3.5 William Mashobane Kgware

Prof Kgware, born in Orange Free State, is described as an academic giant. Looking at his Master of Education dissertation and Doctor of Education thesis, one can see how able he

has surveyed and contextualized the education of Blacks in Orange Free State. It came as no surprise when the Council of the University of South Africa honoured him with a second Doctoral degree in Education (*honoris causa*) as an acknowledgement of his exceptional pursuit of knowledge and learning (Tribute to the late Prof W.M. Kgware (s.a.)).

Besides his 21 years experience as an academic at the University of the North, he was, among others, the first Chairman of the Black Staff Association of the University of the North, a Superintendent of hostels and later Chairman of the Coordinating Committee of Dining Halls and Hostels at the University of the North. Such an experience contributed substantially to his involvement in Black education (Tribute to the late Prof W.M. Kgware (s.a.)).

When Blacks had to be represented in Senate of the university of the North, he was chosen – and in that capacity he served as Chairman of the Advisory Senate. Through his wisdom Blacks were granted the right to become full members of the Senate. He also served on the short lived Advisory Council of the University of the North and further as the convenor of the Instruction Committee. Prof Kgware passed away on the 17 November 1980, while the Black community was still hoping for more educational insight and emancipational leadership.

In many of his writings, Prof Kgware questioned the authenticity of the (previous) policy on Black education. Kgware (1973: 14) criticised Black schooling because in his view it became an agency of alienating the African child from his society, for they learnt more about foreign countries while they do not know anything about their immediate environment. Such education was also known to be bookish and it produced teachers, clerks, interpreters and clergyman who were more in the service of the white man than of their own community.

Kgware stresses the need for an education which will address the spiritual, vocational and individual being of Black South Africans. He (1973: 16, 1961: 31) finds technical education a priority in the 1970s [and perhaps even in the 1990s] for there is lack of both Black and white skilled manpower in South Africa.

Kgware was not comfortable with the curriculum development in general. Teacher training courses are criticised because they are weighed down by “academic” subjects that little attention can be given to viable, practical subjects (1955: 227). The Geography syllabus, for instance, emphasised too much about the situation in foreign and overseas countries while the local one receives little attention (Kgware 1973: 14).

Further issues he identified and highlighted were the high drop-out rate of Black pupils (Kgware 1973: 18), the problem of the medium of instruction, inadequate financial provision (Kgware 1973: 18, 1961: 34), overcrowding in schools, understaffing (Kgware 1955: 223-228) and compulsory education (Kgware 1961: 30).

5.7.4 The Period 1990-1993

The ideas of the individuals mentioned above is still influencing the South African educational history. But many, many more people like Dr Desmond Tutu, Dr Nelson Mandela and Frank Chikane are now coming to the fore to influence the ideas and ideals of Black education directly or indirectly. These people were are actually deeply influenced in some or other way by authors on the education of Blacks in the 70's, 80's and 90's. Their insights and views are now “taking the floor” in South African educational history.

5.7.5 Conclusion

The individuals mentioned above and many more who could not be reached by the researcher, nor be accommodated in this study, contributed through thick and thin to reason on behalf of all Blacks in South Africa. The general perception of these writers were/are that “Black education” was not authentic. Through their work the perspectives of Black people was shaped and heard – even though these perspectives were not always positively responded to.

5.8 THE CONTRIBUTION OF THE NEWS MEDIA

5.8.1 The news media in the period 1652-1948

Newspapers available in this period generally ignored the case of Blacks in these years. Allister Sparks, the editor of the Rand Daily Mail (in Hachten and Giffard 1984: 144), indicates how the European press treated Blacks in South Africa:

“A look through newspaper files of the prewar [pre-1939] years and indeed through the 40's, is a revealing exercise. A visitor from another planet, would get the impression that South Africa was a country populated almost exclusively by 3 000, 000 whites. There is almost no reference at all to black people – except occasionally in the odd crime report, or in some general allusion to “the Native Problem”. As individuals, or as a community, they simply didn't exist. Black names don't just appear in the news columns. And the newspaper certainly didn't regard them as a political factor. There are no reports on ANC meetings - even though the ANC was formed in 1912. Those early newspapers were reflecting the norm of South African society in those

days. It was a white man's country. Blacks didn't exist, except as nameless units of labour force and as constitutions a vague and amorphous Native Problem." It could be argued that the reports on the (poor) education situation of Black was even poorer off.

5.8.2 The period 1948-1990

Since the Bantu Education era, the public news media in South Africa, namely the radio, television and the news paper have been politicised. Oosthuizen (1989: 30-32) maintains that the whites in South Africa have unilaterally institutionalized ethnicity as the basic unit of planning and policy making. There was no real consultation with other population groups. As a result, the media coverage of many incidents, including education-related ones, has not been a true reflection of the real situation. Instead, the National Party used both the South African Broadcasting Corporation (SABC) and press to dominate its political opposition. The SABC and the press failed totally to give a true reflection of problems regarding Black education, especially in the 50's, 60's and early 70's.

Archbishop Tutu (1990: 21) regarded in 1979 the SABC - television as "heaven-sent opportunity" to help change attitude in South Africa and help make the Black perspectives heard. His plea was only positively responded to in 1989 when he appeared for the first time on SABC - television.

The Bantu Education era (1953-1990) reflected two different concepts of the press in South Africa. Firstly the Afrikaner who had a conception that the role and function of the press should be supportive to the National Party and the government. Secondly, the English press pursued more liberal ideals although the parity of its motive was questioned in radical circles (Hachten and Giffard 1984: 93-96). In this period the Black press hardly made a living.

In the 1960's about 33% of the Blacks, Coloureds and Asians read the newspaper daily. This figure increased to 45% in 1977. The Argus newspaper group came to the "rescue" of Blacks when it produced separate publications for various ethnic groups. **Ilanga** was for Zulus, **Cape Herald** for Coloureds and the **Sowetan** for Africans in the Rand townships- (Hachter and Giffard 1984: 131-132). These publications should not be seen as aiming at keeping apartheid alive as Verwoerd did when he promoted his apartheid policies. Verwoerd used publications namely the **Bantu** and the **Bantu Education Journal** to advocate his idea of the viability of apartheid.

During the educational reformism era (1976) more Blacks became aware of the importance of the news media. The news media at this time helped in updating students about what was happening in other parts of the country. This facilitated effective communication much better.

Black reporters and journalists had tough times. They were harassed and detained under section 6 of the Terrorism Act, sometimes without trial. Zubeida Jaffer, who reported on the student boycotts and riots in Cape Town in 1980, ended up in jail. Magubane's film and camera were at one time confiscated. Many more journalists experienced the same treatment. The reporting of Steve Biko's death brought another crackdown on newspapers nationally. Some reporters were warned to "tone down" the coverage on uprisings. Eventually the **World** and **Weekend World** were banned as a result of that reporting (Hachten and Giffard 1984: 133-137).

Hachten and Giffard (1984: 200) believe that the policy of separate radio stations was still another mechanism of the Nationalist government to discriminate against South Africans. The division was not only between Blacks and whites, but also among the ethnic differences within the Black community. This policy was based on the policy of "divide and rule".

Since the 50's the Afrikaans news papers **Die Burger** (established 1915) and **Die Transvaler** (established 1937) advocated the white policy of separate development. They were not only the mouthpiece of the National Party in the Cape and Transvaal respectively but also tried to influence the Black perspective on education according to their ideas (Van Jaarsveld 1976: 277-281; 301-318; 457-461).

In the 1980's, especially in the English news papers, the media began to contextualize the whole problem of Black education. Ultimately their message always indicated to "apartheid" as the scapegoat. The picture of Hector Peterson (cf 4.3.2) has been used by the English news media to deliver the message of an education crisis in South Africa. This picture in particular influenced (shocked!) people worldwide - indicating that something big was wrong in the system.

5.8.3 The period 1990-1993

This era saw more freedom of the news media in general and as a result, the "true" face of Black perspectives was advocated by the television, the radio and the printed media. In 1993 news papers from the more "conservative" groupings as well as news papers from the "liberal" side began to work together to aim at least at establishing an umbrella body for news papers in South Africa.

5.8.4 Conclusion

In the period between 1652-1948 it was mainly the radio and newspapers that carried the news. As indicated (cf 5.7) Black matters (not to speak of education as such!) did not get much attention. This could be ascribed to the growth of white-oriented political philosophies (and with the establishment of political parties) especially between 1910 and 1948.

The 1950's to late 1970's is viewed as the great separation between "liberal" (pro-Black) and "conservative" ("apartheid") newspapers. Each newspaper affected the Black perspective in its own way. At the end of the 70's the television began contributing in spreading the news on, inter alia, the state of Black education, and in doing so spreading some views that affected the Black perspective on education in some or other way. The electronic and printed media played a major role in carrying the news about the changing South Africa in the 1980's and 1990's. And with that: how the education situation is changing in South Africa.

5.9 THE NATURE OF BLACK PERSPECTIVES ON EDUCATION

5.9.1 Introduction

As indicated (cf 5.1) the nature of the changing Black perspective should be understood to enable the researcher to evaluate it. This nature could be explained as follows.

5.9.2 The period 1652-1948

Education of Blacks in this period was characterised by survival. The reasons for this attitude are tabled below:

- * Since the beginning (1652) Europeans determined education policy.
- * Blacks were not used to formal education. This reality indicates a substantial backlog in the process of shaping the Black idea of what education really is.
- * Only the missionaries had a real interest in educating Blacks in this period.

- * It seems as if the government provided schooling just for the sake of peace. Their aim of educating Blacks was not based on fundamental or basic aspects of education.
- * Blacks were deprived of being opinion formers in the broader sense of social life political, economical, educational, et cetera.
- * There was no real infrastructure and commodities to assist Blacks in establishing a perspective on education.
- * Decisions were taken **for** Blacks and not **with them** in this period.

5.9.3 The period 1948-1990

During this period the nature of Black perspective developed in the following way:

- * Blacks became highly aware of shortcomings in their education system.
- * This period is characterized by a strong political manipulation due to governmental influence. An example is the Bantu Education Act of 1953 (cf 5.2.2) and the Act on the Extention of Universities of 1959 that provided for carrying the apartheid policies.
- * The government remained in a stronghold through mainly further acts and white electorate : a question again of deciding **for** Blacks not **with** them.
- * Educational revolution began (in 1976) and it became an “agent” for Black educational views and the changes that went with that.

- * The government began to change **gradually** through various investigations, although on the whole it still clung to old recipe of a separate Bantu Education system. The name Bantu Education was changed to Department of Education and Training - and yet the practices and policies remained the same.
- * In the meantime, strong external influences affected the governments stance on education. Individuals, the media, the church, communities et cetera boosted and influenced Blacks in as much that the message is carried out that whites can no longer decide **for** Blacks but should decide **with** Blacks..
- * When De Klerk took over from Botha, he (De Klerk) realized the urgency of changes (including educational changes) in the country.
- * The 80's indicate that Black ideas, ideals and perspectives on education became more and more “sophisticated”. This is strongly spreaded by the infrastructures (news media) that carried the ideas and views of people.

5.9.4 **The period 1990-1993**

This period is characterised by “positive” changes in Black schooling. The nature of this period is as follow:

- * De Klerk took immediate measures to democratise South Africa and the first was to release Mr Nelson Mandela.
- * Sophistication of Black education gained extreme momentum through positive government measures. Examples are the announcement by Marais that apartheid

education has come to an end (cf 4.5.1), the government entering into negotiations with other stakeholders like CODESA (cf 4.5.2), the Mandela delegation to the S.A. government on education and many others.

5.9.5 **Conclusion**

From the above discussion, one can realise the hardships that Black education went through since the opening of the first school (1652) until 1993. Although there were extremely positive signs Black schooling has been, and was still just a matter of survival – for its authenticity was not guaranteed up to 1993. However, Black perspectives developed from a severe backlog to insight into their situation. It can be postulated that Black schools all along has since been developing through revolution and evolution and, with that, the Black perspective on education.

CHAPTER 6**A HISTORICAL-EDUCATIONAL APPRAISAL OF THE ISSUES AND TRENDS SHAPING BLACK PERSPECTIVES ON EDUCATION IN SOUTH AFRICA**

A historical educational analysis of the theme under investigation has pointed out matters of utmost interest when dealing with **education as an inalienable reality of human existence** (cf Chapter 2).

An important issue to emphasise is that the shaping of Black perspectives on education in South Africa goes hand in hand with a growing realization of Blacks that **education as a human phenomenon is not only a privilege but also a fundamental right**. This right reflects in man a **deep seated yearn for a reliable and valid education** (cf Chapter 2).

The above-mentioned realization reflects a gradual ability of Blacks in South Africa **not only to identify the historical problems** of their education but **also how to conceptualize and address** specific issues of educational concern. This reality could be described as an imperative factor in the history of Black education because **Blacks themselves seemed to be the driving force behind educational change** in South Africa. It is a change that reflects on the one side a **growing resistance** towards educational practices and on the other side a **gradual "sophistication"** of the Black perspective on education. This "sophistication" actually implies a realization of the **interconnectedness and/or differences with other realities** in South Africa 1652-1993. And these realities indicate that education in its **societal context should be accounted for** by every human being or (cultural) group.

Issues and trends in the South Africa educational history indicate that **not only pertinent political matters** (cf Chapters 3 and 4) in the **South African society shaped Black**

perspectives on education but **also other societal structures** like the church, the school itself, communities, teachers' associations, individual persons and the news media (cf Chapter 5). These societal structures actually played an important role in **providing the ideas, insight, conceptualizations** and tangible **infrastructure** that was needed by Blacks in shaping their perspectives on education between 1652 and 1993.

The basis on which Black perspectives was shaped was the **realization that educational practices as applied by political forces**, especially between 1652 and 1990, was **fundamentally wrong**. Blacks were deprived from those fundamental issues underscoring a sound education (even societal!) system. They were actually **deprived from the right to have a viable, reliable and valid infrastructure to use for developing a perspective on which true education was based**.

On its turn the deficiency of a sound infrastructure **negatively influenced the important (authentic, true) relationship** between teachers and pupils/parents, clear **educational aims** and accountable **learning content** in Black education. The deficiency of a sound and reliable infrastructure **motivated Blacks** over the years - especially since the 1953 Bantu Education Act - **to shape a philosophy of life that is, inter alia, fundamentally grounded in a viable and accountable educational system** (cf Chapter 2). An education system **that contributes to society as a whole** and not only for the interest of certain individuals and/or cultural groups.

Furthermore this research project has revealed the possibility of a number of interesting research projects. Some of them are:

- * A historical-pedagogical investigation into the role of Black teachers' associations in South Africa.

- * A historical-pedagogical investigation into the role of the news media in advocating intercultural relationships in South Africa.

- * The agogical contribution of Dr P.C. Luthuli to education in South Africa.

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